

THE
ORIENTAL BAPTIST,

PUBLISHED

UNDER THE AUSPICES OF THE ASSOCIATION OF BAPTIST
CHURCHES IN BENGAL.

"TO THE LAW AND TO THE TESTIMONY IF THEY SPEAK NOT ACCORDING TO THIS WORD,
IT IS BECAUSE THERE IS NO LIGHT IN THEM."—ISAIAH VI. 10

VOL. I.

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THE ORIENTAL BAPTIST.

JANUARY, 1847.

INTRODUCTORY OBSERVATIONS.

“WHILE I adhere to that denomination which appears to me to approach nearest to the Scriptures, I will recognize the Christian in whatever communion I find him.”—FULLER.

AMONG the measures originated by the Association of Baptist Churches in the Presidency of Bengal, the establishment of the present publication will not, we trust, prove the least effective. Considering the extent of the Baptist denomination in India, it is matter of surprise that so long a period should have elapsed before the appearance of a denominational organ. While almost every other section of the Church of Christ in India has availed itself of the periodical press, the Baptists, up to the present period, have continued without a representative. The bold and constantly advancing assumptions of those who would persuade mankind to stake their eternal interests on the “traditions of men,” render the enforcement, at the present time, of Scriptural principles and ordinances in all their primitive purity and simplicity, a work of deep importance; and it is indispensably necessary that the members of our churches should be ready to give reasons, not only for the hope that is in them, but also for their adherence to our denominational body, such as our opponents can neither gainsay nor resist. The associated delegates of the Baptist Churches in Bengal, have therefore wisely resolved to avail themselves of the potent influence of the periodical press, to advocate what they firmly believe to be scriptural truth—to diffuse intelligence of the progress of the denomination—to excite enlightened interest in their great work, and to promote by co-operation and combination the common cause of truth and righteousness.

But though denominational, the ORIENTAL BAPTIST will not be sectarian, nor be conducted in the spirit of bigotry. While the chief object of the maga-

zine is the diffusion of pure religious and practical truth, and of intelligence respecting the progress of the Redeemer's kingdom in India and other parts of the world, and particularly in connection with that division of the Church-universal under whose auspices it goes forth, its columns are open for the discussion of all questions pertaining to CIVIL and RELIGIOUS LIBERTY, a cause for which our fathers boldly pleaded and nobly suffered. The aim of its conductors is to render the publication not unworthy the patronage of any of whatever rank or denomination; while the low rate of subscription places it within the reach of the poorest.

In establishing the ORIENTAL BAPTIST, there can be little danger of encroaching on ground already occupied by existing publications. While practically disavowing sectarianism, and heartily co-operating in all Scriptural efforts for the promotion of vital godliness, the denominational character of the work will be sufficiently marked to distinguish it equally from the broad catholicity of the *Calcutta Christian Observer*, (whose increased success we ardently desire,) the ecclesiastical conformity of the *Christian Intelligencer*, and the comprehensive non-conformity of the *Christian Advocate*. Towards all, however, we desire to maintain the most friendly feelings, even while obliged to dissent from their opinions; and in the advocacy of the distinguishing principles of the denomination, we trust the ORIENTAL BAPTIST will be prominent among its contemporaries for "speaking the truth in love."

To our Missionary brethren, pastors of Churches, we look for the supply of brief, well-digested articles on topics likely to promote the general intelligence and spiritual prosperity of the denomination,—such materials being rendered further available, by translation and adaptation, to the instruction and edification of our Native Churches. We may suggest the following, among other subjects, on which communications would be acceptable:—General Missionary and Educational intelligence—Illustrations of Scripture—Manners, Customs and Superstitions of the Natives—Notices of the spread of Christianity, and of eminent men, European and Native, who have laboured among the people: and, in fact, of every thing calculated to serve the interests of pure and undefiled religion in India. We also trust that our brethren will afford us prompt and energetic assistance in promoting, in their respective circles, the circulation of the magazine, and thus extend its usefulness. And with these efforts we feel assured they will combine their earnest prayers that this undertaking may prove eminently conducive to the advancement of the Redeemer's glory. May God, even our own God, bless us, and all the ends of the earth see His salvation.

CHRIST A TEACHER BY PARABLES.

Theology and Biblical Illustration.

NOTES OF SERMONS.

NO. I.—CHRIST A TEACHER BY PARABLES.

Matt. xiii. 3.—“*And he spake many things to them in parables.*”

CHRIST, during more than the first half of his public ministry, spoke but little in parables, that is to say, but little in parables, according as the term is used in our text; for the word has, as employed in the Bible, various significations. Sometimes it means a mere simile, sometimes a short pithy sentence, sometimes a common saying, and sometimes a simple proverb. In all these ways, Christ had, from the very beginning, spoken in parables; but he had not, excepting in one, or, at the most, two instances, spoken in such a manner as he does in the parables contained in this chapter. The mode here adopted was altogether a novelty in his preaching; and it was one which he, in a greater or a less degree, preserved till the close of his ministry. So much were the disciples struck with the newness of the address of their Master that they, when it first appeared, came to him and said: “Lord, why speakest thou to the people in parables?” The answer which they received was one of the deepest import, and is deserving of our most serious attention. Before, however, giving it our consideration, let us, for a moment, notice a few of the minor objects which we may suppose to have been intended to be accomplished by Christ by the use of parables; and,

1st. We may observe, that probably the lowest object which he intended to be accomplished by their use, was the affording to his hearers an opportunity of exercising their minds in an agreeable and profitable manner. The Jews were fond of parables. They had them in their sacred books. We

may instance the parable of Jotham respecting the trees wishing to appoint a king over them, and the parable of Nathan respecting the rich man who took the poor man's lamb. It was very much the custom, too, for all the Jewish rabbis to teach in parables,—a mode of instruction which delighted the people, all finding a pleasure in tracing out resemblances and in making applications.

2d. Another object probably intended by Christ by the use of parables, was the gaining of a calm attention to matters of importance,—matters which had they been propounded in plain language would, in all likelihood, not have been heard from the beginning to the end. Of such things we may instance the calling of the Gentiles into the church of God,—a topic on which the Jews felt very indignantly. The teaching of this was evidently the object of the parable of the prodigal son, (the Gentile,) who wasted his substance with riotous living, but who was afterwards on his repentance received into his father's house, and placed on a footing with the elder brother, (the Jew;) of that of a certain king who made a great supper, to which crowds, (the Gentiles,) from the high-ways and hedges were brought; and of that of the labourers in the vineyard, the last hired of whom, (the Gentile,) was made equal to the first hired (the Jew.)

3d. A third object probably intended to be accomplished by Christ by the use of parables, was the administration of reproof,—reproof which, had it been given in a plainer way, might possibly have been use-

less. As instances we may notice the parable of the two debtors, which was spoken in the house of Simon the Pharisee,—a parable by means of which the host found himself condemned, ere he was aware, for his pride and self-righteousness, for his neglect of Christ, and for his contempt of the poor woman who had entered into his house; the parable of the unjust steward, by means of which the Pharisees were reproved for their covetousness; the parable of the rich man and Lazarus, by means of which the Sadducees were reproved for their unbelief in a future state and for the luxuriousness of their lives; and the parable of the good Samaritan, by means of which the priests and Levites were reproved for their want of compassion towards the poor, the afflicted, and the despised.

4th. A fourth object realized by the use of parables was the making of certain truths comprehensible and impressive. As instances we may particularize the parable of the two builders, as showing most vividly the results of attending to and of neglecting the instructions of Christ; the parable of the man who had ten thousand talents forgiven him, but who would not forgive his fellow-servant an hundred pence, as showing the direful consequences of an unforgiving spirit; the parable of the importunate widow, as showing the mode and success of earnest prayer; and the parable of the Pharisee and the publican, as explaining the difference between self-righteousness and true penitence.

Having noticed these minor uses of the parables uttered by Christ, let us now come to the grand reason assigned by him to his disciples for his having, in the latter part of his public ministry, used the parabolic method of instruction in a greater degree than he had done formerly: and here we shall have some very grave matter for instruction and

thought. After he had delivered the parable of the sower, the disciples approached him, and said unto him: "Why speakest thou to them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables, because they seeing, see not; and hearing, they hear not, neither do they understand."

In order to see the force of this affecting passage, and also to derive the instruction from it which it is calculated to afford, two things should be observed,—the *place*, and the *time*, at which it was spoken.

1st. The place was Capernaum, the city which Christ had made his home after he was driven out of Nazareth. Here he preached most frequently, and here he performed many of his mighty works. And though the inhabitants did not treat him with the same contempt as the people of Nazareth, yet few, if any of them, received his testimony. Hence his affecting address to them: "And thou Capernaum, who art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained till this day. But I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee."

2d. The time at which the passage was spoken was immediately after some of the Pharisees had said that Christ cast out devils by Beelzebub,—a saying which he plainly told them was the sin against the Holy Ghost, an awful sin, and a sin never to be forgiven either in this world, or in that which is to come. It is true, as is told us by Mark, that those Pharisees belonged to Jerusalem and not

to Capernaum; yet as their horrid speech was delivered in the latter place; and as it was in reply to it that Christ, among other things, said: "The men of Nineveh shall rise up against this generation, and condemn it,"—we may safely infer, that what the Pharisees uttered was the sentiment of many, if not of all, of those amongst whom Christ chiefly resided.

Having thus noticed the time and the place at which the words immediately before us were spoken, we hence remark, that the idea plainly conveyed by them is, that Christ now commenced to speak in parables in the way of a judgment. Hitherto he had preached in plain language; but the people, and particularly the people at Capernaum, having paid him little or no attention, and having been so wicked as to unite with, or at least to countenance the Pharisees in saying, that he cast out devils by Beelzebub, the prince of devils, Christ in effect, said: "I will now in a measure give them up; I will not indeed cease preaching to them, but my words shall now be veiled; I will withdraw a portion of the light that I have hitherto shed upon them; they are a people who, though they have eyes, they *will* not see; though they have ears, they *will* not hear; and though they have hearts, they *will* not understand."

But observe upon this statement, that Christ did not commence speaking to the people in parables *for the purpose* of so blinding them that they might be lost hereafter. This would be an awful idea to entertain of *him* who came to seek and to save the lost—an idea which cannot be many removes from the sin itself against the Holy Ghost. All that he did was this,—he merely withdrew a portion of the light which they had hitherto enjoyed. The veil which, by his parables, he threw over his doctrines was of so fine and thin a texture that his hearers might, if they would only

exert the faculties which God had given them, easily discover the meaning of what he said. Hence, the passage in Mark which is so translated as to countenance the painful idea to which we have referred, requires to be altered; and we are happy in being able to say that many eminent scholars have agreed on the following rendering: "And he said unto his disciples, unto you it is given to know the mysteries of the kingdom of God; but to them that are without all these things are done in parables; *because*,* seeing they do see, and do not perceive; and hearing they do hear, and do not understand; lest at any time they should be converted, and I should heal them."

Another thing to be observed in reference to this painfully affecting passage is this,—that what Christ partially concealed from the people was not the fundamental doctrines and precepts of the Gospel, but simply what he calls the mysteries of the kingdom of God. And what were these mysteries? Certainly the way of salvation was not one of them. This had been known from the very period of the introduction of sin into our world. But there were many things connected with the great plan which Christ had come to execute,—things which, when understood, tended much to edification and comfort,—and things which remained mysteries until the apostles made them distinctly known. Among these may be placed the gradual spread of his doctrine in the world, the mode of its working upon the human mind, and the grand fact of his kingdom embracing both Jews and Gentiles. These were important things: and these are, as you perceive, the things which are principally taught in the parables narrated in the chapter before us; but these are not the things which are essential to salvation. This view of matters tends vastly to soften the apparent severity

* *Iva*, means *because* in Luke ix. 45, and is construed with an indicative 1 Cor. iv. 16.

of Christ's speaking to the people in parables. Still, as we have already said, his departing from his former plain method of preaching, cannot be viewed in any other manner than as a judgment, a withdrawal of the light formerly communicated,—light calculated to impart joy and sanctification.

But this was not contrary to his own proceeding in another case, and to the divine procedure generally; and in noticing this, it will become us to give good heed unto it, and to take the warning which it gives us. You recollect that Christ sometime after he had entered upon his public ministry, paid a visit to Nazareth, the place where he had been brought up, and in which he had lived for the long term of twenty-eight years. Though, from this long residence there, the people must have fully known his manner of life, yet they would not, for a moment, admit his claims to the Messiahship; but rising up in wrath against him, were fully bent on depriving him of life. He, no doubt, conceiving that they had evidence sufficient to convince them of his being what he declared himself to be,—the Sent of God,—abandoned them forever, never coming amongst them again, with the exception of once, when he paid them a passing visit as he was on his way to somewhere else.

In the same way God has since then abandoned many peoples, who having been blessed, for a season, with the light of the gospel, did not value and improve the boon conferred upon them. The seven churches of Asia have been thus forsaken. The church at Rome, has been given up to soul-destroying error. Many of the cities on the continent of Europe which once had within their limits the light of the reformation, numbers of eminent ministers, and hundreds of godly people, are now without the preaching of the gospel, and without a soul in them who truly fears God. And we may rest assured, that in

every one of these cases, the sad calamity has arisen from not having improved the advantages so graciously granted. The churches probably in the first instance became lax,—the members having become worldly in their ways, immoral in their characters, careless in their attendance upon the means of grace; neglectful of the Sabbath, and having given up every thing like meetings for devotion. And the result has been, that the Spirit of God has been grieved, has withdrawn his influences, and has left the people either without the ordinances of the gospel altogether, or abandoned them to some dead and corrupt system,—a system more hurtful than salutary.

And as it has been with churches and places, so has it often been with individuals. There is a man, for instance, who was once all ardour and diligence in religion: he was present at every meeting of the body: he was persevering in his efforts to gain an increase to his Christian knowledge: and he was in every respect what a Christian ought to be. But by and bye he began to neglect some of the meetings at which he was accustomed to attend: next he commenced to seek and to relish worldly society: in a time succeeding this, he was found in some of the public places of worldly amusement: and now he stands exhibiting all the signs of a withered branch. The Spirit of God has left him: and though it may be, he still retains a name and a place in the church, yet is he so dried up, that you feel sure, that if death comes upon him in his present state, he will be cut down and cast into the fire. But oftentimes such a man is not even allowed to continue in the place where Christian ordinances are enjoyed. The time comes round when there is such a change in his circumstances, that he is sent away into some part of the country or the world where he has no opportunity of hearing the gospel, or of enjoying the fellowship of Christians. There he completely

SKETCH OF THE BAPTISMAL CONTROVERSY.

withers, pines away, abandons secret prayer, never looks into the Bible, keeps no sabbath, has scarcely ever a conviction of conscience, and is in no respect different from the man who has never heard the gospel. We believe, that in this country there are a great many such characters scatter-

ed about. Not having improved what they once possessed, all has, in judgment, been taken from them. Having, like Capernaum, been once exalted to heaven in point of privileges, they are at last cast down, and that into the deepest part of hell.

HISTORICAL SKETCH OF THE BAPTISMAL CONTROVERSY.

BY THE REV. THOMAS POTTENGER.

CONTROVERSY may be useful both in the elucidation and in the defence of truth. Light sometimes results from the collision of minds. Christianity is an aggression upon error of every form. Jesus held controversies with the religious sects of his day, while Paul and his brethren made use of offensive weapons to pull down the strongholds of sin and superstition.

Controversy is not an evil in itself: the passions, the prejudices, the sins of men make it such. When they write for victory rather than for truth, when they bring against one another railing accusation, or when they dip their pens in the gall of bitterness and use the bonds of iniquity, then it becomes an evil which all lovers of good men must deplore, and which the final Judge will condemn.

Controversy cannot always be avoided without the loss of a good conscience, and the sacrifice of truth. These sacrifices ought not to be made. In the controversies of modern times the Baptists have had a full share (some persons think they have had *above* their share,) yet in many instances circumstances have left them no choice between the maintenance of their principles and treason against the divine Lawgiver; or between the reward of faithful and the doom of faithless servants.

Among the controversies which have been part of their history dur-

ing the last two hundred years, that on baptism must be placed in the foreground. So long back as the reign of Henry VIII., some of their books were in circulation among our countrymen; hence in the year 1538 Cranmer and other inquisitors were commanded by the king to hunt out the Baptists, and "to burn their books." One of the earliest publications of any note that has come down to the present day, is mixed up with the history of John Smith and his brethren in Holland. Smith had been the parish minister of Gainsborough in Lincolnshire; but refusing to conform to the popish ceremonies which the bishop enforced with unsparing rigour, he gave up his living, and sailed to Amsterdam in search of liberty and truth. During his voluntary banishment he united in church fellowship with the protestant exiles, who received him with much affection and joy as an angel from heaven. Reading the bible, study, and prayer, however, produced an entire change in his views with regard to believers' baptism, which he no sooner made known than his brethren acted in violation of their much lauded principles of charity and free communion, by excluding him from the church as they would have done a heathen or a publican.

The sword of controversy was now drawn out of its sheath, and the scabbard thrown away. Both parties

rushed eagerly into the battle. Against Smith and his party the learned Ainsworth wrote two books, one called "A Defence of Scripture," and the other "A Censure of a Dialogue of the Anabaptists." On the same side, Johnson published "A Christian Plea," whilst Robinson entered the breach among the storming party, and as leader of the forlorn hope. In addition to these champions of infant baptism, two more violent ones came upon the stage under the names of Jessop and Clifton, one publishing "A Discovery of the Errors of the English Anabaptists," and the other "The Christian Plea."*

Smith picked up the gauntlet which these giants of paedobaptism had thrown down, and sent forth to the world his celebrated book entitled, "The Character of the Beast." According to Ivimey, it was printed in Holland, A. D. 1609. Originating abroad under these circumstances, the controversy was not long in reaching Christians at home. Smith finished his course shortly after the publication of his book, and was succeeded in the pastoral office by Thomas Helwisse, who returned to England with some of his brethren, and formed a Baptist church in London. Books were written against these courageous men, and when the press could not, or did not, stop the progress of their opinions, James I. and the bishops tried what virtue there was in fines, prisons, and chains. In the shape of a remonstrance against persecution, Helwisse and his friends published, A. D. 1615, a pamphlet of forty-eight quarto pages, containing a dialogue between a Christian, an unbeliever, and an indifferent person; as well as a clear exposition of the principles of the dissenters, and of the Baptists. In the following year another book was published in favour of the down-trodden sect. It was a translation from the Dutch. Dr.

Wall called it the first printed in the English language against infant baptism. Ivimey, however, denies this, with evident truth on his side, but admits that it may have been the first *published*, arising from the difficulties of publishing anything against the established religion.*

According to Crosby, this book received no answer for the space of thirty years, when Mr. Collett of New England made an attempt to do so in his "Vindication of the Right of Infants to Church Membership and Baptism." Four years after this vindication came from the press, a Baptist in London wrote a letter to a friend in the country in which he avowed his conviction that "there was neither precept, nor example, nor just consequence for infant baptism, but for the baptizing of believers." This private letter fell into the hands of a churchman, who published it without permission from the author, and appended to it a reply under the title of "Anabaptist Mystery of Iniquity Unmasked." According to this churchman, the Baptists not only separated from the established church, but wrote many books in defence of their practice, and had multitudes of disciples: moreover, they were in the habit of proving their doctrines by large quotations from the scriptures, while they refused any conferences with the learned men of the establishment. What rash people they must have been to write so many books against the churchmen of those persecuting times! Some allowance must be made for their refusal to confer with learned prelates on the ground that former conferences had resulted in the poor Baptists finding themselves in Newgate, or other prisons, both in London and in the country. Burnt children dread the fire.

In the year 1624 other champions came forth to defend infant baptism against attacks from the immersion-

* Crosby, vol. i. pp. 91, 92. Taylor's History of the General Baptists, vol. i. 72.

* Ivimey, vol. i. 127.

THE BAPTISMAL CONTROVERSY.

ists. Two of these were Dod and Cleaver, ministers of the puritan school, who published "*The Patri-mony of Christian Children.*" Books and pamphlets now became too numerous for their readers, and while some of them bore ludicrous titles, others were deeply imbued with the spirit of the age. Disputants were eager to display their controversial powers, nor can it be denied that some of them wielded their weapons with vigour and success. Among other authors who took part in this intellectual warfare, mention ought to be made of Mr. Barber, the pastor of a large baptist church in London, who published a work, A. D. 1641, to prove that "our Lord Jesus Christ ordained dipping, and that sprinkling of children is not according to Christ's institution; and also the invalidity of those arguments that are commonly brought forward to justify the practice." For this offence Barber was thrown into prison for eleven months; and the same parliament which had abolished the star chamber and other instruments of spiritual despotism made the writer feel the weight of their bigotry and intolerance because he had pleaded for dipping in the room of sprinkling, and for believers instead of infants. Think of a good man suffering eleven months' imprisonment for writing a book in defence of believers' immersion! What made the matter worse was this, that the bigots who tried to bind Barber with the fetters of presbyterian uniformity, had just thrown off the yoke of episcopal bondage, and were endeavouring to force upon the nation the solemn league and covenant. Persecution did not silence the baptists, for another work now came from the London press under the title of "*The Vanity of Childish Baptism,*" the object of which was to prove that immersion is essential to the ordinance, and that infants have no part or lot in the matter. Publications, replies, rejoinders, thus following one another on both

sides of the question, kept public attention awake to the subject of baptism, and led persons of all denominations to read and judge for themselves.

About this time there was an accession of considerable strength to the ranks of the immersionists by the baptism of Francis Cornwall, A.M., who left the establishment and cast in his lot among our churches. He was a man of superior attainments, and of great moral worth. He bought the truth and sold it not. In vindication of his change of opinion on the ordinance of baptism, he published "*The Royal Commission of King Jesus,*" which was dedicated to the House of Commons, and copies of it given away to members at the door.

While the press had been groaning under the weight of sermons, pamphlets, quartos and folios, on this controversy, the learned men of the commonwealth relieved the monotony by holding public disputations on the same subject. One of these took place at Bewdley, in the county of Worcester, between John Tombes and Richard Baxter. Both of them were first-rate disputants, as well as giants in talent and in learning. The contest partook of the sublime. At the very time when some of the finest fields in England were covered with the slain and drenched with the blood of our forefathers, learning, logic, intellect, and truth were striving for victory in the parish church at Bewdley. On the first of January, 1649, the discussion began at nine in the morning, and lasted till five in the evening. The presbyterian claimed the victory, but the baptist made about twenty converts, who were formed into a church. "All scholars present," said Anthony Wood, "did conclude that Tombes got the better of the argument by far."*

Before this a similar discussion had taken place in Southwark between Dr. Featley and four baptists. At the

* Orme's Life of Baxter, pp. 682, 683.*

end of two years the doctor published his version of the dispute, under the title of "The Dippers Dipt, or the Anabaptists Ducked and Plunged over head and ears at a disputation in Southwark."* Allowance must be made for the violence of the doctor on the ground that he had been deprived of two livings for bad behaviour; that he had been expelled from the assembly of divines as a spy, and placed in confinement by order of parliament. While confined in the house of Lord Petre, Henry Denne was sent prisoner to the same place for preaching against infant baptism, and for immersing his converts, contrary to the decrees of parliament. Denne sent the doctor a challenge to discuss the points at issue between them on baptism. The challenge was accepted and the champions met; but at the end of the first argument the doctor gave up the contest, saying, it was unlawful to dispute without permission from the higher powers. What a pastime for two prisoners to hold a disputation about baptism! What a feature of that polemical age!

* There was another discussion, on the same subject, in the parish church of Newport Pagnell, between Mr. Gibbs and Mr. Carpenter; the former was the parish minister, and the latter was an independent. Carpenter published his version of the discussion in a work which he called "The Anabaptists Washt and Washt, and Shrunk in the Washing."

As old combatants died, new ones continued to appear on each side of the battle field, eager to assist in the conflict, and to share the toils and honours of theological controversy. Baillie of Glasgow published a book under the alarming title of "Anabaptism, the True Fountain of Error;" but Mr. J. Wall favoured the world with another, which he called "The Anabaptists Anatomized, and silenced in a public dispute at Aber-

gavenny, A. D. 1654." It was almost a miracle that any of the poor baptists survived these anatomical operations. It was bad enough for Dr. Featley to duck and plunge them so violently in Southwark; it was worse in Mr. Carpenter to wash them so long at Newport till they shrunk in the washing; but it was an act of barbarity, if not flat murder, for Mr. Vaughan to make experiments upon them in comparative anatomy at Abergavenny. Who can wonder at their being *silenced* under such a process! From some cause unexplained, Hercules Collins of Wapping was not anatomized; for he outlived those dismal times, and printed a book which he had assurance enough to call "Believers' Baptism from Heaven and of Divine Institution; Infant Baptism from Earth and of Human Invention." In this way the contest had been maintained not less than half a century. As old actors retired from the strife, others came forward to wield new or furbished weapons. Against the host of episcopalians, presbyterians, independents, and quakers, the baptists stood alone. Bishops, doctors, vicars, rectors, and plain dissenting ministers led on the forces to defend infant baptism, now so vigorously assailed by the advocates of a return to apostolic immersions.

Thus matters went on till the beginning of the eighteenth century. After what seemed like a truce between the dippers and the sprinklers, hostilities were renewed at the period, just named by Mr. Russen publishing his book entitled, "Fundamentals without a Foundation, or a True Picture of the Anabaptists." Not to say anything of the abuse which this writer heaped upon the ancient mode of baptism, according to the concessions of the most learned men in Europe, the picture which he drew of the baptists was not a *true* one; hence Joseph Stennett replied to it in a work so distinguished for learning and argument, that it silenced his anta-

* Ivinney, vol. i. p. 164.

gonist and gained for himself high reputation as a polemical divine.

Passing over a multitude of theologians who figured in this controversy during the last century, the two principal writers that divided public attention on account of their talents and attainments, were Dr. Wall and Dr. Gale, the former a churchman and the latter a baptist. Dr. Wall wrote his "History of Infant Baptism," for which the clergy, met in convocation, passed him a vote of thanks, and one of the universities made him doctor in divinity. Dr. Gale, then twenty-seven years of age, published his "Reflections on Dr. Wall's History of Infant Baptism." "The extraordinary merit of this performance," said a pædobaptist, "soon made the author known and respected; and even those who were not convinced by his reasonings awarded him just praise for his erudition and modesty, as well as for the candour and charity which he discovered towards persons of a different persuasion from his own." For twelve years after this publication issued from the press, Dr. Wall remained silent, either unable or unwilling to grapple with his learned opponent; but at length he published an answer to the "Reflections on his History," in a spirit which betrayed the mortification of his pride under the defeat he had sustained. "He has treated me very roughly," said Dr. Gale, "and has endeavoured to enrage the clergy, as well as our own people, against me; besides which, there appears not to be much in his book; however, I am preparing an answer." Before his answer was finished, death removed the illustrious man to a new and nobler scene of action and of enjoyment.

When these champions quitted the stage, the question at issue between them continued as far as ever from being settled. Dr. Gill buckled on the armour, and produced no less than ten different works on the side of believers' baptism; but, though

learning had displayed its stores, eloquence charmed and arguments convinced inquirers after truth, there seemed no prospect of the controversy coming to an end. It was in the year 1784 that A. Booth published his book called "Pædobaptism Examined on the Principles, Concessions, and Reasoning of Learned Pædobaptists." This was fighting them with their own weapons, and using their own armour in which they trusted. It was a shell thrown into the camp of the enemy. Alarmed at the consequences of this novel attack, Dr. Williams, late of Rotherham College, wrote a book in answer to Mr. Booth, without destroying the force of his reasonings, or settling the dispute.

Time would fail to name a tithe of the writers who have attacked or defended poor infant baptism. In our own day the very points which the ablest men of a former age discussed have been gone over again with no better results. Local circumstances have, in some instances, renewed the discussion, not without hard words and animosities which injure the cause they are destined to serve, and reflect dishonour upon the writers. Truth gains nothing by railing accusations. Cox, Gibbs, Pengilly, Carson, and many others have written in favour of believers' immersion, while honourable mention should be made of Ewing, Wardlaw, and Halley, who have employed their talents and learning in the defence of infant baptism. Having abandoned the outworks which the veterans of a former age vigorously defended, Dr. Halley has retired within the citadel, which Mr. Stovel has attacked with great determination and not without hopes of success.

Thus we have given a bare sketch of this fruitful controversy. Thousands have taken part in it since the days of John Smith. Many of their publications are now forgotten or unknown. Two hundred years the war of words and of books has lasted;

innumerable sermons have been preached, and the press has groaned under the weight of publications against infant baptism, or in its favour; still the controversy is undecided, and a wide, though not an impassible gulf, separates the warriors. Learning, talent, logic, and eloquence have done their utmost to bring the discussion to a satisfactory conclusion, while prejudice, bigotry, sectarianism, and railing, have hindered the long wished for consummation. May we not cherish the hope, that ere long the sword of controversy will be put up into the scabbard, that the truth as it is in Jesus may prevail over prejudices, passions, and errors, and that among good men of every denomination there may be a nearer approach to the principles and usages of the first churches? For this purpose there must be a profound

regard for the word of God. Appeal to this must be law to all parties. This is the judge that ends the strife. Preconceived opinions must yield to the decisions of the bible. Just principles of interpretation must be adopted. Richer communications of the Holy Spirit must be desired, and then we may hope to come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Generations yet to come will hail this union with a rapture proportioned to its importance, and the Saviour will be glorified in seeing the answer to his prayer, "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—*Baptist Magazine*.

ON THE READING OF THE SCRIPTURES IN THE FAMILY.

MR. SCOTT of Aston Sandford, the well known commentator, at a bible meeting held in the town hall at High Wycombe, a little before his death, adverted to the happiness with which God had indulged him, as a father. It was known to many present that all his sons were engaged in the ministry of the word, and that his only daughter was the wife of a respected evangelical clergyman. He did not mention these facts, but the allusion was understood and felt, when he said, "I attribute, under the divine blessing, the great comfort I enjoy in my family, to our regular habit, when my children were young, of reading the scriptures together every morning and evening at family worship." Many other pious parents, when advanced in life, have had reason to reflect with similar satisfaction, on the results of the practice, which has long been a

common one in well regulated households in all sections of the Christian church. Its beneficial tendency must be obvious to every reflective mind. It is not only the best preparative for the duties and trials of life on which the young are entering, and their best preservative against the assaults of infidelity and error, which derive their chief potency from ignorance of scripture on the part of those against whom they are directed; it is adapted to cement affection throughout the domestic circle, to repress the indulgence of improper tempers, and to cherish a forbearing and humble spirit, all listening together, conscious of each others' presence, to the authoritative voice proceeding from the Holy One who declares that he is no respecter of persons. In the bustling age in which we live, there is, however, great danger of its falling into

neglect: there never was a time in which it was more necessary, and yet it becomes increasingly difficult. Anything, therefore, will be welcomed by judicious heads of families, that may conduce to render the practice pleasant and profitable to themselves and their dependents.

In many families the reading of the scriptures is not conducted on any systematic plan. The reader selects a passage that seems to him appropriate to the occasion, or suitable to his own feelings, and its length has frequently much influence in determining his choice. In such desultory reading many valuable portions will naturally be overlooked, and others will recur with great frequency. The light that is derivable from connexion will necessarily be lost, and a habit will be acquired of regarding every part of scripture simply as scripture, without considering the character or circumstances of the persons to whom it was originally addressed, or the dispensation to which it belonged. Very little substantial knowledge can in this way be obtained, and even the devotional feeling that may be excited will be comparatively vague and faint.

A judicious compendium of the Old Testament seems to be better adapted for family reading, in most households, than the whole of the Old Testament scriptures indiscriminately. It requires, however, to be made with care. A very large proportion of the historical records should be included, especially those belonging to the earliest ages. A knowledge of these is essential to the understanding of the more recondite passages, and even of arguments and allusions in the apostolic writings. It is therefore, proposed to lay before the readers of this Magazine a plan by which, in the course of one year, those parts of the Old Testament which are best adapted for family reading, and the whole of the New Testament, may be

easily perused. It will be presented to them monthly, the plan for each month being published on the first day of that month to which it refers. The writer is persuaded that if the heads of families will make the experiment for one year, they will find that it has imparted to their domestic worship much additional interest. Let it be the business of one member of the family—if a junior, so much the better—to be prepared to announce the portion marked in the magazine for the occasion. It may then be read, with or without a commentary, as may be most convenient. In some families more time can be spared for the exercise in the morning than in the evening; in others, more in the evening than in the morning. The New Testament portions of the course being shorter than those taken from the Old Testament, the writer advises that the New Testament should be read on that part of the day in which brevity is most desired. In the following table, the sections of the Old Testament will be found to be about the average length of a chapter, or about a page and a half in common quarto bibles; the sections of the New Testament about three quarters of a page.

It has been thought advisable to suspend the usual course on the Lord's-day, assigning to that day the book of Psalms, from which one or more can be taken at the discretion of the reader.

In connexion with this list, the times of the rising and setting of the sun and the phases of the moon are given, as they occupy scarcely any space, and it is believed that to many families they will be acceptable and convenient.

[The time fixed for the commencement of the plan is January the first. Subscribers at a distance may commence the course as soon as they receive the magazine, which will involve merely an alteration of dates.]

FAMILY BIBLE READING FOR JANUARY.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.	Rising of the Sun.	Setting of the Sun.
		Full moon..... 1st day..... 8h 35m Evening.		
		Last quarter.... 10th day..... 0h 37m After Midnight.		
		New moon..... 17th day..... 8h 37m Morning.		
		First quarter... 23d day..... 10h 2m Night.		
		Full Moon..... 31st day..... 1h 22m Afternoon.		
1	F	Gen. i. & ii. to verse 7..... Luke i. 1—25.	h m	h m
2	S	ii. verse 8—iii. 19..... i. 26—56.	6 42	5 26
			„ 42	„ 26
3	LD	Psalms.	„ 42	„ 27
4	M	iii. 20—iv. 24..... Luke i. 57—80.	„ 42	„ 27
5	Tu	iv. 25—vi. 8..... ii. 1—20.	„ 42	„ 28
6	W	vi. 9—vii. 24..... ii. 20—39.	„ 42	„ 29
7	Th	viii. & ix. to verse 17..... ii. 39—52.	„ 42	„ 30
8	F	Gen. x. & xi. to verse 26..... iii. to verse 20.	„ 42	„ 30
9	S	Job i. & ii. to verse 10..... iii. 20—38.	„ 42	„ 31
			„ 42	„ 31
10	LD	Psalms.	„ 42	„ 32
11	M	Job ii. 11 & iii. Luke iv. 1—16.	„ 42	„ 32
12	Tu	iv. & v..... iv. 17—37.	„ 42	„ 33
13	W	vi. iv. 38—44.	„ 42	„ 34
14	Th	vii. v. 1—16.	„ 42	„ 34
15	F	viii. v. 17—38.	„ 42	„ 35
16	S	ix. & x..... vi. 1—19.	„ 42	„ 35
			„ 42	„ 35
17	LD	Psalms.	„ 42	„ 36
18	M	Job xi. Luke vi. 20—36.	„ 42	„ 36
19	Tu	xii. vi. 37—49.	„ 42	„ 37
20	W	xiii. vii. 1—17.	„ 42	„ 38
21	Th	xiv. vii. 18—35.	„ 42	„ 39
22	F	xv. vii. 36—viii. 3.	„ 42	„ 39
23	S	xvi. & xvii..... viii. 4—21.	„ 42	„ 40
			„ 42	„ 40
24	LD	Psalms.	„ 42	„ 40
25	M	Job xviii. Luke viii. 22—40.	„ 42	„ 41
26	Tu	xix. viii. 41—ix. 6.	„ 42	„ 42
27	W	xx. ix. 7—27.	„ 42	„ 43
28	Th	xxi. ix. 28—45.	„ 42	„ 44
29	F	xxii. ix. 46—62.	„ 42	„ 45
30	S	xxiii. & xxiv..... x. 1—24.	„ 41	„ 45
			„ 41	„ 45
31	LD	Psalms.	„ 41	„ 46

Ibid.

INFIDELITY.—What God asserteth, infidelity denieth, questioning His veracity; what God commandeth, infidelity doth not approve, contesting his wisdom. What God promiseth infidelity will not confide in, distrusting his fidelity or his power.—*Barrow.*

LITTLE SINS.—There are no little sins. There was a time when all the evil that has existed in the world was comprehended in one sinful thought of our first parents; and all the evil now, is the numerous progeny of one little sin.—*Howells.*

Bengal Baptist Association.

FIFTH ANNUAL ASSEMBLY OF THE ASSOCIATION.

THE Association of Baptist churches in the presidency of Bengal is, as its name imports, a union of Baptist churches, in accordance with the principles of the denomination, for the purpose of fraternal intercourse, and for the promotion of the interests of the Churches and the cause of the Redeemer in this land.

Towards the close of 1842, the missionary brethren of the Baptist denomination in Calcutta, being of opinion that much good might be anticipated from the formation of such an association, resolved to address the Churches on the subject. A circular,* inviting the attendance of Pastors and delegates at Serampore was accordingly issued. The invitation met with a cordial response, and the first meetings of the Association were held at Serampore on the 9th of January 1843, and three following days.

The constitution of the Society recognizes the unrestricted independence of each church, the proposed objects being the cultivation of Christian fellowship, and the attainment of everything tending to the advancement of the Redeemer's kingdom, which can be attained by mutual council and co-operation. The services and proceedings at the Annual meetings are conducted both in the English and Bengálí languages.

The fifth Annual meetings of the Association were held at Serampore on Monday, 30th of November, to Thursday December the 3d, 1846,—being one month earlier than the usu-

al time of meeting; and it was proposed to hold the meetings about the same time of the ensuing year, at the commencement of the cold season, that the itinerations of the brethren may suffer no interruption.

On the evening of the preceding Lord's-day, a preparatory sermon was preached in the Mission Chapel by the Rev. J. Macdonald of the Free Church of Scotland, from Acts xx. 35. The Introductory meetings for prayer were held, that in Bengálí, at Jánagar, at 4. P. M. Brother J. C. Fink of Chittagong presided: the English meeting was held at the Mission Chapel at 7. P. M.—The Moderator presided, and brother Phillips of Balasore prayed. The Circular Letter prepared by brother Robinson of Dacca, "On Spiritual-mindedness," was read and adopted. Brother Williamson of Birbhum concluded.

Tuesday, December 1st.—The day was principally occupied in the business of the Association. After the usual devotions, a Moderator for the coming year was chosen by ballot; the choice fell on brother Leslie of Calcutta,—the letters from the churches were read and the substance of each given in Bengálí. The Missionary delegates were not so numerous as on former years; owing to particular circumstances several brethren were unable to be present, but we are happy to inform our readers that an increased rather than a diminished interest appeared to prevail with respect to the objects originally contemplated by the union of the Churches.

The communications generally bore marks of a fervent spirit on behalf of the Churches in India—for increased purity and strength—for increase of converts and of labourers; some of the details were calculated to damp the ardour of the brethren, yet on the whole there was much cause for encouragement.

The Statistics show a steady increase in numbers, while the desire to hear

* This document bears the signatures of "W. Yates, J. Mack, G. Pearce, C. C. Aratoon, J. Wenger, W. W. Evans, and G. Small."

the gospel prevails more or less in every locality. Not a few are seriously inquiring into the truths of Christianity, and some we trust with an anxiety to be saved. The clear increase to the Churches is upwards of 200 souls, almost all of whom are natives.

The Sub-Committees met during the day for special business.

In the evening, the ministers and delegates assembled at the College House, where a conference was held; several matters of great interest to the Mission Churches were successively discussed, among which were the preparation of suitable books, specimens of which were laid on the table; also finance.

Two new Magazines for the ensuing year were determined on—one in the Bengali language, to take the place of the *Evangelist*, and to bear the title of the "*Upadeshak*," to be conducted by Mr. Wenger;—and an English Magazine, to be denominated the "*Oriental Baptist*," the principles and design of which have been explained in the introductory observations.

Wednesday, December 2d.—On Wednesday morning the ministers and delegates met in the Mission Chapel. The services were conducted in the Bengali language: brother Wenger opened the service by reading and prayer, and brother Williamson preached an impressive sermon from John xiii. 34, after which the meeting proceeded to business.

In the evening the usual service in the English language was held. Brother Leslie read and prayed, and brother Morgan of Haurah preached the Association Sermon from Ephesians iv. 13, and concluded in prayer.

The Sub-Committees gave in their Reports. The Secretary read the minutes of the meetings which were confirmed,—and stated that fraternal communications had been received from Upper India and Burmah. It is to be hoped that other brethren will occasionally correspond with the Association, and co-operate in its efforts to spread the knowledge of the Saviour.

Brother Williamson of Birbhun was appointed to write the next Circular Letter, and brethren Pearce and Denham were re-elected Secretaries.

The tabular Statement was then read, of which the following is an abstract:—

Number of Churches in Association.. 20

Baptized.....	238
Received by letter.....	20
Restored.....	19
	— 277
Removed by death	11
By dismission.....	16
By exclusion.....	44
By withdrawal	2
	— 73

Clear increase..... 204
Total number of members....1244

In twelve churches there has been an increase of 228, and in six a decrease of 24. In two there appears to have been neither increase nor decrease.

The Moderator, in a brief address of much power, inculcated the duty of Christians in India with respect to the unconverted around them. He cautioned the representatives of the Churches against a spirit of self-gratulation in imputing this success to their energies or their influence, and reminded them, that all success depended on the Spirit and power of God. Their duty for the coming year was to seek more fervently and more perseveringly His aid and blessing;—and he prayed that while the Churches rejoiced in the mercy and faithfulness of God, they might rejoice with humility, for God loved and gave grace to the humble.

Thursday, December 3d.—On Thursday the usual prayer-meeting was held at the Mission Chapel, at $\frac{1}{2}$ past 7. Brethren Williamson, John Robinson and Wenger prayed. At 10 A. M. the concluding meeting was held at Jannagar; the whole proceedings were conducted in the Bengali language. Brother William Carey presided.—Brethren Williamson, Pearce, Wenger, Denham, Phillips and John Robinson, and a large number of native brethren were present and took part in the proceedings, which were of a very interesting character and calculated to benefit those on whose behalf the meeting was convened. The goodness of God toward the Churches during the year, past in review; the native brethren were exhorted to gratitude and increased diligence in the cause of the Redeemer, brotherly love among themselves, and generosity toward their Heathen countrymen, in sending the gospel, and above all, *living* the gospel among them. Brother Carey closed the sessions by an animated speech and prayer. The ministers and delegates, European and Native, then bade each other a hearty farewell. As

they pronounced "God speed!" and prepared to return to their respective and distant stations each seemed to say, while looking on so large an assembly of Christian Hindus—"God *hath done* great things for us and shall we not rejoice and be glad?"

Christian Brethren, shall not we pray for the out-pouring of the Spirit upon

India,—that the year 1847 may witness many seasons of refreshing and many instances of conversion to the living and true God? "Moreover as for us, God forbid that we should sin against God in ceasing to pray for *India* :—only *fear* the Lord and serve him with all your heart, and consider what great things he has already done."

Original Poetry.

"THIS YEAR THOU SHALT DIE!"

How solemn is the thought that this must be,
With some, the closing year, perhaps with me;
Pause then, my soul, should the dread summons come,
Art thou prepared to meet the silent tomb?

Art thou, while journeying thro' life's thorny road,
Looking to yonder world, as thine abode?
Waiting thy Master's will, for that blest hour
Which will release thee from the tempter's power?

Or, art thou so averse to things divine,
So firmly bound to Mammon's luring shrine?
Thy heart so filled with vile corroding care,
No serious thought can find admittance there?

Say, worldly Christian, who wouldst fain unite
Christ and the world, can such a course be right?
Can all the glittering wealth of India, buy
One ray of hope, when thou art called to die?

Ye votaries of pleasure, pause awhile,
Be not deluded with the world's gay smile;
Soon all such trifles from your grasp will fly,
While you're compelled to hear, "Thou too must die!"

Ye young immortals, who so vigorous seem,—
Trust not to health,—'tis but a fleeting dream;
Soon you may on a bed of sickness lie,
And hear the voice, "This year, thou too shalt die!"

To Jesus go, if happiness you crave,
The joy He gives endures beyond the grave;
Then thoughts of dying will not cause you pain,
Secure in Him, to die will be your gain.

Ye Messengers of Christ, your voices raise,
While yet extended is the day of grace;
Be faithful till your earthly course is run,
Then hear with rapt'rous joy your Lord's "Well done!"

Z.

Religious Intelligence.

Home Record.

ASSAM.

We have much pleasure in inserting the following interesting paragraphs of a letter received from Rev. N. Brown.

Nowgong, Dec. 5th, 1846.—You have probably heard ere this of the baptism of Mrs. Fleming and Miss Sarah Robinson by Mr. Barker, on the 8th November. It was a very solemn and affecting season, being the first baptism we have had there since the commencement of the Mission. Sarah Robinson is the daughter of Rev. W. Robinson of Dacca. Mrs. Fleming is the wife of one of our Gowahati brethren.

Since we have been here we have had a precious season. The Barkers came up with me, and we found several of the orphans in an interesting state. Six of them were baptized by bro. Bronson last Sunday, together with his oldest daughter. They all gave remarkably good evidence of real conversion, and we did not feel justified in delaying their baptism. Three na-

tive converts from Sibsagar, who came down with brother Cutter were baptized at the same time. Thus ten in all were added to our little band, and in the evening we gathered around the Lord's table, twenty-four in number. May this be the beginning of good days for Assam. I would give you a more particular account of these conversions, but as you will receive a full account from the brethren Barker and Bronson, I forbear. Brother Barker was appointed to write a letter to your Association, and give an account of the operations of our mission the past year and of our present prospects.

We feel more encouragement in regard to our Missionary prospects than ever we have done before. We are expecting that Mr. Chandler from the Siamese Mission will join us.

A R R A C A N.

• The following intelligence is derived from a letter from the Rev. L. Ingalls, dated 17th September last.

AKYAB.

"We have a preaching yayat by the public road, where I daily sit with my assistants and call to those who pass along to come and listen to the Gospel; some days hundreds visit us, and many books are given. Our preaching resembles a continuous battle, in which we have arrayed against us the powers of darkness. 'Show us your God and we will believe upon him,' is the oft-repeated demand of the Pagan.

"Since May last, seven have been baptised and the church a little revived. Many others appear to be serious inquirers, and we are looking, praying and hoping for the descent of the Holy Spirit."

RAMREE.

"The native assistants have given encouraging statements relative to the state of the cause there. No opposition, some ten inquirers—the people awaking as from sleep. Villages around this place also beginning to whiten for the

harvest. From one the people have come of their own accord and requested schools to be established."

STATISTICS.

"There are from forty to fifty members of the Burmese Church, and some nine hundred families of Christian Karens. There are probably some four or five thousand baptised Karens connected with the Sandoway Mission. There is a school connected with this station, with some thirty or forty scholars, more than twelve of whom are Christians; five of them baptised a short time since. These young men afford us much hope, as they are soon, from their superior opportunities, destined to exert a great influence among their countrymen."

NEW MISSION.

"The Rev. Mr. Burpe is about commencing a new mission among the *Chim-men* mountain tribes of the interior; a people among the wildest of nature's children, but evidently prepared to receive the gospel."

TENASSERIM PROVINCES.

MAULMAIN.

The Missionary operations carried on by the American Baptist brethren in these provinces have for some time past, presented a most encouraging aspect. For the gratifying intelligence contained in the annexed extract, we are indebted to a letter from the Rev. E. A. Stevens, dated 23d October last.

MISSIONARY SUCCESS.

"I am happy to add that for several months past we have been permitted to observe indications of the work of the Holy Spirit in the Burmese congregation, as well as among the Karens. A few sabbaths since *nine* Karens and *fourteen* Burmans were baptized together in the Salwen, and three months before *twenty-five* Karens and *one* Burman. At

present also a number of persons are applying for the ordinance who will probably be received. Most of the persons of the Burman congregation above spoken of are children of Native Christians who have been trained up in our schools. One other fact of interest I have much pleasure in stating,—viz. that a Native Missionary Society has been formed, which sustained during the last year *three* native preachers in this town."

MERGUI.

The following very interesting notices of evangelical labour among two distinct races, have been communicated in a letter from the Rev. D. L. Brayton, dated 8th October.

THE PWO KARENS.

"My principal field of labour is among the Pwo Karens, who are thinly scattered over the Tenasserim Provinces, but are found in vast numbers in Siam, from two to four days east of Tenasserim. But as no white man is allowed to enter Siam from this way, I can but regard it as a very favorable circumstance, that God is disposing the Karens, of both tribes (Sgans and Pwos) to come over into freedom's air. For three or four years past, they have been coming over in large companies into these provinces. Some two or three hundred families are reported to have settled on the Tenasserim. One of their principal chiefs has been with me at different times, has learned to read his own language and says he believes in Jesus Christ. He thinks he has a new heart, though he has not yet got sufficient strength to come out and be baptized. There is one church on the Tenasserim (mostly Pwos) consisting of 32 members. There are some 10 or 12 now asking for baptism. Some few Burmese in town are asking, 'what must we do to be saved?' but there is no one to tell them, in their own language, about Jesus Christ and Him crucified."

THE SELONGS.

"The Selongs are another entirely distinct people on my hands. Missionary operations were commenced among this people through the instrumentality of a gentleman who visited this place three years since. They inhabit the islands of this archipelago, living entirely in their boats, except as they stop for a few days at a time on some sandbank. Their sole occupation is fishing and digging the sea-slug, which they bring to town, to exchange for paddy. This is the employment for the males, while the females busy themselves in braiding mats for market."

"They are a peculiar people in another respect, i. e., there is no vestige of *idolatry* among them, and they tell me that not *one* of their race has ever been known to bow to an idol. When I first went among them and began to preach Jesus—they immediately inquired, 'How must we worship him? Shall we have to go to making idols and pagodas?' There is now a church among them of 42 members. Their language has been reduced to writing—an Elementary Primer and a Catechism, embracing the outlines of Christianity, have been printed, which several of their young men have learned

to read. Their very peculiar habits of life are such as to throw many serious obstacles in the way of their education. Still I believe God has a people among them, and whatever may be the obstacles, such must be saved. We at first supposed that some 1500 of them among these islands constituted their whole number; but I have lately been told, by some

whom I have seen from the Siamese side, some distance below Pak Chau, that there are large numbers of them in that region, and that they there live in houses, and cultivate the land like other people. But though they live like them in other respects, they keep themselves entirely free from their idolatry."

The Commissioner of these provinces (Capt. Durand) in a communication addressed to the Government of Bengal, under date 16th April last, and published in the Asiatic Society's Journal for November, gives the following interesting account of the Selongs or Salones.

"I have the honor to report that when proceeding from Mergui to the Pak Chau, I gave permission to Mr. Brayton, of the American Baptist Mission, to embark on board the H. Co.'s Steamer "Proserpine," and on passing the Island of Lampee, he was landed in Marble Island Bay.

"2. The object of this gentleman's visit to the island of Lampee was of a purely missionary character with reference to the Salones.

"3. I took advantage of his visit to request that he would have the goodness to assemble as many of the Salones as could conveniently be brought together, in order that on the return of the steamer I might have an opportunity of communicating with them.

"4. On my return from the Pak Chau to Marble Island Bay, I found forty Salone boats assembled. Each boat was said to contain on an average ten individuals, men, women and children. The boats were excellent, and the appearance of the people neither so savage nor miserable as from their mode of life might have been anticipated. They were decently clad and seemed not at all deficient in intelligence.

"5. The humane exertions of my predecessor to induce these people to enter upon a more civilized mode of life, and to attempt cultivation, and the formation of villages failed; but encouraged by the example of a Salone family from one of the islands to the southward of our territories, the Lampee Salones are now meditating the establishment of two small villages, one of six and another of five houses. The Salone who has set the example has cultivated between two and three acres. The family state that the

islands to the southward of the British territories are frequented by Salones in greater number than those in the Mergui Archipelago, and that some of the Southern Salones have taken to cultivation and form permanent villages. The language is the same with that of the Salone of the Mergui Archipelago.

"6. Although the exertions of my predecessor failed in one respect, his liberality and the application of Mr. Brayton have succeeded in another and a very important particular. Mr. Brayton having acquired some knowledge of the Salone language, has taught several of them to read, and there is every probability of his Salone school being increased during the approaching rains. I forward three copies of the first Salone work, a small primer.

"7. One of my objects in assembling the Lampee Salones was to ascertain whether they had during this dry season been visited by Malay boats, their great dread. I was happy to learn that these timid unresisting people had during the dry season been free from molestation, and carried on their sea slug collections undisturbed and successfully.

"8. Formerly the Salones paid a tax to Government of 3 rupees a boat: the tax was discontinued by my predecessor, and I have not imposed any new one upon them, nor do I intend it. Their sea slug collection is not unproductive, the slug selling at the rate of 30 to the rupee; but with the exception of a few mats, the making of which is the S. W. monsoon occupation, the slug forms their only wealth; it is caught or rather dug up, during the N. E. monsoon, at the period of low water in spring tides, and it is from the value of this article in the

Mergui market that they obtain the means of purchasing rice, salt, and clothes. Their food is rice, fish, and shell fish; a few hogs are caught and killed by the aid of their numerous dogs, and some of the Lampee Salones had fowls with them. When as frequently occurs, the Salones have expended their rice, they have resort to a wild root which grows in abundance, and which after much maceration in water, parts with its poisonous matter, and becomes safe and edible.

"9. I have no means of ascertaining or estimating the number of Salones in

the Mergui Archipelago. Any guess must be a very random one. At Lampee, a favorite Salone place of resort, I suppose that instead of forty, with timely warning, nearly 100 boats might have been assembled, but it is their best frequented place of wandering. What the forests are to the Karens, the sea and the coasts of the islands of the Mergui Archipelago are to the Salones. The latter having boats, dispense with houses altogether, and are therefore still more migratory in their habits than the Karens. These are habits which it will require much time and favoring circumstances to break."

RECENT BAPTISMS.

At Cawnpore, we learn that within the last 18 months *forty-three* persons have been baptized on a profession of faith in Christ, among the number the son of a deacon of the late Rev. Robert Hall.

On Sabbath-day, the 13th December, *nine* persons were baptized at Chitaurá, near Agra, in the presence of a large number of spectators.

On the last Sabbath in November the Rev. II. Beddy of Patna, had the pleasure of baptizing *six* persons, four of them young females from the Orphan Refuge under his charge, one of the others was his own son. We long to hear of many more such instances of conversion

in Mission families, that instead of the fathers may arise their sons and daughters.

At Monghir, *one* person was baptized and added to the Church in November.

Several persons were also baptized at Serampore during the last month, we hope to specify the number in our next.

On the 22d Nov. *fifty-eight* converts were baptized in the vicinity of Barisál.

At Dacca, a female the wife of one of the native preachers, was baptized on the 15th December. •

At Nowgong in Assam, *twelve* persons during the month of November publicly avowed their faith in the Lord Jesus Christ by being baptized.

Foreign Record.

BAPTISMS.

BYTHORN.—Mr. J. Wilkinson, who had been a minister in the Primitive Methodist Connexion seven years, was baptized by Mr. Turner, on Lord's-day, August 22. Previous to entering the water, Mr. W. stated the circumstances which led to his change of views. He *fortunately* met with Mr. Thorn's work on baptism, which, to use his own words, "seemed to be confusion worse confounded;" and after a prayerful perusal of the New Testament, he concluded that infant sprinkling was unscriptural. On Lord's-day, Septem-

ber 6, four others were baptized, and added to the church. May all these be faithful!

BURY, Lancashire.—Five believers were buried with Christ in baptism, July 5. All these were females; one, an Independent, returned to her own communion; the rest were added. Two were sisters. The elder, on her conversion, prayed earnestly that her sister might also be converted and go to the ordinance of baptism with her, and her prayer was answered. On the first sabbath in September, four others followed Christ into

the baptismal waters. They were mostly young persons from the school.

AFRICAN BAPTIST CHURCH AT RICHMOND.—A correspondent of the Boston Christian Watchman, writing on the 8th of August, says, "I notice, with pleasure, that the Rev. R. Ryland, pastor of the African baptist church at Richmond, baptized, last sabbath, eighty-eight candidates. This is really a refreshing oasis in our desert."

~ Sixteen persons were baptized at Hastings, Trelawney, on sabbath morning, the 19th of July, by the Rev. Thomas B. Pickton.

On sabbath morning, the 26th ult., thirty-four persons were baptized in the river running through Windsor Pen, by the Rev. J. E. Henderson. A large number of spectators were present, most of whom afterwards attended the services held at Jubilee Chapel, where a sermon was preached and the ordinance of the Lord's supper administered.—*Jamaica Baptist Herald*.

LOWELL, United States.—S. Remington, A. M., has been for twenty years a highly esteemed minister of the Methodist Episcopal Church, and has occupied important stations in connection with that body in the United States. He has recently become a baptist. The following extract of a letter from the Rev. L. Porter, of Lowell, contains a narrative of the event.—"About two months since, it happened that eight candidates for admission to his (Mr. R.'s) church could be satisfied with nothing but immersion. He obtained a minister to immerse them; but went himself as a spectator to the river's side. While there, on the cold shore, beside the river covered with floating ice, his heart rose against the idea of immersing females under such circumstances. He thought that Christ would not originate an ordinance that was attended with so much difficulty and exposure. He felt more than ever justified in discouraging immersion, and in refusing to administer it whenever he could. But the Lord's time had come to lead him into the truth. The services commenced. The converts were baptized. They expressed great joy in following their divine Master, and as the last one, an invalid, came up out of the water praising God, his heart melted, and he burst into tears. It seemed as though his Saviour was present, and he almost heard a voice saying,

'This is the way, walk ye in it.' With a troubled mind, but tender spirit, he returned home, penitent for his past opposition, and resolved prayerfully and candidly to examine the subject of baptism. This he did in the most thorough manner, and the result was a firm conviction that there was no christian baptism but immersion, and no proper subjects but penitent believers. He then resolved to examine the whole Baptist creed, and as the truths of the bible go together, it was not many weeks before he was convinced and converted. Like an honest man, he saw what duty required and obeyed its voice. He surrendered his pastoral charge, and sought admittance to that church which he believed was modelled after the apostolic, and which, nearer than any other, adhered to the doctrines and ordinances of the gospel of Christ. On Thursday evening last, the Worthing Street church assembled, with open doors, to hear brother R. and wife relate the dealings of God with them. A large audience were present with the church, among whom were several clergymen of other denominations. The services, which were very pleasant, were conducted by the pastor of the church, aided by brethren Ballard, Persons, and Eddy. Our beloved friends gave an account of their christian experience, and views of christian doctrine, and presented letters of recommendation, all of which being satisfactory, they were received as candidates for baptism and admission to the church by an unanimous vote. On the Sabbath, Feb. 15, after a sermon by the pastor of the Worthing Street church, from Acts viii. 39, 'He went on his way rejoicing,' our beloved brother with his companion, were publicly baptized, in the baptistry of our house of worship. It is expected that arrangements will soon be made for the ordination of brother Remington, as a minister of the Baptist denomination."

DENMARK.—In the Montreal Register we find an extract of a letter from Dr. Baird to the New York Evangelist, dated June 8th last, relating to our brethren in Denmark. He says, "Although no change in the laws has taken place, you will be pleased to learn that a little band of baptists in this city are not molested, nor have they been for some months, if not a year. You are, perhaps, aware that some years ago two brothers here of the name of Münster, one an engraver, the other a student of philosophy in the uni-

RELIGIOUS INTELLIGENCE.

versity, became pious, and adopted baptist principles. One of them (the engraver) being a married man, and occupying a house, they began to hold meetings in his parlour. This was contrary to law. I attended their meetings with deep interest in the fall of 1840. Since that time the elder Münster has been thrown into prison six times, and lain there in all three years. Others have been imprisoned. They have had to pay a great deal of money in the shape of fines. But the 'word of the Lord is not bound.' The little congregation exceeds three hundred, and there are five others in the provinces. 'Blessed are they who are persecuted for righteousness' sake.' I have visited these dear brethren often.

MADEIRA.—The news from Madeira is somewhat startling. It presents us with Popery in its true colours—the same hater of the Bible, the same persecutor of the truth as of old. The outrages are no longer confined to the poor Portuguese converts; they have extended to the British residents and visitors. The Misses Rutherford, three young ladies, the daughters of Mr. Oliver Rutherford, of Edgerston, one of them a very great invalid, living alone and unprotected, were the first sufferers. And of what offence had they been guilty? Simply the allowing a few of the poor hunted Portuguese to meet in their house for the purpose of reading the Scriptures together, and engaging in devotional exercises. For this their windows were smashed in, and their door burst open at midnight, their house ransacked by a savage mob, instigated by a Romish priest, and themselves at length forced to take refuge on board a vessel in the harbour. This took place on Sabbath the 2d of August. Then on the following Sabbath we have an attempt on the life of Dr. Kalley, and the sacking of his house. This was done with all deliberation and premeditation, so that when the Popish assailants arrived at the scene of their intended operations, they were met by the Governor of the island, the chief of the police, and the British Consul. In the presence of those functionaries they broke into Dr. Kalley's house, searched every corner for their victim, tumbled out his books and papers on the street, and made a bonfire of them, and sent up yells of triumph as they tore the Bibles and cast them into the flames. Meanwhile, Dr. Kalley, disguised in a

female dress had made his escape on board the British West India steamer, which had just arrived in the bay, and being joined by Mrs. Kalley, they sailed with the steamer that evening, leaving his property in Madeira in the hands of the mob.—*Baptist Record*.

ATHENS.—We may hope that, at length, the Greek mind will be awakened, as the priests have thought it worth while to raise a persecution against the American missionary, Dr. Jonas King. We fervently desire that his valuable life will be spared, and that the whole of his trials may be overruled to the revival of pure spiritual religion amongst this interesting people. Dr. King, some time ago, issued a small tract against the worship of the Virgin, consisting chiefly, if not entirely, of extracts from the Fathers. For condemning the worship of the Panagia, as they term the Virgin, by the mouth of Epiphanius, Dr. King is not only subject to an action at law, but there are fifty persons combined here who are determined to kill him, and this is known to the Holy Synod.—*Ibid*.

PROTESTANTISM IN SYRIA.—The *Journal de Constantinople*, of the 1st Sept. announces that fresh disorder had arisen at Erzeroum, in consequences of the abjuration of several Catholic Armenians, who had embraced Protestantism. Their co-religionists, enraged at their conduct, committed acts of violence against two American missionaries who had effected their conversion, one of whom had deemed it prudent to retire to Tribizonde.—*Nonconformist*.

PERSECUTION IN HOLLAND.—ILLUSTRATION OF STATE CHURCHISM.—The aspect of things in Holland, religiously considered, is far from favourable. Incipient persecution is appearing in the form of disturbing humble meetings for reading the Word and prayer, where the number present exceeds twenty persons, and has not the express permission of the Government. This, together with the irreligious condition of the national system of education, and the prohibition of private Christians to get up evangelical schools for themselves, has led a number of persons to resolve to emigrate to America, and to form a colony there. The emigrants will be accompanied by two of the pastors who, on conscientious grounds, left the National Church some years ago.—*Ibid*.

Miscellaneous.

THE AUTHOR OF "THE LISTENER."

—Mrs. Wilson, better known to the public as Caroline Fry, breathed her last on Sept. 17th. A few lines extracted from a letter will, we doubt not, interest many of our readers. "Until within the last hour utterance was used to speak of the love, truth, and faithfulness of God in Christ, and in terms the most touching. Her desire to depart and to be with Christ, which had for years been so strong, and which many christians felt to be peculiar to her, as that they could not attain to,—she desired might be understood, without any mistake, to arise from her abhorrence of sin, and the daily, hourly desire to be delivered from its burden, its present burden, the indwelling sin of her nature. Nothing occupied her during the latter part of her course in this sickness but the joy set before her—so bright and so serene."—*Christian Ladies' Magazine*.

CAUSES AND CONSEQUENCES.—Remember that lofty trees grow from diminutive seeds; copious rivers flow from small fountains; slender wires often sustain ponderous weights; injury to the smallest nerves may occasion the most agonizing sensation; the derangement of the least wheel or pivot may render useless the greatest machine of which it is a part; an immense crop of errors may spring from the least root of falsehood; a glorious intellectual light may be kindled by the minutest sparks of truth; and every principle is more diffusive and operative by reason of its intrinsic energy than of its magnitude.—*Dr. Gregory's Farewell Address*.

THE WHOLE TRUTH.—To take away from truth the smallest portion of itself is paving the way for its utter loss and annihilation. In this respect truth resembles the insect which is said to die if deprived of its antennæ. Truth requires to be entire and perfect in all its members, in order to the manifestation of that power by which it is able to gain wide and salutary victories and extend its triumphs to future ages."—*D'Aubigné*.

"O DEATH, WHERE IS THY STING?"

—When a bee hath fastened its sting in a man's flesh, and thereby lost it, it ever after (they say) turns a drone. Death once fastened its sting in Christ, and hath

ever since, to them that are in Christ, been like a drone, that can hum and affright, but not sting and hurt, them. Death now drives a poor trade amongst them: it may destroy the body; and when it hath played that prank, it hath done all its feats: 'as a fierce mastiff, whose teeth are broken out, it can bark, or rend and tear the tattered and threadbare coat; but it cannot bite to the bone. How feeble an enemy is death, since it travelled, and took a walk to the top of Mount Calvary!—*Meriton*.

THE CHRISTIAN'S CALLING.

1. *It is a holy calling.*—And therefore "be ye also holy in all manner of conversation." (1 Pet. i. 15.) Methinks, it should sound as harshly in our ears to hear of a wicked Christian as of a dark sun.

2. *It is a high calling.*—Do you live high? Scorn baseness: blush to appear in your old rags—to be seen catering for your lusts as you used to do. Crown yourselves with the stars—clothe yourselves with the sun—tread the moon under your feet. Let the Gospel be your crown—let Christ be your clothing—let the world be your footstool—let hidden manna be your constant diet. Keep open house to all comers: set your spiritual dainties before them; bid them feed heartily, and welcome: and, for discourse, tell them what great things God hath done for your souls. (Ps. lxi. 16.)

3. *It is a heavenly calling.*—Let your "conversation be in heaven" (Phil. iii. 20): you have a good Correspondent there. Maintain a constant trade and traffic thither—expect returns thence. "Lay up your treasure" there, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. vi. 20.) Be always preparing for your passage thither.

4. *It is an immutable calling.*—Do not droop and hang your heads for the changes and mutations which there are in the world. "The foundation of God standeth sure" (though the foundation of States be overturned, overturned, overturned); "having this seal, The Lord knoweth them that are his" (2 Tim. ii. 19), and will cause "all things to work together for their good."—*White*.

CALCUTTA MISSIONARY HERALD.

BARISAL.

FROM THE REV. S. BAREIRO.

Baptism.

Nov. 25th.—I returned from Dhán-dobá the day before yesterday after an absence of 12 days, which were spent in instructing the new and old converts, who, I am happy to say, have manifestly undergone a good change, as their conduct shows. There is a feeling of love and a spirit of prayer among them. Our labour in this respect has not been in vain; evidences of divine faith shew themselves, and prove that they are treading the right way to heaven. In addition to this delightful work we were engaged likewise in preaching to the inquirers, of whom 58 put on the Lord by baptism on the last Lord's-day, the 23d instant. The smallness of the number, compared with the number admitted in last October, gave us time to visit the houses of those brethren and sisters who live within an hour's journey, by water, and considerably less when it is dry, from Dhán-dobá, and quietly to pursue our work. The brethren and some sisters who live at a distance came on Saturday, as they were previously informed by the brethren (who were sent by me to the villages), so that their number with those who lived near was about a hundred.

Striking cases.

Among the occurrences while I was out I might mention three which struck us with wonder and praise, as showing that God was verily with us. A man showed the greatest animosity to his wife and threatened to kill her if she embraced the Christian faith, and every one who encouraged and abetted her. In this strait she came to us, not knowing that her husband was closely following her. When he came up, he protested against her conduct, which, he said, proceeded not from a sense of good but from evil,

as he was certain that some of the converts had poisoned her mind with a design to ruin him. His ferociousness drew all the brethren and sisters around him while I was seated in the midst advising him to desist from his conduct. He said, why did she not inform him of her intentions and then after a lapse of time they would both join us? We observed that we had nothing to do with him, but with his wife, as she appeared to have a sense of eternal danger. The woman fell at his feet intreating him with us to forgive any conduct in her that might have appeared amiss to him. He would not. I then prayed for him and desired him to take his wife with him, which he did after a great deal of further bickering and noise. I did this that the man might not raise any evil story against the place or the brethren. The next morning he came to me bathed in tears of repentance, confessing his sins, and expressing the most earnest desire to join us.—As there was no doubt of the sincerity of his sorrow, for he said that he had not had a wink of sleep on account of his sins, or of his faith in the Saviour, we admitted him, his wife, and his mother-in-law, who with her daughter had satisfied us before as to their faith.

An old hearer.

An old hearer, whose affections were alienated from us by worldly prudence, came one night and began accusing some of the brethren as the cause of the distress he was then in with his wife, as they had branded him to every one with the epithet of being a Christian, and in this style he continued, grew warmer and warmer every hour, almost the whole night. Next morning I called him before all and remonstrated with him. This had a very

good effect, he settled down in calmness of temper, saw his danger, and together with his wife, and embraced Christ as his only Saviour.

A dying father's Advice.

The advice of a dying father, an old hearer of ours, to embrace Christ as the only Saviour, given to a lad of about 14 years of age, had such an effect on him and his mother that he came with some of the candidates and offered himself to join us, which he did, as we could not keep him out when we saw the grace in him. His mother, who is a believer, could not come as there was no one, where she was, to guard her house.

You will be glad to hear that the example of contributing after communion, which we as a whole Church set to them on the 1st Sunday of this month, has had a very good effect. It was nearly 3 Rs. this time, and has been of great assistance to the poor of the flock. They are all now acquainted with the object, and *admire* it, and are willing to contribute their small mites towards it.

Discussions among Bráhmans.

Dec. 1st, 1846.—I forgot in my last to inform you that when I was last out, a high caste bráhman came to me to request from me a tract which pointedly alluded to the "devtás" and their incapacity to save, as for want of such information he was not able to carry on a discussion *in favor of Christianity* which was carried on at a meeting of bráh-

mans held to consider the truth of the Christian religion in consequence of my recent baptisms. This man told me that he maintained that Rám could not save others, or he could easily have prevented Rávan from eloping with his wife, Sítá, which he did not. I handed him the tract called the Settlement of the question of Salvation.

Ridiculous reports.

The bráhmans and landholders are fabricating ridiculous reports in reference to the late conversions, such as, that the Company Bahádúr was trying to convert these people only to send them to colonize settlements belonging to them, or to fight their battles. One of the converts said "What pretty soldiers we shall make!" Another report gives out that I baptized the 115 persons by putting them in water up to their waists, pouring the blood of fowls over the head and giving each a piece of beef to eat! A gentleman observed that this was the most effectual way of converting them. Others give out that the converts will be shipped to the Sunderbunds to manufacture salt, and that they have been all branded with red hot iron in certain parts of the body: immediately after the baptism, there was a report raised that the landholders had waylaid me, sunk my boat, and placed me in jail! I need not say that these reports are made up merely to deter people from embracing Christianity, now that the landholders with the bráhmans, have failed in their threats and ill usage.

DACCA.

•FROM THE REV. W. ROBINSON.

Dec. 2d.—I have commenced several letters by stating my inability to labour; I am thankful that I can commence this by telling you that my strength has much increased, and that I can now perform a moderate portion of labour. Last week, I was able to go through all my public duties; and, when I make this statement, I say more than I have been able to say for several months past.

On Thursday 12th, I went to Sidder market with Chánd and Tárachánd, and brother Leonard. My object was partly

to obtain a little benefit by river air, and I doubted whether I had strength to preach much; but when I was on the spot, I felt it right to put my strength to the test, and found it greater than I had expected. There was a great noise in the market, and much vociferation was necessary in order to be heard. I spoke from a passage in Acts about half an hour, when I became hoarse, and my strength failing, I was compelled to desist. The attempt encouraged me, for I felt that the Lord was restoring my

strength, and that I could undertake a part of my former labour.

On Lord's-day, the 18th, I preached twice in English, and baptized Jaynarayan's wife, to whom he was married when in Calcutta, last cold season. She was under the care, first of Mrs. Wilson, and subsequently of Miss Laing. Under the tuition of these good ladies, she obtained some knowledge of English, and a considerable insight into the theory, at least, of Christianity. I will not say she had no piety previously to her marriage with Jaynarayan; she appeared to me, from the first, a very amiable young woman, and I hoped she felt something of the power of religion; she herself however, does not think that she became a true believer in Jesus Christ till after she came to Dacca. She usually attends English worship, and professes to understand much that is said. She is the only addition we have had this year.

On Friday, the 20th, I took my old place again by the cannon in the Chank. I felt no small pleasure in being able to address the poor people again on that spot. Labour is pleasant, when we have strength to perform it. My congregation was not large, but I addressed them the usual time. Tarachand followed and the congregation increased. We had a few tracts and a few gospels, for which the people were ready to pull us to pieces. My old fellow-labourer, brother Leonard, who was always accustomed, on such occasions, to stand by my side, was not there; I am afraid he is too weak ever to resume his old place.

On Lord's-day, Nov. 22d, I was able to preach once more in the native chapel. My hearers were not many, but it was a high gratification to me to be able to preach, I had not preached there since July. Were the weather never hotter than it is in the pleasant month of November, I should be able to labour all the year round.

On Thursday, the 27th, I went with two of our native brethren to Babu Bazar, a place in Dacca so called, and there I had a good congregation. It was pleasing to see the fixed attention. O that good might be done! The native brethren preached, but the people were neither so numerous nor so attentive. Last Sabbath morning I preached again

in the native chapel, but the people were few, and owing to severe pain, I could not address them with energy. I was better in the evening, and had a good congregation in the chapel.

Visit to Tippera.

I think I mentioned in my last, that two of our native brethren had gone to Tippera. They returned a few days ago much pleased with their trip, and the reception they had met. In Tippera there is an independent rájá, and from what I had heard of him, I entertained a hope that he might listen to the gospel, and encourage his people to do the same. I directed our brethren therefore, to go, first of all, to the place where the rájá resides, giving them a short note to the rájá's physician, a gentleman whom I know, that they might appear to be under his protection. The attempt however failed; the rájá said his people could not hear that day, as they were going on a tiger hunt. Our brethren remained the whole day, when understanding, that the rájá did not wish his people to hear, they left the place, and went to a large village called Mogra, belonging to the Company, where they were well received and many books gladly accepted. When they left this place, they directed their course to Comilla, the capital of the zillah, preaching and distributing books as they went. At Comilla they remained three days; during that time they were so incessantly engaged, as seldom to find time to eat. People of all ranks came or sent for books, and pressed to hear the word. They were absent on this tour 24 days; they took one of the large boxes which you sent full of books, and returned empty-handed. Such are the operations we can carry on monthly, if we can but procure books. My heart has been gladdened to hear from good authority, that the steamer is to be continued; so send us books every month, yes, every month, as long as you have money to bear the expense. I hope the next long trip will be to Serajganj, but we are waiting for the steamer and a supply of books. In the meantime, I propose sending Chand and Ramjiban to Barisal, to see the great work that is going on there, and to help for a few days.

DINAJPORE.

FROM THE REV. H. SMYLIE.

Dec. 1st.—I am daily in the bazar to preach, and converse with all who may be disposed to do so. Some days I get two audiences, some one, and others are wholly spent in conversation and argument. I exhort them not to delay to believe in our Lord and Saviour Jesus Christ. At present we have few of the better order of the Hindus, as at this season of the year they retire to their homes in various zillahs round us. Respectable men of various castes passing and repassing through this city, and attending the courts, stop, and listen to what I may be saying. Latterly when they speak, it is to the following effect: You are a god, a holy incarnation; and when contradicted, a thing which I always do, they maintain that what they have said is true. Their object in thus speaking I know not, but this I know, it is distressing and painful. I am inclined to think, the word of God is working its way quietly. Since the great increase of Burdwan Musalmáns and Mauláwis in this district, few of the higher classes of Musalmáns are seen in the bazar. Those from the country listen attentively, while the poorer order about the town attend quietly. These are indeed the days of hoping against hope. I believe, that with many of the poor, little or no difficulty would be experienced were it not for those who are interested, and who do all in their power to keep them in darkness for worldly honor and gain.

A Hindu from the country, who had been frequently with me some years ago, told me before many others who were present at the time, that he liked our books, and read them; he thought it no harm; however, his neighbours were not of his opinion, they therefore told him, if he did not desist they would not allow him to draw water from their wells, nor would they allow him fire to cook his food. He found he could not read without being seen or found out, and for that reason gave them up.

Within the last few months individual bráhmans and Musalmáns have said, How is it you can stand so long with so little encouragement? Few if any follow you. In reply I said, many of the nations in Europe which are called Christians, were

not brought over to Christianity, till hundreds of years after the triumph of Jesus Christ. Your nation has not heard it one hundred years yet. This I know, sooner or later, all will be Christians, because God himself has said it. You shall be blessed with his word: you know, you confess it is good, why then resist it? To this no answer as yet has been made.

The other day while sitting with two Mogul merchants, one of them said, Sáhíb, Where are your converts? I said, Hear and understand; Satan has set fire to this moral world, you know how hard it is to labour in the fire, and how difficult it is to extinguish it. A wicked man may set fire to a house, it may take many to quench it. Men can make Musalmáns, but God only can make Christians, I never pretended that I could do so. He bowed and looked solemn and silent, but made no reply.

An aged bráhmán, whom I had seen frequently in the bazar, waited on my right till I concluded and most of my audience were gone. He then said, Sir, you produce no change, why continue your labour in vain? I said, Look back some 20 or 30 years, and then say whether a change has been wrought. Truth will work conviction. He instantly replied with some force, true, true, that is true. For I have come up from Calcutta by Krishnagar and the world is turned indeed: you have spoken the truth.

If we had a few lively souls in God's cause, I feel persuaded much might be done, but I stand alone without help. How lamentable, how painful, after 16 years of labour, ten of which were all spent in great sickness of body, and distress of mind. God is a rock. To all outward appearance we have yet little else but skin and bones; sinews are, I fear, wanting. Yet here and there a spark of life is seen.

Death of an aged convert.

I waited the other day on one of our oldest members, just before his death. He was a man 70 or 80 years of age, and quite emaciated. He did not appear to be sick, but with him nature stood still. He was a poor ignorant man. I asked him whether he could remember any thing, or any person, to which he replied,

I cannot remember any one, I know nothing; all I can remember, (alluding to the death of Christ,) is the nails, his hands, and his feet, and the holes, I can remember nothing else. You are not afraid; O no, I am not afraid. Ah then you will soon be at home.

The school continues as when I last wrote; the boys still attend worship on the Lord's-day. O that all Europeans who are called by the name of the Son of God, would act consistently, by that means they would act as lights to lead others into the way.

MONGHIR.

FROM THE REV. JOHN LAWRENCE.

Encouraging prospects.

Nov. 20th, 1846.—I am happy to say we have some little encouragement in our work, though all is very flat as compared with what we desire. Tomorrow, we hope to have the pleasure of baptizing a European, and in about another month we hope two natives will be received by the church. These will make an addition of four only during the year. We have cause to be thankful that none have forsaken us, and none have been excluded. The return of the cold weather affords opportunity for itinerating, which I hope we shall be enabled to improve. If spared till next week, I hope to go out in company with one of our native brethren for 3 or 4 weeks.

FROM REV. J. PARSONS.

Dec. 8th, 1846.—I am happy to say that four of our Missionary band, viz. brethren Lawrence, Hurter, Nainsukh

and Sudin, are out among the villages. Dear brother Lawrence, with Sudin, is in the direction of Darbhanga; brother Hurter and Nainsukh, are among the neighbouring villages, across the river. With my glass I can see their tent now pitched about $\frac{3}{4}$ kos from the bank of the river. As I am left alone, and we have four services on the Lord's-day, they came in last Lord's-day to relieve me, and went again on Monday, though dear Nainsukh was not very well in health. Through mercy, my dear wife and self and child all continue to enjoy a very merciful degree of health and strength.

Baptism.

We had the mercy, last month, to baptize and add to the Church a European sister, and hope, towards the end of this month, the Lord permitting, to welcome a native brother and sister to the fold of Christ. "The Lord multiply our (spiritual) seed sown, and increase the fruits of our righteousness!"

CHUNAR.

FROM MR. H. HEINIG.

Schools, &c.

Dec. 18th.—I am happy to inform you I have established five schools and they are all making satisfactory progress; and we have also succeeded pretty well in the way of funds. I have also formed a Juvenile Society amongst the young people, and they appear to take great interest in the work; I shall feel greatly obliged to you if you will send us as of-

ten as possible the Juvenile Herald for our little collectors to circulate amongst their subscribers.

Our sabbath school is also going on well, increasing in numbers, and we trust also in usefulness.

We had a visit from Mr. and Mrs. Small last week, he preached twice in our chapels and visited my schools with which he appeared to be much pleased.

AGRA.

FROM THE REV. R. WILLIAMS.

Dec. 17th.—We have at present a very large sum of money to get from some where or other. We must build a house at Chitaura for Mr. S. and family, which will cost some 12, or 1500 Rs.; then we are about to erect a more commodious English Chapel, in cantonments, and on a more eligible spot, which will cost some 6 or 7000 Rs., besides a native chapel to be erected at Made ká Nagrá, where we have land and a village. Added to all an additional monthly expenditure, is incurred. Hence you will see that we have our hands more than full. Perhaps

you can raise us some little aid from some friends in Calcutta. We purpose drawing up an appeal to be inserted in the "Friend" and in our Missionary Herald. We are all quite glad that Mr. S. is to reside and labour at Chitaura. This is very necessary to insure permanent success. I was there last Sabbath and baptized *nine* persons, in presence of a large concourse of spectators. Brother Greenway preached at the water side, the people heard attentively, after which the Lord's Supper was administered. We were all very much gratified.

MUTTRA.

FROM THE REV. T. PHILLIPS.

Difficulties of the work.

Aug. 22d, 1846.—I arrived, as you perhaps are aware, in this place about three years ago. For years I had a wish to come here, seeing this great city and neighbourhood are wholly given up to idolatry, without any missionary, minister or chaplain. To the present there is no one but your fellow-missionary here, to care for the half a million souls in this and the adjoining town and villages.

When I think of the greatness of my undertaking, my heart sometimes sinks into despondency. Who is sufficient for these things? How many skilful, zealous, persevering men, strong in mind and body, are wanted for the work of evangelizing this district? God however will only expect the work of one man from me. Let me therefore be faithful to the solemn trust committed to me.

You must be aware that my great difficulty consists not in the number of heathen by which I am surrounded, but in their inherent depravity and strong prejudice in favour of their ancient system of idolatry. No doubt my brethren in all parts of the world, even in favoured England, find that the enmity of the heart to God is the great obstacle in their way. This is the root of all false religion. If this were rooted out by superhuman power, Hinduism or any other species of idolatry would wither at once. Here, root and branch have been allowed to grow and luxuriate unchecked for ages. How

great the difference between Muttra and any large town in Bengal, especially those nearest Calcutta, in this respect. Looking at the rate of progress in those towns not so intensely idolatrous as this, where one or more Missionaries have been for years, we may expect that the work of conversion will be very, very slow here. Now, though I hope and long for immediate results from my labours, I hope I shall not be discouraged, if for ten years hence I am not blessed with a single convert from Muttra. I have baptized three since I came here, but all came from distant towns.

You know that Krishna, the deity of this place, who was born here, is the same as Jagannáth worshipped in Orissa. Now though there is no cruel Rath Jatrá here, the licentiousness abounding there is equally ripe here. All the crimes of *Sodom* and *Gomorrah* are committed here without shame and almost without concealment. You may name every crime in the 1st of Romans in the bazar of Muttra and charge them on your hearers, and none will deny, but many laugh at them.

Missionary labours.

Our work is preaching in the centre of the city every morning at sunrise, and at each of the five gates in succession every evening of the week except the Sabbath and Wednesday; conducting a school containing 30 boys; visiting all the fairs held near at hand: and in

the cold weather itinerating to distant towns with large supplies of scriptures and tracts.

Every morning and evening we meet in our chapel for family prayer in Hindustani, and on the Sabbath morning, in addition go to the city chapel and have service with the school children, and any that like to come in. These things with study, conversation with inquirers, instruction of native preachers, correspondence and family duties absorb my time.

Results.

As to success, what shall I say? I have been favoured with three converts, one of whom is a great comfort to me. He is a man more talented than many of his countrymen, humble, consistent and very zealous as a preacher. He is my armour-bearer. In addition to this actual fruit, there have been many blossoms which have been withered by a fatal wind. Scarce a month but one and another inquirer appears. At first I used to rejoice at the sight of them, but having been deceived by so many whose sole object, as it proved, was to obtain a livelihood, I now scarcely indulge in any hope when they first come. Some of my servants at times appear to be under serious impressions, and our constant preaching in the city excites attention. I find that the townspeople talk amongst themselves very much respecting what they hear. Of course they can find no fault with the pure morality of our Scriptures, but the birth and death of Christ appear to many attended with infamy. There

is a general impression that ultimately their religion must give away. They say, If three of you thus boldly assault the town, twenty would take it by storm. We have a strong argument in Mr. Williams' recent successes near Agra, in proving that Christianity is capable of progressing, though many say tuantly, "Who hath believed your report?"

Whilst however the heart knoweth its own bitterness, I have no reason to complain. All things I am persuaded are working *together* for my good, to make me a more efficient instrument in the Lord's hand and to prepare me for the exceeding and eternal weight of glory in reserve.

Our school is supported by the Maze Pond Sabbath School. There is one pandit and one Christian teacher. I visit it as often as I can. The children read the Scriptures, and learn the Catechism, as well as receive secular instruction. I am happy to say that our chapel has been rebuilt on a much smaller scale, and is paid for. We have now therefore two substantial chapels, one in the Mission premises and one in the city, which latter is used as a school-room and the verandah serves for pilgrims to rest in. One end of this latter building is made like a platform jutting into the street and serves for a pulpit in preaching to the passers by.

Our congregations are generally from one to two hundred in the city, and fifty to a hundred at the gates. Since Mr. Smith left, village work has been neglected.

DELHI.

FROM THE REV. J. T. THOMPSON.

Dec. 17th, 1846.—About 10 days ago I made a missionary visit to Rewaree, a town composed chiefly of Hindus, 48 miles S. W. of Delhi, and returned home yesterday.

Having never been to the place before, and there being the territories of an independent chief in the way, and the lands of another at the place I was very happy in being recommended to their care and protection by the courtesy and kindness of a gentleman in these provinces. On arriving at Rewaree I had preceded my tent, but did not want for shelter, as the gentleman just referred to, gave

me a most cordial welcome; and in a very little time crowds upon ~~crowds~~ came to the awning before the tent, anxious to hear the word of God and receive books. Many of the people of Rewaree had seen me in Delhi and at fairs and taken books, and now recognizing me, brought others to hear for themselves and obtain the words of Jesus. On the second day some hundreds came around the awning, and as many as could, seated themselves under it, and from morning to night heard the word of God, and tracts and discourses addressed to them from the parables of our Lord.

Some desired explanations of what they had formerly read or now heard, one or two were disputations, but many, I may say, some hundreds, heard with a fixed attention, a solemn feeling and deep interest, as for eternity; and towards the close, I concluded with prayer to the God of the spirits of all flesh, who has commanded the gospel to be preached in all the world to all nations.

Three days more I remained in Rewaree in the garden-house of Rao Toolaram, who showed me much attention, and also afforded every facility for the preaching and distribution of the word of God. Every day hundreds attended at the garden-house of the Rao, sat nearly the whole day hearing, reading, and discussing, and such as were able to read, taking books; the Rao himself pointing out such as were deemed worthy of having them, and attending with deep seriousness our daily worship. On Saturday evening some thirty poor people of the caste of kolee, jutiya and chumar, unlettered men, attended the evening worship, and said, no man cared for their instruction, and they were never allowed to approach the assemblies of the bráhmans. On the Lord's-day 80 of their

number attended worship, and there were about 40 more of other classes present, when I delivered two discourses, and three of us prayed, and sung three hymns.

I am not without hope that much gospel-knowledge has been diffused during the 5 days spent at Rewaree, a strong impression produced favourable to the gospel, feelings of enmity excited against it, and some latent desire to embrace it, when it shall be better understood. Two applications of this kind I have already had, and am in hopes that one of the parties will follow up the expression of his desire by something more definite, and that others too will follow in the same tract. At Pulowdee, the Nawáb and some of his people accepted of our scriptures, and at Goorgong many applied for them in Arabic, Persian, Urdu and Bengálí: the last I felt great pleasure in handing to a little cluster of Bengális in the different offices of government.

The sacred scriptures and tracts distributed amount to 1435, consisting of 170 vols. 500 Gos. and 765 tracts; and I have every hope they will do good. The people among whom they have been disseminated, seemed to be longing for them.

ACKNOWLEDGMENTS.

*Special contributions in aid of the Baptist Mission, received subsequently to the sums acknowledged in the *Herald* for June last:—

F. B. through Rev. T. Boaz,	Rs.	100	0	0
Major Russell,		100	0	0
D. Penhearow, through J. C. Marshman, Esq.		75	0	0
Mrs. Wright, Agra, through Rev. J. C. Lawrence,		30	0	0
S. G. W.		20	0	0

Through Rev. W. Robinson, Dacca.

Mrs. Reily,		50	0	0
A Friend,		20	0	0

Through Rev. J. Williamson, Birbhum.

A Friend, 6 ms. @ 10.		60	0	0
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Through Rev. J. Parry, Jessore.

J. Chollet, Esq.		20	0	0
T. Pegoe, Esq.		12	0	0
H. W. Balmoi, Esq.		10	0	0
C. H. Johnson, Esq.		10	0	0
J. C. Johnson, Esq.		10	0	0
Seton Karr, Esq.		5	0	0
J. Ferris, Esq.		5	0	0
E. A. Babonau, Esq.		5	0	0

Through Rev. H. Smylie, Dinajpore.

J. Wyatt, Esq.		25	0	0
G. Beatson, Esq.		20	0	0
A. McDonald, Esq.		20	0	0

THE ORIENTAL BAPTIST.

FEBRUARY, 1847.

Theology and Biblical Illustration.

NOTE.—THE following article is the translation of an Urdu production of our excellent brother Shujáatáli. As an illustration of the elucidation and enforcement of the Saviour's claims by an Oriental preacher, it will, we doubt not, be perused with peculiar interest by many of our readers. For the translation we are indebted to the Rev. J. Parsons of Monghyr.—Ed.

THE SAVIOUR'S COMPLAINT.

Enlighten, Lord, the reader's eyes
By faith thy love to realize;
O Spirit, let thy grace distil,
And thus Shuját's prayer fulfil.

WORTHY is the Lord our Redeemer of all praise and thanksgiving, who was crucified for our redemption, and having risen from the dead, now intercedes for us; through whose death we have been preserved alive unto this day, and by whose resurrection we obtain a good hope through grace.

This gracious Saviour's kind invitation you may read in Revelations iii. 20. "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Should you wish to know the meaning of the Saviour in these words, how he knocks at the door, and for what purpose he does so, I will give you a very brief explanation. You ask in what way does Christ knock at my door? When you read his holy word, then he is knocking at the door of your heart, that you may open it for him to enter.

When his ministers preach the word to you, or address you in conversation, then he is applying for admittance at the door of your heart. Sometimes he calls you

by the striving of his Spirit, and sometimes he attempts to amuse you by pain, grief and affliction. You ask "What is the purpose of Christ in seeking admission to my heart?" Christ wishes to have entrance to your heart, to show you the pains he has endured, the death he has undergone, the work he has achieved, and the glory he has won; and to convince you that this is the true and only way of salvation, that henceforth your whole heart may be in him, and that by this means he may purify your heart, and convert you from unrighteousness, to walk in the ways of holiness, and remove all enmity to God from your heart that you may love him, so that you who are far from God, may be reconciled to him; that you who are worthy of hell may be prepared for heaven. O dear reader, Christ wishes to bestow these blessings upon you, are you ready to welcome him? If not, what reason can be sufficient to deter you from so doing?

Kind as is the Saviour's invitation which you have read, hear what bitter complaints he has to make.

1. "I went to a door and knocked for admittance till the whole rainy season had passed over my head, but the door was not opened to me. Nevertheless the storms and rain did not drive me from my purpose; I continued my knocking until the cold season had passed. I withdrew not for the bitterness of the cold, and suffered the dew of night to wet my head, but the door was not opened. I persevered in my application during the whole of the hot season; the scorching sun and hot winds beat on me, and I was weary and fatigued, still I persisted in knocking. But the door was not opened, and the thoughtless proprietor did not awake from his sleep, until at length a thief came and assassinated him in his sleep, and destroyed his whole possessions."

This may well describe the conduct of many whom God spares long in this life, and into whose hearts the Lord Jesus wishes to enter by means of his word and Holy Spirit. The servants of Christ labour for their benefit at all seasons, and earnestly desire that they should believe on Christ and be saved; but they spend their days so carelessly in the world, that they neither manifest any concern for their own salvation, nor believe on Jesus, nor open their eyes to their real condition; they remain in their indifference till the full season of their life is past, and they die and all the vain things on which they had placed their affections are forever destroyed.

2. "Listen, I went then to another door, and began to knock, but the door was not opened for me. Nevertheless, I saw that when some other friends came, the doors were speedily opened to them, and they were received into the house with the greatest politeness, and enjoyed themselves much with the master of the house, whereas no answer ~~whatever was given~~ to me. Still, I stood ~~at~~ the door and knocked, until I perceived that the friends who had been admitted had destroyed the master of the house." Thus it is that there are many into whose hearts the Saviour desires admittance by his word, to bestow spiritual blessedness upon them, but they give him no place in their affections. Yet they open their eyes, ears, nose, mouth and understanding for the admission of carnal pleasures, and employ their hands, feet and strength to secure them, and die in the enjoyment of them, when, with the rich man in the parable,

they open their eyes in hell, and see Lazarus afar off in Abraham's bosom.

3. "Now hear: I went to a third door, and began to knock, and the reply was given me: 'Go away for the present, I have not now leisure to invite you in.' Alas! no sooner were the words spoken than a sudden blast of tempestuous wind buried the proprietor beneath the ruins of his house." The explanation of this is, that there are many into whose hearts the Saviour wishes to enter by his gospel, that they may believe and be saved, but they say: "This is not our time, because we are young, and our days are few, if we now believe on Christ, we shall lose our opportunity for worldly amusements. Now is the season for worldly mirth and enjoyment: when our time arrives, and we are advanced in years, then we shall believe on Christ." Thus they dismiss the Saviour, until the blast of death passes over them, and they are gone. Then follows the sad lamentation, 'They knew not the time of their visitation, nor the accepted day of salvation.'

4. "Then, behold, I went to a fourth door, and commenced knocking, where, after some delay, I heard a voice enquiring: 'Who are you?' I replied, 'I am Christ: I am waiting at your door for admission.' The master of the house then called me, in a respectful manner, and, seating me in his porch said, 'Have the goodness to wait a little, I will come to you soon, but at this moment I am engaged in my business.' " Alas! his business grew so heavy upon him, that it crushed him to death. This refers to that numerous class of people in whose souls Christ desires to accomplish the work of salvation, but they are so immersed in the business of the world, that, although they hear the word of Christ, and assent to it with their understanding, yet they are not willing that Christ should work his saving work in their hearts, and deliver them from worldly anxiety, and thus they die unblest, unpardoned. Remember, the state of such resembles the seed which fell among thorns.

5. "Listen again. I went to a fifth door, and began to knock, and the master of the house asked my name. I said, 'I am Jesus:' on which he replied, 'Why have you come to me, I am aged and weak, I can do you no service: it is better that you go to the young.' Still I

persisted in my application, but the unwise old man would not arise from his couch of folly, until destruction came upon him." Hear the meaning of this. Christ strives to produce a heavenly peace and consolation in the hearts of men by the grace of his word, but many mistake and think his commands are burdensome, and they cannot obey them, and wish to excuse themselves, as if they were old and weak. They forget what the Lord has said, that his yoke is easy, his burden light, and do not consider that He can gird the loins of the aged and feeble, and can give them strength. Alas! they perish in their folly and find its bitter fruits.

6. "Hear again. I went to a sixth door, and knocked; shortly a person opened the door and inquired what was my business. I said, 'Allow me a place under your roof.' He answered, 'By no means; your advice is not good, for you teach me to pluck out my eye, if it cause me to offend, and to cut off my hand or my foot, if it occasion me to stumble: I like no such advice, and therefore beg you to take your leave.' As he was speaking the words, he fell and perished." In this manner it is that many are brought into whose hearts Christ strives by his word and Holy Spirit to gain admission, that he may turn them from the practice of sin, and lead them in the paths of holiness, and at length introduce them to heavenly blessedness; but sin is as dear to them as a hand, a foot, or an eye, and for its sake they reject Christ, and die in their sins, and eternal woe is their portion.

7. "Again I went to a seventh door, and began to knock, when some person answered from within, 'Who are you?' I replied, 'I am Jesus of Nazareth.' He said, 'Yes, I know you. You teach that those who follow you must take up their cross, and must walk in the narrow way, and that if they be smitten on one cheek, they must turn the other also. I choose not your friendship, I seek the friendship of those who will allow me to follow the bent of my own desires.' As he was saying this, an angel struck him, and he fell and died, and worms devoured him." Here is represented the state of multitudes into whose hearts Christ seeks an entrance by his gospel, that he may turn them from pride and vanity, and make them meek and humble, and so partakers by grace with

the children of God, and fit for the kingdom of heaven; but they choose rather to die Herod's death than to renounce the haughtiness of their dispositions, (see Acts xii. 22) and so will not accept Christ nor give him a place in their hearts.

8. "Now listen; I went yet again to an eighth door, and there also I knocked for admittance, but the master of the house replied, 'I cannot invite you to my house, because every room is occupied by associates who are unfriendly to you.' On saying this, he went out with some of these his companions, and never lived to see his house again." Here see, as in a picture, the state of very many, into whose hearts Christ strives to enter, that he may bless them, but who, through the love and fear of relatives and associates, reject him, and remember not the blessed promise of the word, "And every one," &c. Matt. xix. 29. Alas! they perish in their folly, and are consigned to hell; where their fondest friends can do nothing to mitigate their torment.

9. "Then, behold, I went my way to a ninth dwelling, and on my knocking at the door, the master opened it, and when he saw me, saluted me kindly; and addressed me thus: 'I am glad to have met with you; see I have prepared me clothing to go to the marriage of the King's son, so that I think I have no need of another dress; do you approve of my preparation?' I replied: 'Allow me to come into your house, and I will make you another dress, in which you will be approved as a guest at the Prince's marriage-feast.' But he answered, 'I have already clothed myself, and need no other decoration.' He sooner had he said this than the King's servant came and called him away in the dress he had on, but when he came to the banquet-hall he was refused admittance, and died outside in disgrace." Here is a representation of those multitudes, whom Christ desires to clothe in his own robe of righteousness and purity, that they may be fit for heaven, but who, although by profession believers in Christ, in reality give him no place in their affections, but trust in their own righteousness; and, while they are in that state, death, the messenger of the King, fetches them away, and they endure the fate of that man, whom Christ describes in the 22d of Matt. as having taken his seat among the guests, but

who, when noticed by the King as being without a wedding-garment, "was cast into outer darkness; where is weeping and wailing and gnashing of teeth."

10. "But hear further. I went to a tenth door, and began to knock. There the householder came out and called me, in a very friendly manner, and was engaged in pleasant conversation with me, when another friend of his came, and he then begged me to excuse him, and to sit a while, as he must of necessity allow his friend an interview, and so he left the room, where I sat, in company with his friend. In a short time, his pretended friend shut him up in a dark room, and there, having foolishly rejected my society, he died miserably." The purport of this is that there are many persons, into whose hearts Christ seeks admission to bless them with endless life, and they gladly assent to his word, and for a while take rank with his believing people, but when the love of riches and the world obtains a footing in their hearts, then they attempt to please both the world and Christ also, for, as you may observe, that householder did not say to Christ; "Go away," but only, "Wait a while." At length, however, the love-of the world and wealth so fills their minds as to shut them up in the dark dungeon of folly and forgetfulness, and in that state they perish without salvation, as you may read in Matt. ii. 24 or in James, iv. 4.

11. "Then lo! I knocked at the door of the eleventh house, and the proprietor inquired who was knocking at his door, to which I replied, 'I am Christ crucified, who am waiting for a welcome at your door.' 'I have heard of you,' said he, 'from my ancestors. My fathers were attached to you, and for their sake I call you my own friend. Still I beg you will excuse me from receiving you into my house, as I have so many friends with me that there is no room left. I feel assured you will not be offended with my request, because you were the friend of my parents and my ancestors, and for their sake I also am ready to acknowledge you.' So saying, he dismissed me, but I did not refrain from knocking still at his door, until I heard from within the voice of weeping and lamentation, and of those who said the master of the house was dead." Here we have a representation of the state and conduct of multitudes, whose heart Christ desires, by his presence, to make holy and fit for

heaven, but they say, "Our parents and ancestors were Christians, and as we are their children what need we more to make us Christians? we are already undoubtedly such." Thus they refuse Christ admission to their hearts, but at the same time fill up their hearts with the pleasures and preferments of the world, as if they were their truest friends, and so they die unforgiven, charged with forgetting the word of God, 'Bring forth,' &c. Matt. iii. 9. See also Luke iii. 8 and John viii. 33, 39.

12. "Then I turned and went to a twelfth door, and knocked, and the good man of the house opened the door and came out to me, and called me in, and for a long time enjoyed my society; but some time after certain men came, in great state and grandeur, and began to call out at the door. The good man replied, 'Who calls me? I have now no leisure, for a friend is with me, on whose friendship I set great value.' The nobleman replied, 'I am a man of high rank, and have brought to you the most pleasant tidings, for, consider, I will give you prosperity and enjoyment, both in this world and in the world to come.' Then the master of the house addressed himself to me, and said: 'Now I can dispense with your company, for you only promise enjoyment in the world to come, and tell me I shall have to endure suffering in the present life, but the nobleman, who is waiting at the door, engages to bestow happiness both in this world and in the world to come; I am now inclined to listen to his advice.' So saying, he bid me depart, and began to cultivate the friendship of the nobleman, who is the prince of this world. But I saw that the nobleman soon reduced him to slavery, and when he fell ill and was near to die, cast him out on the public road, where he died in misery, so true is the word which is written, 2 Peter ii. 20, 21." The meaning of this is that there are many whom Christ desires by his work in their souls, to redeem from the vain pleasures and honours of the world, that so they may inherit the peace, joy and glory of heaven, and they for a time rejoice much in Christ, but when Satan and the false and deceiving teachers of the world induce them by their delusions to choose carnal delights in this world and look for the like in the world to come, then they are so unwise as to be caught in the snare, and

are ruined for ever, having forgotten the word which says, "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10.

13. "Then behold, I went to a thirteenth door, and when I had knocked, the master of the house inquired who was at the door. I replied, 'I am Jesus, and wish to be admitted to your house.' He answered, 'You may probably not be aware that I am myself a great teacher and have many disciples whom I am engaged to instruct, and it would not be suitable to my character as a teacher to become myself a scholar, nor do I feel, in fact, any need of your instruction.' With these words the great doctor dismissed me, but still I persisted in knocking, till a short time after the house fell on both teacher and disciples, and they perished in the ruins." Here we see the state of not a few, whose hearts Christ would enlighten by the words of life, but they proudly suppose themselves to be very wise and learned and religious, and setting up for teachers, destroy both themselves and their followers in the dwelling of unrighteousness, and in the end share the fate of Balaam the son of Bosor, as we read in Jude, 11 verse, 2 Peter, ii. 14—16, and Numbers, xxii. 5 and following verses.

14. "Hear again. I went to a fourteenth door, and began to knock thereat, and the proprietor of the house received me, but when he learnt from our conversation, that my opinions and principles did not agree with his own, then he deserted my society, and died without me in the valley of the world." By this it is intended to remind you how many there are whom Christ desires, by his gracious work in their hearts, to turn from the uncertain enjoyments of the world, and fit them for the eternal bliss of heaven, but they, finding they must forsake Christ or renounce the world, choose the latter and deny the former, to their eternal ruin and sorrow. They resemble those who are spoken of in John, vi. 5—66, and John, viii. 30—59.

15. "O sons of men, how true it is, that in me there is no beauty, nor form, nor comeliness, that when you see me, you should desire me, for I am a person despised in the world, and accounted as nought among men; a man of sorrows and acquainted with grief; but read all which Isaiah says of me in his 53d chapter, for he spoke of me, and if you

reflect on his words with cordial attention, you will learn that I am not your enemy, but your friend, and I will tell you of some who have made my acquaintance. I repaired to a fifteenth house, and knocked at the door, but the householder kept it closed against me. However, I persevered in knocking until the inmate of the house came and prostrated himself before me, and thenceforth took not a step on his own judgment, without my orders, until finally he was received to glory." Thus it is with many to whose hearts Christ seeks admission, that he may make them his faithful and obedient followers; they resist the work of grace in their hearts, but as Christ does not forsake warning and entreating them, they perceive their blindness, and receive Christ with gladness to their hearts, saying, "Lord! what shall I do?" Thenceforth they are prepared to obey the Lord's commands, and to relinquish the path of their own choosing, and the world's approval. Such are like Paul, as you may find in the 8th chapter of Acts.

16. "Again behold, I went to a sixteenth door, and knocked. Now the house was occupied by the children of some faithful friends of mine; but they did not hear my voice because of the dancing and singing and music with which they were amusing themselves. I continued, however, to stand and call for admittance, and after a considerable time they heard my voice and recognized me, because, my friends, their parents, had informed them respecting me. On this the master of the house speedily dismissed the unworthy friends, and musicians, and entertained me in his house, until the time came for me to introduce them to my Father's mansion, where are pleasures for evermore." Here is illustrated the case of those, whose parents have been believers, and have frequently spoken to them regarding Christ, but who, through the influence of evil society, have made choice of the pleasures and delights of the world, and the Lord Jesus desires entrance to their hearts that he may convert them from the darkness of the world, and make them partakers of the bliss and joy of heaven. How often are such persons so engrossed with the false delights of earth that they pay no attention to the voice of Jesus, yet on his continuing to call at the door of their hearts, they bring to

mind the instructions of their parents, and coming to a right estimate of their own conduct renounce with shame their immoral companions and degrading pleasures and pursuits, and believe in Christ and delight in him unto the end of their lives, when they go to be re-united with their parents in the mansions of joy.

17. "Again, I proceeded to knock at a seventeenth door, and the master of the house on hearing my voice flew into a passion, and began to rail on me, and sneer at my entreaties, and dispute all my assertions, but I continued patiently and kindly to point out to him the disease with which I saw him to be affected, until at length he perceived his leprosy; then he fell before me and said, 'Lord, if thou wilt, thou canst make me clean.' Then I pitied him, and put forth my hand, and touched him, and said, 'I will, be thou clean, and he was healed.' " Such is the case of very many, whom Christ desires, by his grace, to convert from unbelief and error to faith, and holiness; but when they hear the word, their unbelief and wickedness leads them to be violently angry, and to despise the Saviour and dispute and deny his word; but when our Lord kindly and patiently instructs and persuades them, they turn from the vileness of their sin and the darkness of their ignorance, and find peace in their consciences through faith in Jesus, and follow him faithfully to the end.

18. "Lastly, I went to the eighteenth house, and no sooner had I knocked at the door than the inmate inquired 'Who stands at the door of one so unworthy as I am?' I replied, 'I am Jesus, with the price of whose blood the potter's field was bought.' 'Welcome, Lord,' said he, and opening the door, fell at my feet and cried, 'Lord, be merciful to me, a sinner.' Then he took me joyfully into his house, and when I had eaten and drunk with him, he was much revived, and though previously weak and emaciated, became strong and lively, so much so that he did, not

leave my side until he was safely lodged in 'Abraham's bosom.' " The interpretation of this is to be found in the man who feels himself to be exceedingly sinful and contemptible, and therefore considers the holy word of God to be a precious gift, reads it, and listens to the exposition of it by the ministers of Christ, with the deepest interest, and by the aid of the Holy Spirit follows every instruction of his Lord with ready obedience. Thus from being weak in faith, he becomes spiritually strong, and though, being poor in spirit he feels himself to be most unprofitable and unworthy, yet, like Lazarus, he forsakes not his Redeemer until he is carried by angels to Abraham's bosom.

O dear readers, consider that the Lord this day is knocking at the door of your hearts, will you open it or not? Is there any one who can see his friend standing at the door, in the rain and storm, or the dew and cold, or in the scorching sunshine, and not notice him or invite him in? O dear friends, who is so dear a friend to you as Jesus, who came down from heaven, and bore the cross, and descended into the grave on your behalf? And cannot you come down from your terrace of pride and self-conceit, or arise from your couch of carnal delight and worldly pleasure to open the door to so great a friend as Christ? Will you still keep him standing without? Christ comes not to take but to give; will you not open your door to receive a gift? Christ who is so divinely rich, is not ashamed to stand knocking at your door; are you, who are so poor and needy, ashamed to open your door to receive at his hands? I entreat you to read what is written in Psalm xx. 7—10, and in Psalms cxviii. cxix, and Isaiah xxvi. 2. Finally, I beseech you seriously to examine to which of all the eighteen doors your heart and conduct bears resemblance. If to either of the last four, especially to the last of all, blessed are you.

Your sincere friend and well-wisher,

SHUJA'ATALI.

TALE BEARING.—Never repeat a story, unless you are certain it is correct, and even not then, unless something is to be gained, either of interest to yourself, or for the good of the person concerned. Tatling is a mean and wicked practice, and he who indulges in it grows more

fond of it in proportion as he is successful. He who tells you the faults of others, intends to tell others of your faults, and so the dish of news is handed from one to another, until the tale becomes enormous. Truly, "the tongue is an unruly evil, full of deadly poison."

FAMILY BIBLE READING FOR FEBRUARY.

		PHASES OF THE MOON.			
Day of the Month.	Day of the Week.	Last quarter. 8th day. 7h 32m Evening. New moon. 15th day. 4h 29m Afternoon. First quarter. 22d day. 9h 32m Morning.		Rising of the Sun.	Setting of the Sun.
1	M	Job xxy., xxvi., xxvii. Luke x. 25—42.		h m	h m
2	Tu	xxviii. xi. 1—28.		6 41	5 47
3	W	xxix. & xxx. xi. 29—54.		" 41	" 48
4	Th	xxxi. xii. 1—21.		" 40	" 48
5	F	xxxii. & xxxiii. xii. 22—48.		" 40	" 49
6	S	xxxiv. xii. 49—xiii. 9.		" 39	" 49
				" 39	" 50
7	Ld	Psalms.		" 38	" 50
8	M	Job xxxv. & xxxvi. to ver. 21. Luke xiii. 10—35.		" 37	" 51
9	Tu	xxxv. verse 22 & xxxvii. xiv. 1—24.		" 36	" 51
10	W	xxxviii. xiv. 25—xv. 10.		" 36	" 52
11	Th	xxxix. & xl. to verse 5. xv. 11—32.		" 35	" 52
12	F	xl. 6 to xli. 34. xvi.		" 34	" 53
13	S	xlii. xvii. 1—19.		" 34	" 53
14	Ld	Psalms.		" 33	" 54
15	M	Gen. xi. 10 to xii. 20. Luke xvii. 20—xviii. 14.		" 33	" 55
16	Tu	xiii. & xiv. xviii. 15—34.		" 32	" 55
17	W	xv. & xvi. xviii. 35—xix. 27.		" 32	" 56
18	Th	xvii. xix. 28—48.		" 31	" 57
19	F	xviii. 1—8 & 16—33. xx. 1—26 & xxi. 1—4.		" 30	" 57
20	S	xix. 1—3 & 12—29. xxi. 5—36.		" 30	" 57
21	Ld	Psalms.		" 29	" 58
22	M	Gen. xxi. Luke xxi. 37, 38—xxii. 13.		" 29	" 59
23	Tu	xxii. 1 to 19 & xxiii. 1 to 20. xxii. 14—38.		" 28	6 0
24	W	xxiv. xxii. 39—65.		" 28	" 0
25	Th	xxv. to verse 40. xxii. 66—71, xxiii. 1—25.		" 27	" 0
26	F	xxvii. 41—xxviii. 22. xxiii. 26—49.		" 26	" 1
27	S	xxix. to verse 30. xxiii. 50—56, xxiv. 1—12.		" 25	" 1
28	Ld	Psalms.		" 24	" 2

THE commencement of the history of Abraham demands particular notice, the revelation made to him being the first step towards the fulfilment of the merciful purpose intimated in paradise. It is difficult to realize the fact that more than two thousand years had passed away—more than one-third of the whole term that has now elapsed since the introduction of sin and death into the world—before anything was done towards our deliverance from the bondage of Satan, or the establishment of that kingdom by which the empire of darkness is to be subverted; yet so it was. The birth of Abraham did not take place, according to the lowest computation, till the year 2008 from the creation of the world. So long did God suffer the depravity of man to develop its potency, without adopting any measures for the production of those counteractive influences by which it is to be subdued. So long did he leave those who hoped for a Saviour without any token that he had not forgotten his announcement, or abandoned his design in consequence of the increased wickedness of the race. So long did

he require recognition of the principle that one day is with the Lord as a thousand years, and a thousand years as one day; that his people in after ages might be taught to wait with patience, not expecting that the consummation of his design should be speedy, but that before the completion of the Redeemer's triumph there should be delays, corresponding with the deliberateness of the commencement, and the magnitude of the enterprise. It may seem to us that a long time has elapsed since the ascension of Messiah, and that his success in subduing the nations under him has been surprisingly partial; but a longer time elapsed before even the first step was taken in that divine procedure which issued in his being brought forth and presented to the heavenly hosts with the proclamation, "Let all the angels of God worship him." Have eighteen centuries rolled away since his reign began; a greater number of centuries had passed, after the announcement that he should bruise the serpent's head, before a single fact took place directly conducive to the fulfilment of the prediction.—*Bapt. Mag.*

Biblical Translation.

BAPTISM.—ERRONEOUS TRANSLATION.

Mr. Bowley's Hindu Translation of the New Testaments of the year 1838.

It is known to all the world that the British and Foreign Bible Society will give no aid to any new translation of the Scriptures in which the word baptism is rendered by any term signifying *immersion*; but it can be known to few that in Mr. Bowley's Hindu translation of the New Testament,—a translation printed at the expense of the British and Foreign Bible Society,—three passages are so translated as to give, in direct opposition to both the Greek and the English, the idea that baptism *precedes* faith and discipleship. Nay more, it may be confidently stated, that in two out of the three passages, the idea conveyed by Mr. Bowley is, that it is *through baptism, or by means of baptism, and that, too, at the period of baptism, men become the disciples of the Lord Jesus Christ*. The passages are as follow. For the sake of distinctness we will give first the English version, and then Mr. Bowley's, in Roman letters.

Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Is liye jáo aur sáre deshion ko pitá, putr, aur dharmátmá ke nám se snán deke shikh karo.

Mark xvi. 16. He that believeth, and is baptized, shall be saved.

Jo biswás látá hai aur snán kiya gyá hai so udhár páwegá.

John iv. 1. Jesus made and baptized more disciples than John.

Jes ne Yahiyá se snán de deke adhik shikh kiya.

In the first of the above passages *snán deke* may be understood, by a scholar, as conveying the idea that baptism *may have*, for an indefinite period, *'preceded'* a man's having become a disciple—a sentiment completely at variance with those entertained by the Baptists as true. We believe, however, that the idea which will be imparted by the translation to the Hindu mind is,—that it is by baptism a man is made a disciple, and this, too, at the very moment of the administration of the ordinance,—doctrine most erroneous and most thoroughly Tractarian.

In the second of the passages, *believing* is put in the present, and *baptism* in the past tenses,—evidently conveying the idea that the latter may have (perhaps we should not be wrong in saying *must have*) preceded, for an indefinite period, the former.

And in the third of the passages the same ideas are conveyed as in the first.

That Mr. Bowley was aware of what he was doing is clear from the fact, that in the edition of his New Testament for 1826, he has translated the third of the above passages exactly as it stands in both the Greek and the English. In 1826, the making of disciples precedes the baptizing of them; in 1838, the baptizing of men precedes the disciplining of them, or rather the two are simultaneous, and the one the result of the other.

Of Mr. Bowley's doings we believe the Committee of the British and Foreign Bible Society are entirely ignorant; and we feel certain that they will be as much grieved at the

mistranslations as we are ourselves. We have always valued Mr. Bowley's version, regarding it as, on the whole, faithful and intelligible, and as reflect-

ing no little honor on himself. On the subject of baptism, however, his mind seems to have been unusually warped.

REMARKS BY THE EDITOR.

OUR respected correspondent calls attention to a subject of much importance, and deserving the serious consideration of those engaged in providing or multiplying versions of the Sacred Scriptures for circulation in this or other lands. It is to be regretted that mis-translations, like those pointed out by our correspondent, should have found a place in any version, but in this respect we are sorry to say Bowley's version is not singular. On referring to Matthew xxviii. 19, and Mark xvi. 16, in Martyn's Hindustani version, it will be found that that excellent man and accomplished scholar, gave a similar rendering to the commission. His words in the former passage, are, "Is liye tum jāo our sab qaumōn ko, Bāp our Bete our Rūh i Quds ke nām se, istibāgh karke murīd karo." That is, "Therefore go ye, and having, in the name of the Father, and of the Son, and of the Holy Ghost, baptized all nations, make them disciples." And in the latter—"Jo ki imān rakhtā hai, our istabāgh diyā gayā, nājāt pāvegā, i. e., "He that believeth and hath been baptized shall be saved." It appears highly probable that Mr. Bowley was induced, by the authority of Martyn, to adopt this mode of rendering in the passages pointed out by our correspondent, as he himself made no pretensions to an acquaintance with the original. We feel confident however, that if the error has not been already corrected, it will be so in any new editions of the Hindui Testament the Calcutta Bible Society may print. The gentlemen constituting the Committee we are persuaded, are men of too high and holy principle to perpetuate such erroneous renderings of the Sacred text when once brought to their notice. We are the more confirmed in this opinion from the fact that in the Urdu Bible recently published, the words in the commission are expressed in their natural and proper order, thus:—Matt. xxviii. 19, "Tum jākar sab qaumōn ko shāgird karo, our unhen Bāp our Bete our Rūh i Quds ke nām par bāptismāo;" and Mark xvi. 16, 'Jo koi, imān lawe, our bāptismāyā jāwe, nājāt pāvegā, 'Whoever shall believe and be baptized, shall be saved."

MESSIAH SPRINKLING THE NATIONS.

BY THE REV. BENJAMIN DAVIES, PH. D.

"So shall he sprinkle many nations."—ISAIAH lii. 15.

A VERY singular use is often made of this passage, by those who wish to prove that baptism is not immersion, and especially that the Eunuch was only sprinkled by Philip, when "they went down both into the water," Acts viii. 38. The curious argument proceeds on the assumption, that the ordinance of baptism is foretold in these words, and that consequently, as the Ethiopian officer of state had been reading this portion of Isaiah, the ceremony must have consisted in sprinkling. But how they make out that the prophet here has reference to baptism does not appear, even if we grant the correctness of the translation. All the eminent writers that approve of the common version, understand sprinkling with *blood* and not with *water*, and con-

sider the language as expressive of *expiation for sin*, by the Messiah, and consequently as having no reference to the Christian rite. This interpretation certainly agrees well with other passages in the prophet; but yet it does not suit the context, for there is an evident correspondence or parallelism between this and the foregoing verse. What is rendered *sprinkling* here, stands in antithesis to *being astonished* in the preceding member of the parallelism, thus: *as many were astonished at thee (or him); so shall he sprinkle, &c.* But what correspondence or opposition can be conceived between *astonishment* and *sprinkling*? Manifestly none. Hence we naturally suspect some defect in the translation, and seek a more appropriate

meaning. And we find on examination that another rendering may be adopted; and has actually been adopted by the most learned modern translators and expositors of Isaiah, who all agree in adopting some other rendering instead of the term *sprinkle*. *Gesenius*, with whom also *De Wette* coincides almost word for word, gives a German translation of the whole passage, which may be rendered thus:—

Just as now many are shocked at him,
(so marred more than men is his visage
and his form more than the sons of men,)
so shall many nations exult on his account,
before him kings shall shut their mouths;
for what was never told to them, shall they see,
and what they never heard shall they perceive.

In this version, which is sanctioned also by *Rosenmuller*, *Maurer*, and other eminent biblical scholars, the parallelism is plain and natural; for *exulting* stands opposed to *being shocked*. This improvement of the translation cannot fail to commend itself to an intelligent reader of scripture, especially if he is aware

that the terms in the original warrants the change.

It is worthy of notice, that in the Septuagint version which the Eunuch was most probably reading, and from which the quotation in Acts is certainly made, the clause is rendered: *so shall many nations wonder at him* (οὕτω θαυμάσονται ἔθνη πολλά ἐπ' αὐτῷ). And this is the rendering followed by *Dr. Boothroyd* in his bible.

If more be wanted in order to show that this passage cannot prove sprinkling to be baptism, appeal may be made to the testimony of *Mr. Barnes* (notes on Isaiah), who, though an advocate of sprinkling, both as the proper act in the religious rite and as the proper rendering in this clause, expressly adds, that "it furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his [Christ's] purifying or cleansing the nations, and not to the ordinance of Christian baptism. Nor should it be used as an argument in reference to the mode in which that should be administered."—*Baptist Magazine*.

Original Poetry.

THE PARACLETE.

GENESIS I. 2.

"SPIRIT OF GOD!"—thy wondrous power,
Moved the great deep in Creation's hour;
The humble, the contrite, with such thou dost dwell,
To quicken, to comfort, to save them from hell.
The chosen ones, out of the world, that are given
To Christ, find thy presence the foretaste of heaven.

EPHESIANS I. 13.

"SPIRIT OF PROMISE!"—the Christian's stay,
His life and light in the desolate day;
What accents like thine can the sorrowful cheer,
While thy witness within dispels every fear.
Thy seal the believer now bears on his heart,
The earnest of what that bright day shall impart.

JOHN XVI. 13.

"SPIRIT OF TRUTH!"—thy guiding care
Rescues the soul from the tempter's snare;
The veil of deceit from the heart thou dost rend,
Then in heavenly light our spirits ascend
To the realms of truth—while the darkness
and mist
Of error envelope the minds that resist.

1 PETER IV. 14.

"SPIRIT OF GLORY!"—reproach and scorn,
For the Saviour, thy radiant beams adorn.
O happy believer!—the rack, or the flame,
But crowns thee with honor when borne for His name.
'Tis the way to the Lamb in the midst of the throne,
Where glory and joy for thy sufferings atone.

W.

Brief Notices of the Baptist Churches in India.

SERAMPORE.

‘THE visible Church of Christ, is a congregation of faithful men, in the which the pure word of God is preached and the sacraments duly ministered according to Christ’s ordinance in all those things that of necessity are requisite to the same.’—*19th Article of the Church of England.*

UNDER the above heading it is intended to comprize succinct but accurate notices of the rise of the Baptist Churches in the East, and with them the diffusion of “pure and undefiled religion” in India.

This series of papers will be followed by occasional Biographical Sketches of ministers and eminent Christians of our own and other denominations. It has been suggested by the Committee of publication that a brief notice of Serampore should be inserted in an early issue of the Magazine, for in that retired spot our fathers first met and pledged themselves to each other and to India; there they formed a Christian Church “upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone.”

The profession of their faith, the basis of their union and religious fellowship harmonized with the motto at the head of this notice. They took their first lessons and received their spiritual impressions from the Scriptures, and meekly but firmly adhered to their injunctions. They knew no anxiety beyond that which is inseparable to the diffusion of simple, pure, benevolent, healthful Christianity—and that their successors might move onward in their steps unincumbered in the work of India’s evangelization. The steps which led the patriarchs of the Baptist denomination to make Serampore their permanent residence, as well as the superintendence of God’s good providence in the early years of the Mission, correspond in not a few and striking particulars to those recorded of Abraham, Isaac and Israel—they left their own country and kindred,

“and went out not knowing whither they went.” Serampore, as a resting place was unsought and unknown. The sequel shows that a kind and care-taking God presided over and delighted in them. In that spot they found an asylum; there they pursued their labours, and there are their graves.

A secular work,* concerning which we feel an honest pride, a pardonable egotism—because the growth of an Anglo-Indian soil—has some forcible and truthful touches with reference to the first pastors of the Church at Serampore; of some remarks contained in it we shall without scruple avail ourselves. The writer in tracing the course and noting the memoranda of this branch of the Gauges says:—

“We now enter the town of Serampore, which after having been in the hands of the Danes for ninety years, has just been transferred to the English. Within this brief period, is comprized the history of the rise, progress and consolidation of the greatest colonial empire the world has ever seen. Within nine months after the Danish agent had erected his flag in Serampore, the factory of the English in Calcutta was plundered by the Nabob; their establishments throughout the country were broken up, and every hope of their regaining a footing in Bengal, was apparently extinguished. In the last year in which the Danish flag floated over Serampore, the British Government was engaged in hostilities with the Government of Lahore, which will probably end in the annexation of the Punjab and Cashmere to its empire and give us a postal road from one extremity of it to the other, of not less than two-thousand, three hundred miles in length.”

“The celebrity of the Town through the Christian world; arises from its having been the residence of the Serampore Mis-

* Cal. Review. Part VIII. •

sionaries. It appears that about the year 1796 or 97, two Moravian Missionaries settled in it, and acquired a knowledge of the native language, and gave instruction to all who resorted to them; but they never went out among the people, and their labours soon ceased. On the 13th of October, 1799, four Baptist Missionaries, who had arrived in the *Criterion*, an American vessel, and had neither friend nor acquaintance to receive them in Calcutta, proceeded to Serampore* by the advice of their kind Commander, Captain Wickes. Their intention was to join Dr. Carey in the district of Malda, and pursue their missionary labours in that neighbourhood. The editors of the Calcutta Journals, at that period, had probably never heard of the existence of such a denomination as the Baptist, and therefore announced that four *Papist* Missionaries had arrived in Bengal. Just at this period the emissaries of Buonaparte were known to be in the country in the guise of Roman Catholic priests, collecting political and military information. It used to be affirmed at the time, that Mr. Pitt, having discovered the intention of the French to send an engineer officer on this errand to India, had contrived to obtain his portrait and transmitted it to Lord Wellesley, who on the arrival of the agent in Calcutta sent for him, and inquired whether he recognized the likeness, and on his confessing the object which had brought him out immediately ordered him to quit the country.

"We cannot vouch for the truth of this anecdote, but it was generally believed at

the time, and may serve to explain the vigilance which the British Government was obliged to exercise at this season of political danger.

"When Lord Wellesley's eye caught the announcement that four papist Missionaries had arrived in a foreign vessel, and had proceeded direct to the foreign settlement of Serampore, without so much as landing in Calcutta; he concluded that their mission was connected with the machinations of the French Government. The commander of the vessel in which they had arrived was therefore summoned to the Police, and ordered to enter without delay into an engagement to take them back, on pain of not being allowed to discharge his cargo. In this dilemma, the Missionaries applied to the Rev. David Brown, who enjoyed the confidence of the Governor-General, and who explained the error to his Lordship, and assured him, that they were not French spies but Dissenting Missionaries; and the embargo on the vessel was immediately removed. But their journey into the country to join Dr. Carey was effectually arrested. At that period, no European was permitted to proceed into the interior without a pass. The rule was not rigidly enforced, and many resided in various parts of the country, under what used to be termed the "tacit permission" of Government, being liable, however, at any moment to deportation when they began to give trouble. The distrust which the Government servants entertained of all Missionary efforts, and the notoriety which the arrival of the Missionaries had obtained in official circles, convinced them that their movements would be watched, and that it would be unsafe for them to leave Serampore for Mudnabatty without a pass; and Lord Wellesley refused to grant this, or to permit the establishment of a press beyond the limits of the metropolis.

"As soon as they had determined to make Serampore the scene of their labours, the local authorities offered them every encouragement, and reported the establishment of the mission to the Court of Denmark, which had for more than a century enjoyed the distinction of fostering Christian Missions in the East. His majesty, Frederick VI. was pleased to take the institution under his own especial protection, and to direct the public functionaries to afford the Missionaries every support. While Lord Wellesley continued at the head of the Indian administration, no op-

* A record still remains among the memoranda of the late venerable Joshua Marshman, it is written in cipher and was evidently intended for no eye save his own. It would however deprive the reader of this notice of an exquisite pleasure were we to withhold all mention of the affecting incident to which it refers. The boat which carried him and his whole earthly treasure, his beloved family, drew near to Serampore at the dawn of day. Before him were difficulties and hard sacrifices, uncertain whether he would not amid blighted hopes be compelled to retrace his steps—still his mind was calm and his faith in God unshaken:—the memorandum simply states—that he left his family and passed over to the shore and when alone and secluded from observation, he threw himself on his knees on the ground, and with deep emotion, blessed the Lord God of all his mercies, for his family, his companions and their preservation: and on that green sward supplicated God's further protection and his fullest blessing on India—what a scene for a painter's pencil or a gifted pen!

portunity was afforded them of appreciating the value of this protection; but no sooner had he quitted India than the British Government began to take umbrage at the labours of the Missionaries, which on the arrival of Lord Minto was increased into the most active hostility. The Governor of Serampore was ordered to withdraw his protection from them, and to send them and their press to Calcutta that they might be within reach of the British authorities. He informed Lord Minto that they were under the immediate patronage of the Danish Crown, and that it was impossible for him to disregard the positive orders of his own Sovereign.

"The most strenuous efforts were made by the British Government to shake his resolution; but he continued manfully to resist all importunity, and was at length gratified with the information that the surrender of the Missionaries and the press was dispensed with. It is due to the memory of Lord Minto to state that he became gradually reconciled to the prosecution of Missionary labours in Bengal, and endeavoured by personal kindness to obliterate the remembrance of the official severity he had manifested when he was new to his office, and listened to the advice of those in India who were anxious to persuade him that the salvation of the British empire around him depended on the banishment of the Serampore Missionaries."

"There is a peculiar interest attached to the place which was the scene of their holy and disinterested labours. A feeling of solemnity pervades the mind in contemplating the spot where the first Missionary Press was established; the first version of the Scriptures in the language of this presidency, and the first Tract in the language of Bengal was printed, and the first vernacular School opened; the first converted Hindu baptized:—and the first Steam engine, ever seen in India, set up, in order to manufacture paper for the printing of the sacred Scriptures."

We now turn to the internal history of the Church at Serampore, condensed from various memoranda and compared with the Records of the Church.

The Church was formed on the 24th of April, 1800: and its first members were John Thomas, William Carey, William Long, Samuel Powell

and John Fountain—these had previously formed themselves into a Church in the district of Dinájpur, meeting for worship and partaking of the ordinance of the Lord's supper—but on the arrival of Joshua Marshman, Hannah Marshman, William Ward, Daniel Brunson, Ann Brunson, Ann Grant and Mary Tidd—afterward Mrs. Fountain—who had come from England to strengthen the Mission, they removed the Church by mutual consent to Serampore.* The first persons added to the Church by baptism were Felix Carey and Krishna Pál, who were both baptized on the 28th of December, 1800.

For several years every new Missionary and every new convert connected with the mission became members of the Church: but in the beginning of 1804 a Church was formed at Dinájpur, shortly afterwards another at Cutwa, and a fourth at Jessore, and afterward they multiplied more rapidly as the mission was extended through the country. The first pastors of the Church soon began to preach the Gospel in Calcutta; and the converts and those in Serampore were considered for a time as members of one Church—the pastors of this Church acting likewise in that capacity in the Calcutta branch till the year 1825, when they resigned that charge, and were succeeded in it by the Rev. William Robinson, now at Dacca.

The Calcutta branch from that time became in a measure distinct, and administered its own ordinances and kept its own records; on this account it is almost impossible to form a perfectly accurate statement of the additions the Church at Serampore has received. After much care, the nearest approximation to the truth possible has been attained, the following are the principal facts. From the formation of the Church to the

* An interesting extract of the formation of the Church, of the first day's services and the selection of William Carey to be the Pastor, will be given in the March number.

present time, January, 1847, there have been received into its fellowship 452—of whom about 80 were received from other Churches, and chiefly from England, and 372 were baptized here; about 24 of the members from other Churches were natives, and 56 or 58 Europeans or East Indians.

Of the entire number who have ever been in fellowship with the Church, about 30 appear to be living in exclusion, and 36 have died in that state; of about 70 there is no certain information, although there is reason to believe that a number of these are still living—in Europe and India—in the grace of God; that yet more have died in the faith, and that a moderate portion of the whole number have passed from the knowledge of the Church by wilful separation from the people of God.

The community at Serampore has been honoured of God with the successive and united labours of uncommon and distinguished men, not more remarkable for their talents, than for their fervent devotion to the moral and spiritual good of India.

The names of William Carey, John Fountain, Joshua Marshman, William Ward and John Mack, will be held in everlasting remembrance! From them sounded out the word of God not only in Calcutta, and surrounding districts, but in every place was spread abroad. Their work shows how they behaved themselves among the people, and how they turned from idols to serve the living and true God. Numbers of Christians, European and Native, have preceded and followed them into their Father's presence in glory. In prosecuting their work, teaching and translating the Holy Scriptures, they were called to endure privations, persecutions, and repeated disappointments, of which we can form a very imperfect conception; still they persevered, for they knew they could not labour in vain in the Lord. They were men who devised

liberal things and by liberal things they were established.

How many living witnesses of their faith and prayers and labour of love remain scattered among the Indian Churches! How many of the pastors of those Churches are among those who were introduced by them into the visible fold of Christ! That through a long course of years the Church has had many trials and reverses, is neither to be denied nor extenuated. What Missionary Church from the days of Paul and Barnabas to the present time, has not been called to suffer and to weep over similar evils! Churches over which inspired men exercised a sleepless vigilance, such as Corinth and Galatia, had among them those who were captious and "carnal and walked as men;" even the Churches of Thessalonica and Philippi, lovely as they were, unwittingly numbered "enemies to the cross of Christ," men who "strove to add afflictions to the Apostle's bonds"—but these are practical difficulties which have impeded the best of causes and the best of men in their efforts to do good. That similar trials should abound in the Indian Churches, need surprise no one possessing the slightest acquaintance with the Epistles of Paul, the Acts of the Apostles and the history of the Church, of any people, for the first three or four centuries. Hinduism and the antagonistic influences of the native character, must not be overlooked in an account of the Eastern Churches. As Missionaries, we are all deeply exercised on this question. Who among us would not supply a remedy were he able to do so; let us however ponder the subject in the light good men have ever done; with the history of the Apostolic Churches before us, we shall not greatly err in our conclusions, nor assume difficulties as a pretext to relax our efforts, but rather strive for purity and peace in the Churches, and increased devotion in

the common cause of the Redeemer. A profitable lesson may be learned from a careful and unprejudiced scrutiny of the early Churches after the removal of Apostolic men.——But we forget these were to be brief notices. The plain statements laid before our readers must be left to make their own impression. • We cannot refrain from an expression of grateful joy, that in India, where at the close of the last century there does not appear to have been a single spiritual Christian, so many Churches should have sprung up, and so many noble Christian institutions should have been established, and which exist in active and increasing ability to do good; and that so many immortal souls

should have found reconciliation with God, and lived and died in the faith of the Gospel!

Yet how much remains to be done! what a prospect opens to the Churches! What an earnest have we already realized—still the past is as the drops which foretell the coming and fertilizing rains. Brethren, may we be made glad according to the days in which we have been afflicted, and the years wherein we have seen evil. May Jehovah's work appear unto his servants and his glory unto their children. "And may the beauty of the Lord our God be upon us, and the work of our hands be established upon us—yea, the work of our hands establish thou it!"

Narratives and Anecdotes.

THE PREY TAKEN FROM THE MIGHTY.*

It is now about seven years since I first knew the subject of this narrative. About two years afterwards I overtook him on the road, and we had a long and very interesting conversation. He made no secret of his sentiments, but instantly avowed himself a Deist. It was evident that he had read the Bible a great deal, and that he had thought much on religious subjects. He spoke warmly in praise of God's goodness, and power, and wisdom, and ridiculed the notion of there being no God; pointing to the star-spangled sky over our heads in proof of God's being and glory. But he utterly

rejected the Bible as a revelation from God.

I saw no more of him until the early part of last year. He had married since we met, and I heard that he was confined to his house, seriously ill. I also heard that his illness was very generally ascribed to his intemperance. When I visited him, therefore I spoke very plainly to him about sin and its certain consequences, and earnestly pressed on him the testimony God has given in His Word concerning salvation through the blood of Jesus. I thought him dangerously ill, and told him so; refusing to give much heed to his very sanguine hopes of recovery. He evidently struggled hard to throw off the effect of what was said to him. Sometimes he appeared almost annoyed at not being able to escape importunity which he disliked.

* This thrilling narrative is abridged, necessarily with considerable prejudice to the original, from a little tract entitled "*The Rescue*, a narrative of a very recent case of conversion," published by Nisbet. It is one of the most sensible, satisfactory, and affecting obituaries we ever remember to have seen; as admirably calculated to arrest the attention of the sceptic, and to cut short all controversy respecting the reality of christianity, as it is to illustrate and enforce the nature and necessity of conversion on the minds of those amongst our readers who may be seeking farther enlightenment on this momentous subject.

After several visits he freely spoke out his sentiments. He said that he felt no longer able to deny that the Bible was true; but he could not believe in the real divinity of the Lord Jesus Christ. From a Deist, he had in fact, become a Unitarian.

During many subsequent visits I sought to lay before him, from the Scrip-

tures, the great truth, that without shedding of blood there is no remission of sins. And as he was so ready to admit that "God was love," I especially endeavored to show him that the cross of Jesus was itself the crowning display of God's love. This appeared to surprise and interest him, for I question whether he had ever once thought of the cross as something provided by God Himself on behalf of His enemies.

Sometimes, after speaking to him in this way, I challenged him to show me so attractive, so glorious, a display of God's character, as when He was seen pointing His impotent enemies to the cross of his Son, as His own provision for their pardon and salvation. And often as I dwelt on this wonderful truth, the big tears would roll down the cheek of this resolute and lion-hearted man. He had nothing to reply. A professed admirer of God, he found God set before him in an attitude far more gloriously blessed than he had ever seen Him in—no shadow cast over his holiness, and yet His love finding its joy in pardoning and enriching His enemies.

It pleased God to restore him to a sufficient degree of health, to enable him to resume his usual occupation. For a time he went on most steadily, but after a few months he again relapsed into his former courses. Again he drank down iniquity like water. While he was living in this way, I occasionally met him in the street, but he would stop but for a moment, and always seemed glad to escape from me.

When I heard that he was again laid on his sick-bed, and very ill, I visited him. But I was, on the whole, less satisfied with him than ever. He would listen to anything I pleased to say; contradicting me in nothing, whether I spoke of God, or of himself, or of the Lord Jesus; but it always seemed like a tale told to a man who knew it all beforehand. He would rouse himself when I spoke of his body—or of any remedy for its diseases—or of his beloved wife and children—and he always manifested the strongest possible anxiety to live. Indeed he would never allow the idea of his not recovering to be entertained. The last time I saw him in this state, was on Wednesday afternoon, the 4th March. When I left him then, I was exceedingly depressed about him. I thought him very much worse, and told him so. Had he

died then, I could not have had hope in his death.

About half-past three o'clock that very night, I was summoned to his bed-side, and there I found a scene of terror such as I never before witnessed. His whole appearance was expressive of extreme terror. He looked like a man who felt he was seized by some power hitherto unknown to him—a power alike irresistible and terrible! And yet, fearful as his appearance then was, those in the room told me that the groans he was then uttering were not to be compared to his cries about half an hour before!

When I entered his room, the terrible storm was subsiding, and he then appeared to be quickly settling down into death; but to our astonishment, he continued in this state for nearly seven hours; till, at about ten o'clock in the morning, a most remarkable change took place. I was then alone in the room with him. The others who had been watching by him had gone down stairs; for the scene had become almost too much for us all. While thus alone by his side I thought I heard his beloved brother's step below, and I went to the door of the room to listen if it was so. Just as I reached the door I turned and looked on him who lay like a corpse on the bed, when he suddenly raised his arm and beckoned to me with his finger! This was as startling a movement to me as if it had been made by one actually dead. Seeing, however, that he was looking very calmly at me, and that his consciousness was evidently restored, I instantly returned to his side, when he detailed to me the anguish of mind and body he had just passed through, adding amongst other expressions of assurance and delight, that he was now as happy as an angel.

My first thought on hearing this was, naturally enough, "Is he wandering? Is he in his senses?" And the following mode of putting this to the proof occurred to me. When I saw him the previous afternoon it was agreed between us that he should get a certain account and show it to me when I called on the following day. I now asked where it was, and he told me it was tied in the corner of his handkerchief under the pillow, where I found it. His mind was as clear, and his manner as prompt and as self-possessed, as ever I saw it in my life.

Satisfied as to this, I said, "Well now,

tell me what you mean by saying that you are happy—and that you are going to heaven?"

"Oh," said he, with striking emphasis, "it's all through Christ—through His blood;—it's this that has washed away my sins!"

"This is a most solemn and important moment," said I; "I have been standing over you for hours, watching for your last breath; but God has been pleased to give you back your senses again; for how long I cannot tell;—do let me, then, again ask you, as a dying man, and in the presence of God, what you mean by telling me that you have peace in your soul, and that you are going to heaven? For you know what a sinner you have been."

He replied with peculiar solemnity and earnestness of manner, "I know I have but a very short time in this world; perhaps not five minutes; but I believe in Jesus, the Son of the living God, and my trust is entirely in His merits and in His blood; and (thus he said as if very anxious to impress on me the reality as well as the blessedness of it)—my sins are all forgiven—I have peace with God."

I was too much overcome by this astonishing scene to say anything for a few moments. I was drinking in the blessed fact that he was plucked, by God's most precious mercy, as a fire-brand out of the burning!

He presently asked me to pray with him at once, as he thought his time here was very short, and his senses might not be continued to him. It will not be wondered at, that when I responded to this request, I found myself rather pouring out thanksgivings than presenting supplications. After this he wished to see his beloved wife and children. About the same time also his brother arrived. And to all those dear relatives he again and again professed his faith in the precious blood of Jesus, and his peace and happiness in the prospect of immediate death. He then requested that several of the men, over whom for years he had acted as foreman, might be sent for, in order that he might tell them that he was dying a believer in Jesus. I was not present when he saw them, but those who were present tell me that he spoke most impressively to them; urging on them the sufficiency of the Saviour and His blood, and telling them of his own peace and hope.

During the night, he spoke to me several times, in the sweetest and happiest manner, of the preciousness of the blood of Jesus, and of his wonderful conversion. Once, when he had lain for some time with his eyes closed, though evidently not asleep, he opened his eyes, and turning round to me, said, "I used to think that I should be the only one of our dear family who would be lost. I thought I was to be the outcast one, for I knew that all the rest were Christians; but now you see we shall all meet above clothed in the white robe. Several times during that night he spoke in a similar strain. Sometimes he seemed quite lost in wonder at the grace God had shown in his conversion.

During the following morning I took a Christian brother to see him, whose spiritual judgment I much valued, for I was anxious that others should witness, and judge of, this very interesting case. On being asked by this visitor as to the state of his mind, he said—"I am as happy as an angel, Sir;—quite happy. I have nothing but heaven before me; and I hope it will please God to take me there to-day. It is no wonder, is it, Sir, that I should wish that, for you see I never had the chance of going there before?" He meant that the way into heaven was never open before him until now—that now it was the immediate prospect of his soul—and how was it possible for him not to wish to pass on into it.

"But," he was asked, "How do you hope to go to heaven?"

Turning his face quite round towards the speaker, he instantly replied, "Through the blood of Christ!"

"But you despised that blood once?" it was rejoined.

"No one more," said he, "I have ridiculed Christ, and Christians, in every possible way. According to my sphere of life I have been as great a persecutor and blasphemer as Saul; and worse. But it is all changed now! Now I see that nothing but Christ and His blood can save any man!"

In the course of the afternoon of that day fever again attacked him, and until mid-day on the Saturday, he was quite delirious. The blasphemies he uttered during this awful period would perhaps have staggered the faith of many; but I had such decided proof of the alienation of his mind at the time, that I sought

and found comfort and strength from God, in the very presence of Satan and his power.

After coming to himself, he was lifted out of bed for a short time, and as he lay on the sofa he spoke very solemnly to a young man who had assisted to lift him out, and whom he had long known. He told him to see in his emaciated frame the effects of intemperance and bad company; warned him most earnestly as to his own course of life; and set before him the Lord Jesus as the only Saviour of sinners. He appeared very anxious to warn others against the vices he had himself indulged. I believe it was at this time that he said, "I wish all the drunkards in Plymouth could see and hear me now!"

While I was with him that evening I inquired his state of mind, but he said, I would rather collect my thoughts a little, and ask myself a few questions, before I say any thing. I hope God will be pleased to give me some sleep to night, and then in the morning I will speak to you about my state of mind.

On the following morning, I saw him very early. I was anxious to hear the result of his own examination into the state of his mind. On my asking how it was with him, he looked up cheerfully and said, "It is all right. It is all right!"

"What is all right?" I asked.

"Oh; it's all right *here*," said he, putting his hand on his breast. "I am happy. Christ had not moved, though I was so tossed about. The Rock never moved. And He is my trust."

"And you find Him precious to you?" I asked.

"Yes;—His precious blood is all I trust. So, you see, it's all right," said he, looking at me with a smile of triumph on his face!

One circumstance I must mention, of which I was not a witness. Either on the Saturday or the Sunday, his beloved brother was going up stairs to see him, when he overheard him in prayer. There was no one just then in the room with him; he had asked to be left quite alone. His brother, who did not know this, stopped at the door when he heard how he was engaged, and for ten minutes he heard him praying most earnestly to the Lord. He appealed to God that He

Himself knew that now he trusted entirely in the blood of His dear Son—for which precious blood he repeatedly thanked God—and he prayed that if any scales were yet on his eyes, God would be pleased to take them off. He appeared to be engaged in the most direct and simple intercourse with God. When he concluded, his brother entered the room, and presently asked how he felt. He said, "I am very peaceful, and very happy. I have been able to pray a little, and I feel very composed indeed now." "Oh," said he, placing his hand on his breast, "how precious Jesus is!"

On the three following days, he gradually grew weaker and weaker; but he never suffered any violent agitation; and when sensible, he invariably manifested his continued peace and hope through Jesus.

On the Wednesday he repeatedly said that he should die that night. He spoke of this, it appears, to almost every one who waited on him that day, and he always spoke of it as a happy prospect to him. I saw him, for the last time, about seven that evening. He did not say so much to me as to others about his conviction that he should depart that night, but he gave me his hand very affectionately when I left him, and asked me to kiss him. As I stooped and kissed his forehead, he said, "We shall meet above, before the Throne, next!"

About eleven o'clock that night he asked for some tea. When it was brought to him, by one who had waited on him with great kindness, he said, "I hope you will not be offended at what I am going to ask—but I should like Grace (his wife) to give me that. It is the last thing I shall take, and I should like to take it from *her* hands." On his beloved wife's coming into the room and handing the cup to him, he said, "My dear, I wished you to give me this, for it is the last thing I shall ever take in this world." He took it from her hand and drank it; and having asked her to kiss him and bidden her farewell—he seemed to compose himself as if to sleep. He lay in this way, frequently in the attitude of prayer, until he peacefully breathed his last—most literally falling asleep in Jesus without a sound or a struggle.—*Youth's Magazine.*

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

DEHLI.—We have been gratified with the intelligence that *three* converts were baptized at this station during the last month.

MUTTRA.—*Three* persons were baptized at Muttra on the 26th of December.

SERAMPORE.—Since our last we have learned that the baptisms mentioned under Serampore in the January number were *four*. Two native females, a gentleman in the civil service, and a lady from a distant part of India.

On Lord's-day, January 3rd, *Six* additional candidates were baptized on a profession of their faith in the Redeemer; among them were two Englishmen, an American lady, and the youngest son of our brother Robinson of Dacca. May

such instances frequently occur and our churches be increased abundantly.

Missionary Prospects.

The following extract regarding the progress of the Gospel has been sent us by a friend:—"There are still many inquirers, some of whom expect soon to be baptized; and it appears that there are hundreds more among the heathen who are likely soon to throw off caste and declare for christianity. Thus there is a prospect of a great harvest. This is something quite new in our Indian Mission, and something should be done to meet the exigencies of the case."

JESSORE.—*Two* persons were added to the Church in Jessore by baptism in December. *

BERHAMPORE VIA GANJAM.

Extract of a letter from Rev. J. Stubbins.

Jan. 2, 1847.—Accept my best thanks for the parcel of books you so kindly sent by Capt. Toller. The vols. of the Bible were disposed of almost as soon as I opened the package. It is truly a perfect luxury to see such a volume. The Lord in the riches of his mercy make it a more extensive blessing than any edition that has preceded it in any language! Its now sainted translator would have lived for a glorious object if he had done nothing else! Great was his joy in translating this precious word of life, but ah! how much greater now is his joy in beholding that Lord of life whose word was sweeter to him than honey or the honeycomb. After a few more toils and struggles we too, my brother, shall behold him and form a part of the happiest and holiest assembly that ever was convened.

Missionary Conference.

Our conference terminated a week ago. I rejoice to say, as I am sure you will to hear, that a pleasing degree of unanimity prevailed, and the whole closed with feelings with which we would wish to enter heaven. The tear of sympathy and joy silently stole down the cheeks of all as we rose from our knees after the concluding prayer, and shook each other's hand, wishing each and all Godspeed.

The clear increase reported is *thirty-three*. We have agreed to publish monthly a religious Newspaper in Oriya, for the benefit of our christians.

*** Just as we were going to press we received the first number of the *Gyá-nárúna*, the publication referred to by our esteemed correspondent. It is an 8vo. pamphlet of 8 pages, printed in Oriyá, except the first column, which contains a prospectus in English. The price is fixed at six anas a year, or two pice each number, payable in advance. We sincerely wish every success to the praiseworthy undertaking, and trust that, by the blessing of God, it will be productive of much good.—Ed. •

Foreign Record.

GREAT BRITAIN.—THE MOVEMENT TOWARDS ROME.—"We perceive more and more reason, day by day, for the opinion, that the movement towards Rome, in the English church, instead of being 'over' and 'past,' as certain writers would fain persuade us, is as extensive, as real, and as effectual as ever. We believe that only the more honest, incautious, and out-spoken of the party have yet seceded, and that they have left behind them hundreds of attached servants of the papacy, who are at this moment labouring in various ways to carry the people towards Rome."

This is the language of the *Record*, which adds, "A very extensive publisher of Romish tracts and books remarked, very lately, that not a week passed in which he did not receive several letters from young persons in protestant families, requesting him to send them various popish works, by circuitous means, so as to reach them without coming to the knowledge of their relatives."

"Such is the work going on among us! What is to be done to stop it?"

The evangelical friends of the established church, whose sentiments the *Record* is supposed to express, would be displeased if we were to attempt to explain the lamentable fact by referring to the similarity between the two churches. If we were to say, that they have principles in common, that if in some particulars the church of England is preferable to that of Rome, there are particulars also in which the church of Rome offers advantages which the church of England does not pretend to confer, and that therefore, in a time of religious excitement and activity, it is quite natural that earnest but misguided churchmen should desert St. Paul's for the greater magnificence of St. Peter's, it would be thought that we were treating the church of England harshly. Such is, however, the explanation given by an influential journal of their own. *The English Churchman* says:—

"Within the sphere of the church idea, the church of England exercises an influence, and the church of Rome exercises an influence. That idea is the common property, and often becomes the debatable ground, of both communions. Brought within the sphere of church influence, an English churchman's mind is also brought within the sphere of Roman influence.

The church of Rome, because it is a church, and because it speaks and walks as a church, must attract, or, at least, arrest the notice of all who themselves rejoice in the name of churchman. The 'Romanizing' element is therefore inseparable from an Anglican revival: the Roman influence, and claim, and appeal, must co-exist with the simplest admission of the fact of the church of England claiming at all to be part of the church catholic."..... "We have said, that individual defection to Rome was always to be looked for as an unavoidable accompaniment of an Anglican revival. As soon as the church of England stirs and moves, some of its individual members drop off to Rome. There always has been, as there is now, a constant flow in that direction: not a large burst and torrent of converts, but an oozing and leakage. Those who fall off are not all the highest of the Anglican mind, nor the lowest. They go and leave their equals and inferiors behind them. And yet they may be men of learning, and literature, and standing, and worth, and value, and importance. They are fair average men; some much higher than others, some very common-place people indeed. Such, we say, has always been the case with the church of England, whenever it displayed life and revival at all. It was only in the eighteenth and nineteenth centuries that there were no secessions to Rome. Let any one look through 'Wood's Athenæ Oxonienses,' and he will be, as we were, quite surprised at the regular customary amount of Roman converts. And it seems part of our system that we should be constantly losing loose members that way."

EXTRAORDINARY BIBLE CIRCULATION.—A few friends belonging to Manchester, staying at Blackpool, simply commencing energetic operations there, originally suggested the idea of renewed activity in this large town, towards which the report states the cheapening and beauty of the Bible Society's copies, the spread of education in Sunday-schools, and the improved circumstances of the poor, no doubt have contributed. The Sunday-schools commenced the work, it was carried on in the mills and factories, chiefly through the medium of teachers, clerks, &c.; but generally it has been a circulation among the humbler classes, by an instrumentality raised up principally from themselves. One Sunday-school alone circulated 13,000 copies, another 12,000 copies; one month's issues amounting to 20,776! At one period 1,000 a day were issued from the depository; in the whole year, 96,000 copies. It was stated that Liverpool, Bristol, Hull, Leeds, and Huddersfield had partaken of the influence; and Mr.

Brandram, in his deeply-interesting speech, stated that at one time their committee had to issue orders for 450,000 copies of the Scriptures in sheets, and at another time for the binding of 5,000 copies. One gentleman,—the late Mr. Thomas Gisborne,—had sent the society, through the Bishop of Chester, £500, to help to meet the loss of the society on the issue of such vast numbers of the Scriptures at less than cost price. Mr. Brandram also stated, that in Darlington the circulation rose last year from 3,000 to 7,000. A lady had circulated 600 copies by her own unaided exertions. The parent society has issued during the past year about a million and a half copies of the Holy Scriptures; a million being for England and the colonies alone.

THE JOHN WESLEY, A WESLEYAN MISSIONARY SHIP, was launched from the building-yard of Messrs. Thomas and John White, on Wednesday morning last. This very handsome vessel is brigs-rigged, 250 tons register, and fitted with every accommodation necessary; a finely carved bust of the eminent man, whose name she bears, ornaments her bows, and she is destined for the South Seas, where the Society already has a vessel called the Triton.

JAMAICA.—DEPUTATION FROM THE BAPTIST MISSIONARY SOCIETY.—The Committee of the Baptist Missionary Society have appointed a deputation to visit Jamaica. For seven years or more, earnest desires have been expressed by our friends resident there, that such a deputation might be sent; and, on several occasions, the committee, anxious to accede to their wishes, have applied to respected individuals to undertake the service, but without success, pastoral engagements or other impediments having prevented their compliance. The devotedness to every thing connected with the welfare of the society, and of Christ's kingdom at large, which characterizes our secretary, has surmounted this obstacle. Since the Jamaica brethren declared their ability to carry on the work in that island, urging the society to direct its benevolent exertions to other fields of labour, occurrences have taken place which rendered personal investigation desirable, several intricate questions having arisen on which the epistolary evidence laid before the committee has been unsatisfactory and conflicting.

Mr. Angus has expressed his willingness to visit Jamaica and confer with the brethren there, and Mr. Birrell of Liverpool, whose qualifications for the service are appreciated highly by all who know him, has kindly consented to be his companion and coadjutor.—*Baptist Mag.*

MINISTERS OF AFRICAN DESCENT.—The *Guiana Congregational Record* contains the particulars of the recognition of two Congregational ministers, of African descent, in that colony—Messrs. Barkley and M'Farlane—the one as pastor over the church assembling at Perseverance chapel, Milmount; the latter over the church at Salem chapel, Lodge. Various ministers of several denominations were present, and took part in the services, including Messrs. Wallbridge, Davies, Waddington, J. Scott, A. M. T. Henderson, C. Rattray, and J. Ketley. "Thus concluded," says the *Record*, "the first ordinations from the African race of two brethren of tried character, of devotional spirit, of great promise, of future usefulness to the church—bishops according to the New Testament model."

GERMANY.—BAPTISMS AT HESSIA.—The worthy brother who has laboured with so much success in the principality of Hesse Cassel, has to disguise himself as a peasant to escape the vigilance of the gendarmes. Since new year's day, when he baptized fifteen disciples, he has baptized twice; the last time, which was very recently, he immersed ten converts. There was but little hope of being able to baptize the fifteen disciples referred to, but there came a great flood, and the brother's house where they assembled, which stands on a rising ground, was quite surrounded, so that they were well protected from the police. During the night, (for all baptisms in Germany are administered in the night) the fifteen were immersed, and early in the morning the brethren carried the sisters through the water, and all went home.—*Baptist Reporter*.

UNITED STATES.—AMERICAN BOARD OF MISSIONS.—The thirty-seventh annual meeting of this society was held at New Haven, in the second week of Sept. The attendance was large, and the report of the progress of the missions encouraging. It appears that while six missionaries have died during the year, twenty-six have gone out to different missions, and twenty-seven are now under appointment. An unusual number of

young men preparing for the ministry have had their attention turned to the missionary work. The receipts of the board are two hundred and sixty-two thousand dollars, an amount considerably in advance of its expenditure. Many of the mission churches have experienced gracious revivals of religion during the year. The entire state of the mission may be understood by the following extracts from the report:—

'The number of the missions is twenty-six, the same as last year, embracing ninety-three stations, at which are 134 missionaries, ten of whom are physicians, five physicians not ordained, seven schoolmasters, seven printers and bookbinders, and fourteen other male and 175 female assistant missionaries—in all, 342 labourers sent forth from this country; associated with whom, or at out-stations under their care, are twenty native preachers, and 132 other native helpers, (exclusively of the native teachers of the free-schools sustained by the several missions,) raising the whole number of labourers at the missions, and dependent principally on the board for support, to 494. The number of preachers is three more, and the whole number of labourers five less, than last year.

Gathered by these missionaries, and under their pastoral care, are seventy-three churches, to which have been added during the year now reported, more than 1,500 members, and in which are now embraced, not including some hundreds of hopeful converts in Western Asia, 24,824 members.

'In the department of education there are under the care of these missions seven seminaries for educating native preachers and teachers, furnished with libraries and various kinds of apparatus adapted to their object, and embracing 487 pupils; also thirty-four boarding-schools, in which are 854 male and 533 female pupils; making 1,874 boarding pupils, brought under constant Christian instruction and influence in the mission families, with reference to their being qualified to exert a greater and more decidedly Christian influence among their own people; also 602 free day-schools, in which are 29,171 pupils, including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still sustained and guided in part by it; making the whole number of pupils more or less under the care of the missions 31,045.

'Connected with the missions are fifteen printing establishments, having thirty-two presses and forty fonts of type, and furnished for printing in twenty-seven languages. Five of the missions are also provided with type and stereotype foundries. For eleven of the other missions printing is executed from year to year as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, thirty-seven. The number of copies of works printed during the year, including tracts, exceeds 460,000, and the whole number of pages printed during the year is not less than 40,000,000. The whole

number of pages printed since the commencement of the missions exceeds 535,000,000 — *Biblical Review*.

REVIVALS.—*Powhatan*.—For the last month, there has been a very interesting state of things, in one of the congregations of the Muddy Creek Church. We have enjoyed the gracious presence of God's Spirit. Aided with the valuable services of brethren Ball and Fox, we continued our meetings sixteen days. About thirty-two have professed faith in Christ. Some of the conversions were most remarkable and affecting. I feel now as if I could never have a lingering doubt as to the power of God's truth and grace. Some seventeen or eighteen have been baptized, and others will do likewise soon.

Ohio.—"On the first day of June, brother Royal and myself commenced a meeting which lasted seven days. Eight were baptized on the fourth Lord's-day following. We had truly a refreshing season. On the third of the present month, we, with our old father in the gospel, Elder Downs, commenced a meeting at Mt. Pleasant church, which lasted ten days. I do not know that I ever experienced a more general move; the brethren seemed to engage with zeal; sinners became awakened; mourners were anxiously inquiring the way, and converts were rejoicing in hope. Parents embraced their children, children their parents, and each exhorted their fellows to press onward in the good cause. Seventeen were baptized on the evening of the last day, surrounded by a very large and much affected audience."

Long Island.—"We have a most precious work of grace going on; not a week passes but there are some converted?"—"After preaching in the afternoon," said this brother, "I, from the pulpit, invite all awakened persons, all persons earnestly seeking religion, recently converted, or having certificates from other churches, to remain after the public congregation has retired, that I may have conversation with them; and more or less of such characters have, every week since the conference, presented themselves, and accessions to the church are made every week. The work progresses silently but powerfully. We make no public display about it, but I mention the state of things to our pious people privately, that the spirit of prayer may be kept up, and that we may be saved

from attributing to ourselves what is evidently the work of God."

Detroit, Michigan.—"Our congregation is gradually increasing; and I am much mistaken if denominational prejudice is not diminishing. The happy state of matters amongst us is perhaps best evidenced in the fact, that for the fifteen months past, previous to the time at which I write, we have visited the baptismal waters every month except one; on two of these months we visited them twice, and one month three times. I have baptized in all, in fifteen months, seventy-nine, and on next Lord's-day I hope to baptize six or seven more. Among the number baptized are six converts from popery."—*Baptist Reporter*.

CANADA.—THE BAPTIST DENOMINATION.—There are in Eastern and Western Canada Baptist Associations, 6; Churches Associated, 110; Churches Unassociated, 30; aggregate number of members, 8000. Number of persons under the direct influence of the Baptists, in Canada, 40,000.—*Ibid*.

AFRICA.—CAPE OF GOOD HOPE.—THE CAFFRE WAR.—The invasion of the Cape colony by the Caffres has proved most destructive to the missionary operations carried on among that people by the London and Wesleyan Missionary Societies. The missionaries have sustained severe personal losses—utter ruin is stated to have befallen some of the stations, and serious damage has been done to others—the people have been dispersed, and the work of the missions lamentably interrupted. It is but a melancholy satisfaction to know that the destruction

of Mission property has arisen not from any hostility exhibited by the Caffres to the labours of the missionaries, but from a desire that the colonial forces might have no shelter.

THE FRENCH AT THE GABOON RIVER.—The French are repeating their infamous conduct in Tahiti at the Gaboon River, on the west coast of Africa. The American Board commenced a mission there, which has much prospered. Two years since the French gained a footing, by erecting a factory, at the mouth of the river. Soon after they administered brandy to some old chiefs, and induced them to sign a paper to Louis Philippe, which they said was a friendly letter, but which in reality was a document ceding the town to the French. Acting on this, they have blockaded the town, seized and imprisoned the natives, fired on the church and mission premises, and pursued such a course of tyranny that the mission will probably be abandoned. One of the missionaries writes:—"A large reinforcement of Jesuits is daily expected in the river: and as they come out under the special patronage of the Queen of the French, it is probable that the local authorities here will not be wanting in zeal to oblige them, even at the expense of our expulsion. It will be enough for us, however, to keep our consciences void of offence, and put our confidence in God. These dark clouds may disperse, and we may see better times; but our present prospects are exceedingly gloomy." Such conduct is a disgrace to France, and ought to be protested against by the civilised world.—*Biblical Review*.

Miscellaneous.

THE GERMAN BAPTISTS.—Let us learn a lesson from the example of our poor continental brethren; they have been trampled on, fined, imprisoned, but with all they have greatly increased. They are very poor, but rich in faith; the world frowns upon them, but the Lord smiles, and gives them rest. It is remarkable, too, that they do not beg the favour of the world by any concealment of the truth; they make no partnership affair of it; with much boldness

they speak the truth as it is in Jesus, and keep the ordinances as they were delivered unto us. Their churches are composed entirely of those who are immersed upon a credible confession of their faith in Christ, one and all of them without any exception. Let us never despair of the truth, never be ashamed of it; but hold it firmly and entirely, and God will not disappoint our hope.—*Dawson on Conformity*.

CHRISTIAN LIBERTY.—I long to hear that you are entered into the peace and liberty of the gospel. I trust you will in time; and I am sure you would while you are reading this letter, if you could but take the Lord's word as readily and as cordially as you do mine. From the kind things you say of me, I cannot doubt but that if you thought I was able to save you to the uttermost, you would be satisfied of my good will. Why, then, will you not believe Him, who has both promised and is able also to perform? Why will you rather listen to an enemy who grudges your peace, and who you know beforehand was a liar from the beginning? If you were wrong he would try to flatter you, and persuade you that you were right; but because he sees you are right in the main, he aims to distress you. The chief point of the gospel is very simple and plain: it is only to believe that Jesus died and rose again, and is now preparing a place in his kingdom; and that all he did and suffered, with all the blessed effects of his atonement and mediation, is for your sake if you put your trust in him. But you want to be better first. Depend upon it, you never will till he makes you so, and then you will think yourself worse. You are, as we say, putting the cart before the horse. I should think, the more sick you are, the more thankful you should be that you are invited to an infallible Physician. You do, indeed, apply, but then you would tell him how to prescribe to you. I suppose Dr. Walker would not long attend upon a patient who should insist upon choosing his own medicines; especially if he should object to every medicine that was either unpleasant to the taste or in its operation, for there are few efficacious medicines that are otherwise. Dangerous and infectious diseases are seldom cured by cakes and comfits. But though I know that there is a shorter way from Egypt than that by which I came, and can point it to you, I believe you must be content to come roundabout, through the wilderness, as others have done before you. The Christian life is a warfare to others, and you must not expect an exemption from the service. The Captain of our salvation trod a thorny path, and we must trace his bloody footsteps, and not think to walk to heaven upon a carpet. If we could, what need should we have of shoes of iron and brass? They who are now reaping in joy, sowed in tears when they were here; and why should not we? The way to heaven is through

much tribulation; if we did not meet with such things, we might justly suspect we had mistaken the road. Go on, and you shall know that the Lord is with you. I trust he will, in due time, shame you out of your unbelief.—*Newton's Letters.*

CHRISTIAN ASSURANCE.—The sensible comforts you long after, however desirable, are not properly assurance, nor even faith. Such an assurance we may possess and lose several times in the same day. It is the effect of a lively frame, and our frames are variable as the weather. This is rather *seeing* than *believing*. But the true faith of assurance is to trust God in the dark; to say, 'Though he slay me, yet will I trust in him;' and to oppose to all objection, this one short answer, 'Christ has died, is risen,' &c. A good old woman, a dear friend of mine, was asked upon her death-bed, if she was comfortable? 'Very far from it.' 'Then you are not willing to die?' 'Quite willing,' she said: 'if my Father pleases to put me to bed in the dark, I can trust him.' This is what I call assurance, and you shall have it in due time; but you must wait, and grow into it, through conflicts and changes, as others have done before you.—*Ibid.*

THE CHRISTIAN'S BURDEN.—A father bid his young child to carry away a large faggot; the child tried, but it was beyond his strength, he could not lift it. Then the father took off the band, and said, carry one stick at a time. This the child did easily, till he had removed the whole faggot. Thus the troubles of a month or a year, which would be too heavy for us if they came altogether, are parcelled out by our wise and gracious Lord into daily portions; we have, as it were, to carry one stick every day. But often, when we have carried the stick all day, we cannot or will not lay it down at night; yea, we take up the sticks allotted for future days or weeks before the proper time. It is no wonder then that we say, Oh, what a heavy burden—Oh, how weary am I! Well, the day is coming when we hope to drop every load, and to bid farewell to sin, sorrow, and care for ever.—*Ibid.*

A CAUTION.—Bishop Butler remarks, that it is one of the weaknesses of our nature, when upon a comparison of two things, one is found to be of greater importance than the other, to think this other of scarce any importance at all.

THE CALCUTTA MISSIONARY HERALD.

CALCUTTA.

Notes of an excursion on the river.

The trip here referred to was not undertaken for the purpose of carrying on missionary operations, but a few opportunities of preaching were embraced, and some observations made; and a brief notice of both may serve as an illustration of the ordinary work of a missionary when itinerating in the country.

Tribeni.

The first place where I preached was *Tribeni*. Our boat stopped there in the morning, and going into the bazar, I succeeded in obtaining an audience of about thirty persons, to whom in an address which lasted only about twenty minutes, I explained the plan of salvation. They listened with attention, and I hope understood what I said. After leaving the place, I learnt with interest that this is considered by the Hindus one of the most sacred places in Bengal.

Preferring the world to Christ.

We arrived at *Santipore* on a Saturday evening. I went on shore, mainly for the purpose of taking a short walk: but meeting a man who seemed nothing loth to enter into conversation, and who in fact within the first two minutes of our acquaintance asked me what salary the Hon'ble Company gave me, I thought it but right to be as ready in talking to him about salvation, as he evidently was to talk about money. Consequently I had a long conversation with him, from which I learnt that like hundreds of his countrymen, he possessed some knowledge of the leading truths of the gospel, and was willing to acknowledge its superiority over Hinduism. Yet as his ideas were very vague, I explained to him the method of salvation more in detail, and endeavoured to bring him to a consciousness of sin: but after a great deal of fulsome flattery he ended by saying, My heart approves of your

words, but if I become a Christian, I must starve and be an outcaste; consequently I will remain where I am, and believe in Christ secretly.

Morning Devotions of the Natives.

Next day, being Lord's-day, early in the morning numbers of people came to the river side to perform their ablutions, offer their flowers, and say their prayers. I had never before witnessed this scene so close at hand, and felt moved with alternate feelings of pity and indignation when I heard them call upon *Gangá*, *Naráyan*, *Rám*, &c. One man offered a very long prayer much to this effect: O *Gangá*, I ask neither for wealth nor for honour, nor for righteousness, I only ask for being finally absorbed in thee. From the top of the boat I entered into a conversation with a *bráhma*n, but his heart was like the adder that stoppeth her ear and refuseth to hear the voice of the charmer. Our boat people who were *Muhammadans*, made themselves merry at the expense of the Hindus: so I asked one of them, whether he thought himself better than the Hindus? He unhesitatingly replied, Yes, we worship only the one true God. But, said I, when you pray to him, what language do you use? Arabic, of course. Why do you pray in Arabic? When you were a boy and asked your mother for any thing, did you talk to her in Arabic? No. Have you learnt Arabic since? No, but I understand some of the words I use in prayer. But which do you know best, Arabic or *Hindustáni*? Of course *Hindustáni*. Then why not pray to God in *Hindustáni*? Does he only know Arabic? Here he was nonplussed. I made a few more remarks on prayer, and went to breakfast.

Favourable reception at Santipore.

About 10 o'clock I went on shore, and walked through the bazar to a place

where, under a high thatched roof, the car of Jagannáth stood. I asked a man who was passing by, what it was? He told me. I asked him, why are there so many wheels under the car? Can your god not move, unless he is pulled along? The number of my hearers now began to increase. I dilated for a little while on the absurdity and sinfulness of idolatry and then proceeded to explain the way of salvation. I had about fifty hearers, who for the most part were very attentive. One man made some objections, but as he appeared to be sincere, I had no difficulty with him. He had taken offence at my telling the audience that they were all great sinners, and asked me, at first with some degree of anger, How do you know that I am a wicked man? I told him I knew it, because the omniscient God had said so. After preaching for upwards of half an hour, I felt tired, and left off. On going away two young men, apparently very civil, accosted me, and begged leave to show me a place where in the afternoon I might find a large audience. I went with them; they led me to a temple of Krishna, as they said (though I believe it is dedicated to Shiva,) and told me that about 4 o'clock hundreds of people would be gathered there, to hear a religious address from the lips of a Calcutta pandit. I asked who he was. They mentioned the name, and told me he was the same person, who a little while before, as I was preaching, had declined entering into discussion with me, though many of the bystanders had called upon him, as a man who knew all about sin and righteousness, to dispute with me. I had noticed him, and had been struck with the great attention he paid to my message, and with his answer to me before those who called upon him, "There is no need of my disputing with you."

On my way back to the boat two young men walked up to me, regarding whom I am inclined to hope that they really had a desire after the knowledge of salvation. They seemed to be well informed, and told me they knew that missionaries received their support from pious people in Europe who wished to bring the Hindus to Christ. Their deportment appeared to be not only modest, but also indicative of humility; as soon, however, as they saw a number of other people coming near enough to overhear the conversation, they withdrew as if afraid of

being known to have conversed privately with a missionary.

Conversation with a bráhma.

Arrived near the bank of the river, the same bráhma whom I had interrupted in his morning devotions, came up to me, saying, I am just going to offer a few flowers to God. Who is your God? said I; for you Hindus have many gods. He replied, No, we have all one god, but sometimes we call him Rám, sometimes Gaugá, sometimes Náráyan, &c. Where does your god live? said I. He lives everywhere; all life is a part of god. Then does not your god live in you? and is not your own soul a part of god? Yes. Then you might as well stay at home and offer your flowers to yourself, without the trouble of walking a mile to the riverside. True, he said, it is in reality all the same, whether I make an offering to god, or to the river, or to myself; but I will offer these flowers at the riverside, because our shástras tell me so. What shástras? The four Vedas. Have you ever seen the Vedas? No, but we have portions of them. If I go with you to your house, will you show them to me? No, only bráhmans are allowed to see them. Ah! said I, there it is, you bráhmans dare not show your sacred books; you make people depend upon your authority, because then you can tell them what you like and have all your religion your own way. Here I began to speak to him about the Bible, and seeing that he was getting impatient, I stated very briefly the way of salvation, and then left him.

The gospel rejected at Santipore.

In the afternoon I again walked up to the town. Not being particularly anxious to go to the place which had been pointed out to me, I entered the town at the other end, and began walking along the streets, hoping to find somewhere a few persons to whom I might speak. But all whom I saw were busily employed at their work; with the exception of a few cart-drivers and coolies carrying burdens, the streets were empty. So at last I thought I might as well go to see the Hindu pandit preach, as perhaps I might get hold of a few stragglers there. When I arrived, I saw under a shed and in a courtyard about 400 men seated on carpets, as close together as they could be; and behind some pardás the outlines of a great number of female figures were dis-

cernible. The pandit, standing on an elevated spot, and adorned with garlands, was preaching with great eloquence, in a clear voice and pathetic manner, now and then singing a few verses, whilst the assembled multitude seemed to drink in with eagerness every word that flowed from his lips. Oh how I wished that he were preaching Christ, or that I might be permitted to take his place, and be gifted with an impressive eloquence similar to his, that I might proclaim the gospel of Christ! But he was preaching *Rām*. I listened for nearly ten minutes, and then proceeded to the place which formed the entrance, from the main street, to the place where the multitude was assembled, hoping to intercept some people to whom I might preach Christ instead of *Rām*. One of the young men who had pointed out the spot to me in the morning, was there, and others soon gathered round. Had it not been for that young man, I might perhaps have enjoyed some satisfaction; but he showed a wicked disposition, indulged in indecent jests, and set the multitude, which was fast gathering round me, the example of annoying me. For a time I answered the fools according to their folly, but at length, wearied by their puerilities, I said, Whether you will hear or whether you will forbear, I will proclaim the message with which I have been entrusted. Upon this I raised my voice as high as I could, and stated pretty fully the plan of salvation, without allowing myself to be hindered by the objections that were made. When I had done, I said, Now I have declared unto you the counsel of God; if you reject it, the guilt will rest on your own heads. Upon this I began to walk away. The crowd began to hoot me: one man said, So you deny that *Rām* is God? I replied, I do deny it. He said, I would advise you not to speak thus of *Rām* at Santipore, there is no telling what the people may do to you. I said, I will maintain anywhere that *Rām* is no God, and that there is no Saviour but Christ. Upon this the whole crowd which was following me, again gave a shout of indignation. In this way I walked for nearly a mile through the town, with an angry mob at my heels, having the honour of being hooted out of the place for Christ's sake. It was only when, near the other end of the town, I was unconsciously approaching the police *thānd*, that I found myself

alone and in peace. A few steps further on two men joined me, and asked me, why the crowd had insulted me in that way? I replied, I preached to them about Jesus Christ. Ah! said they, at Santipore people will not hear of Christ.

Next morning we left Santipore; and at noon I preached Christ in a small village to a few Muhammadans, whose attention and civility contrasted very favorably with the treatment I had received the evening before.

An ascetic.

On our way back I was taken ill and consequently unable to preach; the only effort I made was a little above Nadiyā, where I had a conversation with a brāhman. There was an ascetic there, who occupied a hole, very much like a jackal's hole, in the bank of the river. He had planted a few flowers in front of his abode, and as we were passing, he was sitting near them, basking in the sun. I was going to ask him some questions, when a brāhman near him said, He has taken a vow of silence, he cannot speak to you. I then asked that brāhman, So I hear you honor this man by worshipping? Yes. Why? Because he always lives near the Ganges, and is continually contemplating it. I said, I have seen many jackals' holes in the bank of the river, and have seen jackals peeping out upon the water from their holes, and running along the edge of the river at night; why do you not worship jackals as well as this man? Oh, said he, it is our natural and divine law to worship the Ganges. What? said I, the river which every year makes encroachments upon your land, undermines your houses, and drives you away from its banks? Well, but is it not our duty to worship as gods the sun and the moon? No, I said; they were created by God, they must not be confounded with him. When you light a lamp at night, would you wish your child to say that that lamp was its father? Finding my strength rapidly failing me, as I was standing in the noon day sun, I said, I am ill, and cannot talk much, but allow me to tell you and this poor fellow the real way of salvation. I then delivered the gospel message in a few words before about half a dozen people.—I found afterwards that the ascetic was suspected, by common Muhammadans, of living upon corpses, and of keeping one or part of one in his hole, by way of a supply.

DACCA.

FROM THE REV. W. ROBINSON.

During the last month, I was able to do more in Bengali than I have done for a long time, for which I feel thankful. I fear our native chapel is not so well attended as it was; the gospel is no longer a novelty at Dacca, and many, I fear, having had their curiosity gratified, have no more wish to hear. When we preach in the streets, however, we see little or no difference; the people still come round and hear as formerly.

Visit to Munshi Bazar.

On Monday the 28th, I left home on a trip of five days, with a view of visiting three large markets. On Tuesday morning, I reached Munshi Bazar, a place on the Megná, about 20 miles from Dacca. As soon as the people had assembled in any numbers, Chánd and I went ashore for the purpose of preaching to them. We found an empty shed, under which we took our station, and were soon surrounded with a crowd of people. I addressed them first, and felt, I am happy to say, a freedom of speech and an energy, which I did not expect. The attention of the people was no doubt a happy stimulant; I preached till I began to get hoarse, when I ceased, and Chánd commenced a warm address. When he stopped, I preached again without stirring from the spot, and the people were still attentive, though not so numerous as at first, because the business of the market had commenced. There was as usual a great effort made to obtain the books and tracts which we had to distribute. There were such pulling and pushing and snatching of books, that all my strength was necessary to put them into the hands of those that wanted them.

Mir Kádim.

On the next day we went to a place called Mir Kádim, distant three or four miles only from Munshi Bazar, but a mile and half inland from the Megná. Here was a large concourse of people. I took my stand on a terrace, which was raised about three feet above the ground, and belonged to a dilapidated temple. As this was close to the road, it was an excellent position. From this place I addressed the people a long time, and they were very attentive. I suppose 150 were within hearing. When I had done, Chánd addressed them, and was heard by the greater part with much attention,

though a few seemed inclined to dispute. After we had done preaching, we attempted to distribute tracts and books. I think I was half an hour engaged in this most laborious employment; and it was with great difficulty that I could keep on my legs. I was at this place five years ago, and it was on that visit, that we first published the gospel there. Our reception then was not very bland; we were indeed treated very roughly. I stood then on the same elevated spot with one of my sons and brother Leonard; the people pushed us rudely from behind, intending to push us off the terrace upon the crowd below: I perceived it, and pushed back suddenly with all my strength; some of them were rolled in the dust, and we escaped. But now, after numerous visits, the people are far more civil; no one offered us the least insult, if we except something like an attempt to pull us in pieces in order to get our tracts and books.

Naráyan-ganj.

We walked from the market to the Megná to our boats, and crossed the river to Náráyan-ganj. In the afternoon we went and preached in the bazar. We got a fine commanding position, and the attention of the people surprised me; I would have addressed them much longer, but the exertions of the morning had wearied me, and I was not quite competent to a very long sermon. There was the same eagerness for books as before.

Sonárkund.

The next day we crossed the Lukiyah to Sonárkund, where there was a very large market, much larger than either of those visited on the preceding days. We soon got a congregation; I addressed them for some time, but was too much exhausted by the efforts of the preceding day to trouble them with a very long discourse. When I had done, Chánd spoke to them for a long time, and concluded with prayer. Now came the distributing of books, and as this was our last market, intending now to turn our faces homewards, we had determined to give away all we had. The struggle was greater and longer than on either of the preceding days. I gave a quantity of books to one of my boatmen, who handed them to me by a bundle at a time, as he saw I needed them. The pressure was

so great, that I became faint, and was really glad, when the poor boatman put the last bundle into my hands, saying, "It is the last." The people who had goods for sale, complained bitterly of the inconvenience they suffered from the pressure of the crowd. I tried to move forward, but that was no easy matter; it was often necessary to push the people in order to move. For a moment, however, my front was partly cleared; I could not tell how; several fell down backwards, but I could not tell why; at last I perceived, that a poor bullock had lain in the way, and as the people were making a retrograde movement, with their faces towards me, holding their hands for books, they did not see the bullock, and so fell over him. I was afraid the animal would be enraged and gore some of them, but he only rose, stood a minute, and lay down again. I passed very safely close to his long horns; the crowd surrounded me again, and I had no rest till every tract was gone. We now left the market, and departed for Dacca, whither we arrived the next day.

General impression and concluding remarks.

This little trip has fully convinced me of one important fact; viz. that the time for *preaching* is come. Go where you will, the people will hear. It was not always so; far, far otherwise was the state of things nearly forty years ago, when Chamberlain and I were together at Cutwa. Then the people used reproachfully to ask; "What is the use of all this labour? nobody will hear you; no one will become a christian." Chamberlain's reply usually was—"We are throwing a little fire into the jungle, burning the jungle to prepare the land for cultivation." I think we may now boldly affirm, the jungle is burnt; the field is ready for cultivation. Our business is now to drive the gospel-plough through the length and breadth of India. But where are our labourers? Painful thought! we have none. Here are whole districts without a labourer. Our friends in Bri-

tain have sent out men to burn the jungle, to prepare this wide field for cultivation, and now all is ready, now there is nothing to do but plough and sow, the labourers are wanting. Have then our churches at home relinquished the hope of a harvest in India? Will they content themselves with a few *sheaves* in other places, because there they are easily gathered, while the vast harvest which India will certainly yield, and which they can assuredly gather, they totally neglect? When will our churches awake to the importance of India? I am often ready to wish, that I could appear on some of the platforms at home, that, please or displease, I might tell some plain important truths. I am very sorry to see from the last Report that there is still an intention of sending a mission to China. This shows that India will still be neglected; but where is the wisdom, now the jungle is burnt, of allowing it to grow again? Why not send cultivators at once? It is lamentably true, that were the Lord to pour out a blessing, we are not prepared to receive it. The success at Backergunge shows this in a glaring light. There might soon, it appears, be several churches planted in that zillah, but we have neither men nor means to undertake the work. We are losing the harvest for want of labourers.

Retrospect.

During the last year we distributed about 11,000 volumes of the Scriptures of different sizes, and about 15,000 tracts. Besides constant preaching in the markets and villages round Dacca, within a circle of twenty miles, several long journeys were made to distant places. I give you the names of the places, in the order in which they were visited:—Pubna, the Megná and Comilla, Mymensing, Bickrampore, Tippera and Camilla, Backergunge, Serajunge. Two of our native brethren are now absent on a journey to the last of these places; they left Dacca a fortnight ago, and they will, we suppose, be absent a week longer, making an itineracy of three full weeks.

MUTTRA.

EXTRACT OF A LETTER FROM THE REV. T. PHILLIPS.

BAPTISM.

"On the 26th December, we immersed three persons from Chatal, two females and one patrol, who has long been a decided character. We had some officers

and Agra friends present on the occasion, which was very pleasant and profitable. One of the females was the daughter of a valiant Dutchman who fought under Lord Lake and lived to near 100 years of age."

HAITI.

DEATH OF MR. FRANCIES.

Another trial of faith has occurred in reference to Haiti. Eleven months have not yet elapsed since Mr. and Mrs. Francies, Mr. and Mrs. Flanders, and Miss Harris, sailed for this island. It was soon our painful duty to state that Mr. and Mrs. Flanders had returned, in consequence of the severe illness with which Mr. Flanders had been visited; and now we have to add that Mr. Francies has been removed by Him whose wisdom is unerring, but whose purposes are inscrutable. The afflictive event took place on the 29th of July, and the circumstances are detailed by Miss Harris, in a letter dated Jacmel, August 6th:—

It is with heartfelt anguish I write to inform you that our dear Mr. Francies is no more. He breathed his last on Wednesday, July 29th, about five A. M. His malady was yellow fever, combined with inflammation of the liver, and was attended with excruciating suffering, especially at the commencement and towards the end. For some days past I have felt quite unequal to the task of writing, but will now endeavour to give you some particulars respecting the mournful event, which fills our hearts with the deepest sorrow. Mr. Francies had never fully recovered his strength since his illness in April. New opportunities of usefulness were multiplying around us. Four persons, we had every reason to believe, were savingly converted to God. Several were anxiously seeking the salvation of their souls, whilst many more were desirous of information on the subject of religion. Mr. Francies was also frequently called on for medical assistance, and by his kind and timely aid, opened access to many a heart; but these and other calls, though cheering to his heart, so full of love to souls, were very wearing to the body; and being alone, he had not the opportunity of taking necessary rest. When entreated to spare himself, he would answer, "No, I cannot leave these souls to perish; I will go on as long as I can, and when I can go no further, I must stop." Dear Mrs. Francies made it her study to give him all the help in her power, and I felt it a privilege to render him some assistance, but all we could do was comparatively little. We saw with anxiety that he was becoming

paler and thinner; there was also latterly a great solemnity in his manner. However, we still hoped that if not another missionary, at least an assistant would arrive before it was too late. Thus things continued until Wednesday, the 8th of July, when an express arrived from Port-au-Prince, sent by Mr. Jones, the American anti-slavery Baptist missionary, to request that Mr. Francies would immediately set off for that town, an event having taken place which involved the prosperity, and even the existence of the missionary station there, and on which Mr. Jones wished particularly to consult Mr. Francies. With this urgent request our dear friend thought it his duty to comply, the cause of Christ being concerned. He set off for Port-au-Prince on Thursday afternoon; on the following Monday Mr. Jones left Haiti on a visit to the United States, and Mr. Francies preached for him in French and English, as well as for Mr. Bird, the Wesleyan missionary, to whom he was much attached. His sermons appeared to make a deep impression, but all his friends there were struck at seeing him look so ill.

He reached home on Saturday, the 18th, about noon, having preached to about twenty persons in the hut in the mountains where he had put up for the night. He intended to return there occasionally to preach, as it is a populous neighbourhood, and the people appeared desirous of hearing the gospel.

He was very much fatigued, but persisted in conducting the services of the sabbath, shortening only that of the morning. He attended the sabbath-school, and talked as usual to the strangers who came to look on. In the evening he spoke to his beloved congregation for the last time; his text was, "God is love." After the service his young friends and pupils clustered around to welcome him home. Ah! they little thought it was a long farewell they were taking.

On leaving the chapel he spoke very little, appearing tired, and very sad; indeed we were all sad, for one of his favourite circle had been absent from both services, we feared profaning the sabbath. Some time ago this young man, who lives very near us, was danger-

ously wounded in a quarrel with one of his friends; Mr. Francies ran to his assistance, and dressed the wound long before a surgeon could be procured. For this he was very grateful, as well as for Mr. Francies' subsequent visits to read and pray with him during his illness. He appeared to have some serious impressions, and had been a constant and attentive hearer at the chapel ever since his recovery; but that day he had gone away with some of his old companions, unable, as we have since heard, to withstand any longer their ridicule and reproaches.

Monday, the 20th, Mr. Francies was not well, but conducted family worship in the chapel as usual, met the inquirers in his study till noon, and then taught his English class. His mind was much occupied with the schools; he spoke on the subject to Mrs. Francies, Miss Clarke, and me, saying that since he could not hear from England, we must try to do something ourselves directly, it being high time to open the common school. His plan was, that as Miss Clarke had now some knowledge of French, but not enough to conduct a school alone, we should open the primary school, join it to mine, and carry them on together, until the scholars should become too numerous, when, if nothing else could be done, he would try the plan of going from door to door to beg for subscriptions to support a Haitian master, should he be able to get no other.

On Monday evening Mr. Francies, feeling unwell, had taken some medicine; towards morning he felt a sudden chill, which was followed by fever and violent head-ache. During the early part of the day other remedies were tried to no purpose, until about noon, when he was seized with excruciating pain in the lower part of the back. Mrs. Francies, greatly alarmed, sent for the best doctor the place affords, who is considered clever in cases of fever. He ordered leeches to be immediately applied to the part affected, but it was with great difficulty they were procured. They in a great measure relieved, or, as Mr. Francies expressed it, spread the pain, but the fever was still high. The next morning the doctor wished to bleed him in the arm, but Mr. Francies said that he felt so weak that he was persuaded bleeding would cause his death. It was then proposed that leeches should be applied to the temples, and

other remedies tried, which was done. The fever lowered, some favourable symptoms appeared, and we all, except Mrs. Francies, hoped the worst was over. His mind was very calm, which gave the doctor great hope, and he appeared to be much in prayer. One day, in the early part of his illness, Mrs. Francies asked him if it hurt him to talk; he said it worried him; he was therefore kept as quiet as possible, and we refrained from speaking to him of anything not absolutely necessary. Once he told Mrs. Francies he thought he should never recover so as to labour again in Haiti, but added, "It will be all well." This impression, no doubt, continued on his mind, for on hearing the noise of the dances, songs, and other heathenish ceremonies practising as usual at the death of a poor woman just by, he exclaimed, "Pauvres Haïtiens! Pauvres Haïtiens!" On Saturday afternoon he called me to him, and requested me to beg Mrs. Francies not to agitate herself so, as it distressed him. I said, "I think she has no reason to be so anxious; I hope you will be better soon." "Yes; no matter how it may turn, I shall be better."

Only that evening I began to be alarmed at his rapidly increasing weakness. He had a bad night. Sunday forenoon a terrible hicough came on, which nothing could effectually relieve for many hours; he also suffered much from oppression on his chest. Late in the afternoon, when almost exhausted, he said to me, "Is it not strange, all this agony—and not one drop—of perspiration?" I said, "But though your flesh and your heart fail, you find God to be the strength of your heart." He answered, "Yes." I then added, "Behind a frowning providence, He hides a smiling face." He nodded assent.

Just afterwards he said, "If I should be—taken home—you must go—to England (he no doubt took it for granted that in the event of his death Mrs. Francies would wish to return, so he thus expressed his desire that I should accompany her)—you will ask—Mr. O'Kiel—to settle—my affairs." On my saying "God can still raise you up; I trust you will be restored to us," he calmly replied, "Perhaps." The subject was so painful to me, that I had not courage to ask him any questions as to his wishes if he should be removed, which I now much

regret, as that proved to be the last opportunity I had of speaking to him.

Leeches were applied below the chest, and somewhat relieved the hiccough and oppression; but towards night the fever rose again, delirium came on, and, as far as we could judge, his reason never returned. The next day, however, there was some hope, but in the evening symptoms of approaching death appeared, and the doctor did not think he could live till morning. Again he revived a little, and seemed easier, and again the friends around induced us to hope. Nearly the whole of Monday night Mrs. Francies and I each held one of his hands in ours, which seemed to soothe him. Tuesday was passed between hope and fear; nothing was left untried that could be likely to relieve his sufferings. He was so much wanted, it seemed as if God would still grant him to our prayers.

We did not entirely cease to hope until between seven and eight, p. m., when the most terrible agony came on that ever I witnessed. Miss Clarke, who was fanning him, said to me, "Now it is all over, he is dying." From that time until half-past four in the morning, it was a scene fearful to behold. Dear Mrs. Francies was almost distracted at witnessing the sufferings of one so dear, and no possibility of mitigating them. We could only pray for his release, if possible still more ardently than we had done for his life. At length we prevailed on her to leave the room, and I promised to remain to the last. Three of his spiritual children were also present, and some other friends. Oh, that awful night! It seemed as if years were passing over me.

About half-past four, A. M., he gradually became quite calm; his breathing grew shorter and shorter until a few minutes before five, when his happy spirit exchanged a bed of agony for the mansions of eternal bliss. At the time he expired I was holding his dear icy hand in mine, and when the last breath was drawn I closed his eyes; it was almost beyond my strength, but I could not bear that a stranger should perform this last sad office. Dear Mrs. Francies

was mercifully supported at this trying moment, indeed with her, as with us all, thankfulness for his deliverance from such intense sufferings at first almost swallowed up every other feeling. It is now we feel our irreparable loss.

Dear Mr. Francies was always on the watch to speak a word in season. When Mr. D., the young man above mentioned, heard of Mr. Francies's illness, he hastened to endeavour to procure some leeches, and then with his wife came to offer his services to apply them, or to render any other assistance in their power. On his entering the room, Mr. Francies, although suffering so dreadfully, instantly took hold of his hand, and said, his eyes filling with tears, "Oh, Mr. D., you have grieved me very much; you were away all last Sunday;" adding some other touching remonstrances, and at last, as on another occasion, "Poor Haitiens, unfortunate young men, what will become of you all?" Mr. D., quite melted, replied, "You have reason to reproach me, Sir, but I hope it will not be so again." This conversation was of course in French, in which Mr. Francies had acquired an extraordinary facility.

From that time to the end, no brother and sister could be more attentive to the dear sufferer than were Mr. and Mrs. D. Mrs. Reed also, an elderly lady, to whom our house belongs, and who is one of the converts, has been and is like a mother to us. She scarcely left the house during the whole time.

In consequence of the contagious nature of the malady, especially at and after death, and also the heat of the weather, it was considered necessary that the funeral should take place on the evening of the same day. Mrs. Francies followed his remains to the tomb. The funeral was attended by most of the public authorities, and a large concourse of the other inhabitants. Both as a testimony of respect and affection to Mr. Francies's memory, and also from a desire to spare Mrs. Francies the expense, the English pupils, with some other of his young friends, carried the body by turns. They said they could not suffer hired hands to touch it.—*Lon. Mis. Her.*

FERNANDO PO.

DEATH OF MR. STURGEON

It is with deep regret that we have to announce the death of Mr. Sturgeon. Intelligence of this event reached London just before the last mail left.

THE ORIENTAL BAPTIST.

MARCH, 1847.

Theology and Biblical Illustration.

NOTES OF SERMONS.

NO. II.—CHRIST AND THE SABBATH.

John v. 16.—“*And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day.*”

CHRIST, on one of the Sabbaths of the second passover of his public ministry, healed, at the pool of Bethesda, a man who, from some cause or another, had been unable to walk for the long period of thirty and eight years. On the restoring of this cripple to soundness, Jesus said to him: “Rise, take up thy bed and walk,”—an injunction which was instantly and no doubt most joyfully obeyed. That Jesus should have healed a man on the Sabbath, and that, in addition to this, he should have ordered him to carry away his bed on that day, were matters of no common offence to the Jews,—both being acts which, in their estimation, were violations of a most sacred commandment. As this was not the only occasion on which Jesus was branded as a Sabbath-breaker, we purpose, in our present discourse, inquiring whether there be any truth in the charge; and, in doing this, we shall endeavour also to state the grounds on which we believe the law of the Sabbath to be obligatory on the whole human race.

In the prosecution of this subject let it in the outset be observed, *That a distinction is to be made between the Sabbath of the moral law, and the Sabbath of the Jewish dispensation;*—a distinction too often overlooked.

The sum and substance of the *Sabbath of the moral law* is, that the seventh day, or a seventh day, is to be devoted to holy purposes; and that consequently no work is to be done in it either by ourselves, our servants or our cattle. For a clear understanding of the matter let it be carefully observed, that the word which in the commandment is translated “*work*,” means secular work, a man’s business, the occupation by which he gains his livelihood. It is therefore not implied that all labour is forbidden on the Sabbath. What are usually termed works of necessity and mercy may unquestionably be done,—these not being inconsistent with holiness. A man may, for instance, cook or cause to be cooked his dinner; he may compound, give out, or administer medicine; and he may use both his servants and his cat-

tle, in taking him to the house of God, in visiting the sick, or in doing anything else of a merciful nature either to himself or others. But it would not, we apprehend, be consistent with keeping the day holy, that a man should employ his servants in cooking a dinner for a large party unnecessarily collected, or that he should employ his cattle in taking him out for a drive, or for an excursion of pleasure, or for the purpose of paying visits. This would be to abuse the Sabbath, and not to keep it holy.

The *Sabbath of the Jewish dispensation*, however, was more stringent than the Sabbath of the moral law. Not only did it embrace all that was contained in the fourth commandment; but it forbade certain things, which the decalogue most freely allowed; as, for instance, the kindling of a fire in any of the dwellings of the people.

Now, Christ, who was of the seed of David according to the flesh, was under obligation to obey both the law of the ten commandments, and the law of the Jewish dispensation. The question, therefore, is, was he ever guilty of transgressing either the one or the other? Our answer to this is, No; never. The only shadow of a violation of either law is, his commanding the healed man to carry his bed on the Sabbath; and this was but a shadow. The Jews had inferred from passages in Jeremiah and Nehemiah that no burden of any kind was ever to be borne on the Sabbath. But the context in both places (Jer. xvii. 22; Neh. xiii. 19), shows, that burdens of goods for sale were what was meant, and not such as was commanded by Christ. The poor man to whom the Saviour said, "Rise, take up thy bed and walk," was not carrying away his couch to sell it. It was probably all the property that he had in the world; and it was that which, in all likelihood, he would require that very night for the purpose of repose. There

was, then, here no real violation of either the Sabbath of the decalogue or the Sabbath of the Jewish dispensation. As for the charges brought against him of breaking the Sabbath by his healing the sick and by his permitting his disciples to pluck, when hungry, a few ears of corn and to eat them,—they are such as no person of sense will entertain for a moment.

But though Christ neither violated the law of the decalogue nor the law of the Jewish dispensation, yet he fairly set at naught all the sabbath appointments made by the Jews themselves. This, however, will, we have no doubt, be esteemed by all as commendable rather than otherwise. They had no business to legislate in that which God had already legislated for them. Either to add to, or to take from any law which God has given us, is at once to impugn his wisdom and to usurp his throne. And this the Jews did; and particularly did they do this in reference to the Sabbath. As a specimen of the absurd things which they appointed to be observed on the seventh day, take the following: "Reaping," say they, "is a servile work; and as plucking a few ears of corn is a kind of reaping, so he who does this, even to the plucking of any thing from the springing of his own fruit, is a Sabbath-breaker. Besides, as it is commanded that there should, on the Sabbath, be rest for man and beast, so there should be rest for plants and trees; and that, therefore, it is unlawful to cut a plant or a branch, or so much as pluck a leaf on the Sabbath-day. Ploughing, includes among other things, the filling up of ditches or pits: therefore it is unlawful to sweep a room on the Sabbath, lest any furrow or chink in the floor should be filled up by that operation. In like manner, the walking over newly digged or ploughed ground is prohibited, lest a pit or hole should be filled up by treading on it. Dirt on the shoes may be scraped off against a wall,

but not on the ground, lest it seem to fill up any ditch or hole. Dirt on the dress may be scraped off with the nails while it is moist or recent; but if it be dry, it must remain till the Sabbath is over, because scraping it off when dry would raise some dust, and would resemble grinding or breaking in pieces. The law forbids the bearing of a burden on the Sabbath-day; and therefore a man must not use stilts in crossing deep water or mire on the Sabbath, because though the stilts seem to carry the man, yet in reality the man carries the stilts. No sword may be worn, nor any other weapon or warlike accoutrement; nor may a tailor go out of doors with a needle stuck in any part of his dress; for this would be to bear a burden on the Sabbath-day. Even a bandage on a wound must not be replaced, if it should fall off, nor may a fresh one be applied till the Sabbath is over. If a man's life is in imminent danger, anything may be done for him on the Sabbath; but when this is not the case, no relief from infirmity or pain is to be sought, or curative measures of any kind adopted."

Such are a few only of the absurd and puerile regulations which the Jews made regarding the Sabbath. The Saviour did not, of course, attend to these; for to have done so would not only, in some cases, have been to have acted sillily and cruelly, but it would have been to have acknowledged the right of the Jews to add to, to take from, to stultify, and to pervert the law of God. But though he did not attend to these fooleries of the Jewish rabbis, yet in no instance did he infringe upon either the Sabbath of the decalogue or the Sabbath of the Jewish dispensation. He was too holy to do either the one or the other.

The Sabbath of the Jewish dispensation, however, is gone; and only the Sabbath of the decalogue remains. As, however, the latter is a sentiment which has been called in question, let us endeavour, in a few words, to show

the grounds on which we believe the fourth commandment to be still in force. And,

1st. We observe, That the law of the Sabbath is as old as the creation, and has a reference to man as a labouring and an immortal being,—this having been his condition, being still his condition, and will be his condition to the end of the world. The ordinance of a day of rest was enjoined upon Adam before he fell; and was enjoined upon him as a day of cessation from his labours in the garden of Eden, and as a day for holy things,—all holy things having a reference to eternity. Now, it may be fairly asked, Has there, though man's condition has been somewhat altered from what it originally was,—has there been any such change in his circumstances as to render *that* not requisite for him now which was deemed necessary for him in his unfallen state? Nay, may we not be permitted to argue, that if a day of rest and a day for holy purposes was judged requisite for him before he fell, much more must such a day be requisite for him now,—now that his toils are greater, holiness more difficult to attain, and safety for eternity much more in peril? The remark made by our Saviour, "that the Sabbath was made for man, and not man for the Sabbath," conveys to our minds the idea, that the Sabbath was intended for the benefit of the whole human race, and for their benefit in all ages. It is not an ordinance peculiar to the Adamic dispensation, or to the patriarchal dispensation, or to the Levitical dispensation, or to the Christian dispensation; but it is, as Christ says, for man,—for man in all periods and in all parts of the world. If men, therefore, do not observe the Sabbath, not only do they commit sin by neglecting a command of God; but they deprive themselves of one of the greatest blessings,—a time of rest, and a time in which they may particularly attend to those things

which are requisite to fit them to pass into the eternal world.

2dly. It is clear from many passages of the New Testament that the moral law, or the law of the ten commandments, one of which is that of the Sabbath, was never intended to be set aside under the Christian dispensation. On the contrary, it would appear from the sermon on the mount that instead of being abrogated or relaxed, the law was to be more in force than ever. And in conformity with this, we find Christ on several subsequent occasions urging the commandments as still imperative in their demands. Paul, too, in his 13th chapter of the epistle to the Romans, not only quotes commandment after commandment, but he has in his 3d chapter of the same epistle, these very remarkable words: "Do we then make void the law through faith? God forbid: yea, we establish the law." It is true, that we find neither Christ nor Paul ever bringing into view the fourth commandment; but it is equally true, that we never find either of them bringing into view, in the very words themselves, the second and third commandments. But who from this would ever think of inferring that it has now become lawful either to worship idols or to take the name of the Lord our God in vain?

But it may, perhaps, be said, Does not the apostle in his epistle to the Colossians, speak of the Sabbath as making a part of the Jewish dispensation, and as being, with it, abolished? His words are these: "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new-moon, or of the Sabbath-days: which are a shadow of things to come." But can any one prove, that Paul here speaks of the Sabbath of the fourth commandment? The probability, if not the certainty, is, that he does not speak of this at all, but of the feast of the passover, of the feast of tabernacles,

and of some other feasts, all of which, being periods in which the people ceased from their usual avocations, were called Sabbaths: or it may be, he refers to the Sabbath of the Jewish dispensation,—a Sabbath which, as we have already seen, was somewhat different from that of the moral law: but there is not the smallest reason for concluding that he makes the least reference to any part of the decalogue. On the contrary, we are certain, as we may observe in the

3d place, That both Paul and all the other Christians of the primitive age kept the Sabbath of the moral law; and therefore it cannot be that the apostle in his epistle to the Colossians writes of the abrogation of the day of rest. They did not, it is true, keep the seventh day of the week; but they kept the first in its place. The day of Pentecost, when all the disciples met together, was, as could be easily shown, the first day of the week; the disciples at Troas met on the first day of the week; and orders were given by Paul to the churches in Galatia, and to the church at Corinth, to make, on their assembling on the first day of the week, their collection for the poor. The very circumstance, therefore, of the Christians meeting together on the first day of the week, shows that they were keeping just such a Sabbath as is enjoined in the fourth commandment,—their usual avocations being suspended, and the worship of God and other holy things being attended to.

But it has been contended, that the fact of the primitive Christians meeting for worship on the first and not on the seventh day of the week is a proof of the abrogation of the fourth commandment. But this we can by no means admit. The government of England, for instance, orders that all its public offices shall be closed on the birth-day of its monarch: but, for certain reasons, it is sometimes judged advisable not to

CHRIST AND THE SABBATH.

celebrate the anniversary of the birth on the day of the month in which it took place, but on some other day. And this being the case, are the servants of the government, therefore, deprived of their day's liberty when the appointed time for the celebration comes round? The mere change of the day does not abolish the order. In the same way, the transference of the Sabbath from the seventh day to the first does not in the least affect the commandment. The alteration was made by divine direction; for the apostles were men under the guidance of the Spirit of God; and they would as soon have thought of ordering the abrogation of every precept of the second table, as teaching, without authority from heaven, the substitution of the first for the seventh day of the week, as the period on which the Christians were to assemble for purposes that were holy.

But it may be said, Prove that the primitive Christians did, under divine direction, keep the *whole* of the first day of the week in the very way laid down in the fourth commandment. To this we reply, that this is beyond our power. All that we know from the New Testament is, that the first churches did, under divine direction, meet on the first day of the week for the worship of God: and, hence, we conclude, as every one else must conclude, that for the time being at least of their meeting, they abandoned their secular occupations. But, then, as an argument for the keeping of the whole day, we return to the original institution of the Sabbath. God, as we have already noticed, ordained for man, whilst he was as yet unfallen, a day of rest from his worldly employments,—such a day being then unquestionably needful for him: and, hence, we argue, that if such a season was necessary for him in paradise, when as yet his labour was light and his mind unsullied, much more must a like season be necessary for him now,—now that he is among the briars

and the thorns, and now that he is in a fallen and depraved condition. We envy not the state of that man's mind who contends that he is at liberty, after having attended at a place of worship for an hour and a half in the morning, to go away to his accounts, his newspapers, his business, his amusements, or his worldly companions. So did not, we may be sure, the primitive Christians. Small relish must be his for the things that are invisible and eternal. Rest assured that the blessing of God stays not upon him. "God blessed," it is said, "the seventh day and sanctified it," that is, he blessed the man who keeps the seventh day and sanctifies it: and if he blesses the man who keeps the seventh day and sanctifies it, he consequently does not bless the man who profanes and pollutes it.

Nothing is more common in this land of the East than the sin of breaking the Sabbath; and nothing is more common, too, than debts and commercial distress. And to what are we to attribute the latter? The chief cause, we are persuaded, is the violation of the Christian Sabbath. Where counting-houses and shops are kept open, where ships are being emptied and filled, where indigo and sugar concerns are kept at work, and where multitudes spend the sacred day in sloth, in visiting, or in feasting, it would be preposterous to expect that there the blessing of God would rest. Fortunes may occasionally under such circumstances be acquired; but they are commonly made only to be lost. How many have carried large sums from this country who are now pining in poverty at home, or who have returned to the land in a condition far worse than when they first started in life. And what else was to be anticipated. Money made, or attempted to be made, in the open and perpetual violation of God's appointed day of rest, will as certainly bring upon man a curse as that the law of God exists. We know, that it is often said, that in-

indigo and other concerns cannot be carried on without entrenching upon the Sabbath. This, however, is a mistake. We could point to one large indigo factory at least—a factory in which we believe successive fortunes have been made,—where nothing was ever done on the day of rest.

It is truly awful to think how many who call themselves Christians do, in this land, keep no Sabbath-day. Whole families are to be found, and these, too, within reach of places of worship, who make no difference between the day of rest and any other day. Should this paper fall into the

hands of any such, we would implore them, and especially would we implore the heads of families, to think what they are doing. Why provoke upon yourselves, and upon your households, the curse of God both in this life and in that which is to come? "Remember," says God, "the Sabbath-day to keep it holy." Neglect this, and as surely as the Bible is the book of God, so surely will you have your portion in that place where they rest neither day nor night, and where the smoke of their torment ascends for ever and ever.

DR. WARDLAW ON THE APOSTOLICAL COMMISSION.

OUR readers are probably aware of the existence of an elaborate work on the Sacraments, by Dr. Halley, in which the Commission of our Lord to disciple, baptize and teach all nations, is used to support a theory of indiscriminate baptism—the only basis this talented pædo-baptist writer acknowledges to have discovered in Scripture on which to rest the practice of infant baptism. The following remarks on Dr. Halley's theory are extracted from the Appendix to a late edition of Dr. Wardlaw's Dissertation on Baptism. We have thus two of the most eminent and justly esteemed pædo-baptist writers completely neutralising each others arguments on the supposed Scriptural authority for the baptism of infants. Dr. Wardlaw finds his main support for the practice in the Abrahamic covenant,—ground considered untenable by Dr. Halley. The latter writer isolates himself on an extraordinary interpretation of the Commission,—a position from which, in our judgment, he is most effectually driven by his pædo-baptist brother, Dr. Wardlaw. We leave the practical application of these facts to our readers.

"Dr. Halley begins with a critical discussion of the terms of the commission given by our Lord to his apostles—Matt. xxviii. 19, 20. 'Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.' There are two verbs in these verses, which by our translators are rendered in the same way—*teach* and *teaching*. The former of the two Dr. Halley, with most other critics, renders '*disciple*'—'Go, therefore, *disciple* all the nations, baptizing them,' &c. And he thus critically comments:—'The question respecting the subjects of baptism is here resolved into one of grammar and criticism. It is, simply, what is the

antecedent to the word *them*, or for what noun is that pronoun substituted? Going forth, disciple all the nations (*πάρα τὰ ἔθνη*) baptizing *them* (*αὐτοὺς*)—all the nations, into the name of the Father, and of the Son, and of the Holy Ghost; teaching *them*, all the nations, to observe all things whatsoever I have commanded you. So far as the grammatical construction is concerned, the meaning of the terms is precisely the same as it would be, if the words of the commission were—*baptize all the nations*. Adhering, therefore, to the grammar of the words, we say the commission, which no man has a right to alter, is—*baptize all the nations*.' Pp. 488, 489.—On first reading these sentences, I was startled at the unhesitating confidence with which

the assumption contained in them is made—of the identity in meaning of the phrases—‘Go, *disciple all the nations, baptizing them*’—and ‘Go, *baptize all the nations*.’ I had fancied it self-evidently otherwise,—that the phrases were not, by any means identical; but, aware of my friend’s superior scholarship, I became distrustful of my own judgment. Reflection, however, has only confirmed me in my former opinion, and has augmented rather than abated my surprise. Let the reader observe:—there are three things enjoined to be done—‘*Disciple*’—‘*baptize*’—‘*teach*.’ I say, then, at once—if Dr. H. be correct in affirming, ‘Go, disciple all nations, baptizing them’—to be equivalent to ‘Go, baptize all the nations,’ then am I equally entitled to say, that—‘Go, disciple all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you,’ is equivalent to—‘Go, teach all nations to observe all things whatsoever I have commanded you.’ If we may pass over the *discipling*, and go directly to the *baptizing*, we may pass over both the *discipling* and the *baptizing*, and go directly to the *teaching*. If the *baptizing* may be taken independently of the previous *discipling*, the *teaching* may be taken independently of the previous *discipling* and *baptizing*. In other words—if the baptizing does not imply their having been first disciplined,—neither does the teaching imply their having been first disciplined, and baptized. And in that case, we shall have a charge to ‘teach all nations’ to observe Christian institutes, and perform Christian functions, without their having been either disciplined or baptized;—that is, to teach duty apart from doctrine, and enjoin Christian observances on those who have made no profession of Christian truth!

“I am quite at a loss to imagine on what principle Dr. H. reached his conclusion, that—‘*disciple, baptizing*’ is the same thing with ‘*baptize*.’ In the former case, the verb of injunction is—‘disciple’—the participial adjunct ‘baptizing’ expresses an act to be done, or a form to be observed, in fulfilling the injunction to ‘disciple.’ I admit that the ‘discipling’ and the ‘baptizing’ have the same extent of signification; that they both relate to ‘all the nations.’ But the form of expression—‘Go, disciple, baptizing,’ I

must contend, limits the latter to the measure of success attending the attempt at the former. ‘Disciple’—is the charge:—‘all the nations’ is the extent of the charge. But the charge does not imply any assurance that all the nations were to be *actually made disciples*; or a command to effect what depended, not upon them, but upon the grace of God accompanying their ministry. It expresses only the amplitude of the range to be embraced by them in the execution of their trust; amounting, in effect, to much the same thing with the parallel charge, ‘Go ye into *all the world*, and preach the gospel to *every creature*.’ The charge to ‘disciple,’ is manifestly equivalent to a charge to *preach with the view of making disciples*. And this was to be done, not among the Jews only, but among the Gentiles,—among ‘all the nations.’ And ‘disciple, baptizing,’ I repeat, limits the baptizing to the extent of their success in discipling. Separate the one from the other, and what have we? A charge, surely, very unlike the Saviour’s ordinary style; very unlike the spiritual character of his kingdom, and the ‘reasonable service’ required of its subjects. Understand the commission as meaning—‘Baptize all the nations,’ independently of their being ‘discipled’; and we may well ask *cui bono*? What end could it serve? What good could this *opus operatum* do them? But take the three parts of the commission together, in their connexion with one another: and all is intelligible, consistent, beautifully appropriate. The gospel is preached; disciples are made; these disciples have the rite of discipular initiation administered to them; and then these baptized disciples are instructed in all the observances and duties, personal and social, of the Christian economy. This is rational. But the charge—‘Go, baptize all the nations’—taken in this abstract and independent form—seems to me to require a very close search to find in it either reason or common sense.

“The sense we put upon the words may be confirmed by the simple phraseology of the evangelist John, when stating the comparative success of John the baptist’s ministry and Christ’s:—‘When therefore the Lord knew how the Pharisees had heard that *Jesus made and baptized more disciples than John*,’—John iv. 1. Here is the same order. The

disciples are first 'made, then baptised.' They are baptised as professed disciples. This leads me to observe, what is really meant by a *disciple*. And the question here is not whether, according to its etymology, the word may mean simply *one that learns*. This is not denied. But throughout the New Testament, the designation is used for one who professes to have received the distinguishing tenets of the teacher whose disciple he is. I am not in the recollection of a single instance to

the contrary. And this, as all are aware, is in harmony with universal usage;—the disciples of any philosopher or political leader being those who profess adherence to his peculiar principles. We may have occasion to revert to this observation again. Meanwhile we only remark, that it was those who were *made disciples* who were *baptised*. They were initiated by baptism, as the professed adherents, or followers, of John or of Jesus."

FAMILY BIBLE READING FOR MARCH.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Full moon....	2nd day....		
		Last quarter,..	10th day....	10h 32m Morning.	
		New moon....	17th day....	7h 4m Afternoon.	
		First quarter..	23rd day....	11h 34m Before midnight.	
1	M	Gen. xxxi. 1—25, 43—55....	Luke xxiv. 13—53.	h m	h m
2	Tu	xxxii. & xxxiii. 1—17....	Acts i.	6 23	6 2
3	W	xxxv.....	ii. 1—36.	" 22	" 3
4	Th	xxxvii.....	ii. 37—47.	" 21	" 3
5	F	xxxix. & xl.....	iii.	" 20	" 3
6	S	xli. 1—52.....	iv. 1—22.	" 19	" 4
				" 18	" 4
7	Ld	Psalms.		" 17	" 2
8	M	Gen. xli. 53—57, xlii. 1—28.	Acts iv. 23—37, v. 1—11.	" 17	" 5
9	Tu	xliii. 29—38, xliii. 1—14....	v. 12—42.	" 16	" 5
10	W	xliii. 15—34, xliiv. 1—13....	vi.	" 15	" 6
11	Th	xliiv. 14—34, xlv. 1—15....	vii. 1—22.	" 14	" 6
12	F	xlv. 16—28, xlii. 1—7, 28—34....	vii. 22—43.	" 13	" 6
13	S	xlvi.	vii. 44—60, viii. 1—4.	" 12	" 6
				" 11	" 7
14	Ld	Psalms.		" 10	" 7
15	M	Gen. xlviii.....	Acts viii. 5—25.	" 9	" 7
16	Tu	xlix.....	viii. 26—40.	" 8	" 8
17	W	l.....	ix. 1—31.	" 8	" 8
18	Th	Exod. i. 1—14, 22, ii. 1—22....	ix. 32—43.	" 7	" 9
19	F	ii. 23—25, iii. & iv. 1—18....	x. 1—23.	" 6	" 9
20	S	iv. 27—31, v. & vi. 1—9....	x. 24—48.	" 5	" 10
				" 4	" 10
21	Ld	Psalms.		" 3	" 10
22	M	Exod. vi. 28—30, vii.	Acts xi. 1—18.	" 2	" 11
23	Tu	viii.....	xi. 19—30.	" 0	" 11
24	W	ix.....	xii. 1—23.	5 59	" 12
25	Th	x.....	xii. 24, 25, xiii. 1—13.	" 58	" 12
26	F	xi., xii. 1—20.....	xiii. 14—43.		
27	S	xii. 21—51.....	xiii. 44—52, xiv. 1—4.		
				" 57	" 13
28	Ld	Psalms.		" 56	" 13
29	M	Exod. xiii. 17—22., xiv.....	Acts xiv. 5—28.	" 55	" 14
30	Tu	xv.....	Galatians i. 1—17.	" 54	" 14
31	W	xvi.....	i. 18—24, ii. 1—10.		

Brief Notices of the Baptist Churches in India.

ORIGIN OF THE FIRST BAPTIST CHURCH IN BENGAL.

THE Rev. W. H. Denham, pastor of the church at Serampore, has favored us with the following interesting extract from the records of that Society, detailing the origin of the first Baptist Church in this country, which, it will be observed, was established at Mudnabutty in 1795. The document is of great historical value, recording, with characteristic simplicity, and in a spirit of fervent devotion, the first germ of the Baptist denomination in India.

"In the year 1786, John Thomas, who had been baptized in London the preceding year, made a second voyage to Bengal in the character of surgeon, on board the *Earl of Oxford* Indiaman. Soon after his arrival he began to preach the gospel of Christ, and continued to do so for five years and a half. During this period he baptized William Long, and they frequently afterwards partook of the Lord's supper together as a pledge of Christian communion.

"In the year 1792, he returned to England, and in 1793 returned again to Bengal in company with William Carey, a Baptist Minister. After their arrival, they held communion again with William Long, as a brother.

"November 1st, 1795, Samuel Powell was baptized at Mudnabutty by William Carey; after which William Carey, J. Thomas and Samuel Powell partook of the Lord's supper. From this time they looked on themselves as a church,* and were acknowledged as such by the churches in England. A few months after, William Long was received as a member by relating his experience, and joined them in communion.

"In the year 1796, John Fountain, a member of the Baptist Church in Eagle Street, London, arrived in Bengal, and partook with them at the table of the Lord till his dismissal from the above church in London was received; after which he became a

Matt. viii. 20.

member in full communion. At a church-meeting held at Maypaldiggy, August 1797, this little Church was under the painful necessity of excluding from its communion (William Long) for conduct dishonourable to his profession.

"In October, 1799, Joshua Marshman and Hannah Marshman, his wife, members of the Baptist Church at Broadmead, Bristol; William Ward, member of the Baptist Church, George Street, Hull; William Grant of the above church in Bristol, and Ann his wife, baptized in London; Daniel Brunsdon, member of the above church, Broadmead, Bristol, and Ann his wife, member of the Baptist Church, Fairford, Gloucestershire; and Mary Tidd,* member of the Baptist church at Oakham in Rutlandshire, all arrived as fellow-labourers in the work of the Mission. On this event the church was removed from Mudnabutty, in the district of Dinajpore, to Serampore, a Danish settlement, under the Government of Col. Bie. • Here enjoying a kind protection and many other signal marks of divine favour, Thursday, the 24th of April, 1800, was set apart as a day of thanksgiving for the same: also to receive into the church the brethren and sisters lately arrived.

"*The business of the day was conducted in the following manner:—*

"Met at 6 o'clock in the morning, when brother Ward began by reading

* Afterwards Mrs. Fountain; on the death of Mr. Fountain she married Mr. Ward.

the 23d and 103d Psalms, after which he read out a hymn and prayed. All the brethren followed in the same exercises. This meeting lasted two hours.

"Met again at ten o'clock. Brother Fountain began by reading 1 Tim. iii., singing and prayer. After this the dismissions of the brethren and sisters from their respective churches were read by brother Carey, and the right hand of fellowship given to each, by him and brother Fountain as a token of acceptance.

"Agreed—that sister Brunson (having left England before she had an opportunity of procuring her dismission from the Fairford Church) join in communion with us till her dismission arrive.

"Agreed—that brother Carey be the pastor of this church, and brethren Fountain and Marshman the two deacons.

"Agreed—that the ordinance of the Lord's supper be administered to us the first Sabbath in every Calendar month. After this business was transacted, the brethren related the manner in which they were brought to the knowledge of the truth. Brother Carey concluded in prayer.

"Met again at 4 p. m.; brother Marshman read the address of the Committee of the Baptist Missionary Society, delivered May 7th, 1799, a letter from brother Pearce of Birmingham, and an address by brother Booth of London. May the Lord impress the sentiments contained in them upon our hearts. Brother Carey concluded in prayer.

"Met again for public worship at 8 o'clock in the evening. Brother Forsyth, a Pædo-baptist Missionary, whom we had previously invited, in prayer. Brother Carey read from Rom. xii. 12—*'Rejoicing in hope.'*

"May 1st, 1800. At a church-meeting this evening, sister Grant,

who had been baptized in London just as she was embarking for India, gave an account of the work of God on her soul and was received into the Church.

"May 4th. This day for the first time the Lord's supper was administered among us at Serampore."

In closing our extract from this interesting document, we express a hope that our brethren may be induced to furnish us with similar information.

Many instructive and encouraging reminiscences are among scattered memoranda in the possession of the pastors of our Churches; in a few years these may be irrecoverably lost. As records they are interesting; as illustrations of God's condescension and faithfulness they are invaluable. Who can peruse the above and view the numerous Christian Churches, Institutions and Societies in India and not feel the Psalmist's language—"the Lord hath done great things for us whereof we are glad. They who sow in tears shall reap in joy. He who goeth forth and weepeth bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him!"—Ps. cxxvi.

Fifty years have scarcely rolled away, and "the little one has become a thousand" an earnest that righteousness and truth will eventually spread over the land. Our fervent prayer is that at the *Centenary* services of the Baptist Churches of HINDUSTHAN, not only may they be multiplied, edified and found walking in the fear of the Lord and in the comfort of the Holy Ghost, under the ministrations of men treading in the steps—and worthy successors, of a Carey, Marshman, Chamberlain and Yates—but that these men may be permitted to see an indigenous ministry and a native pastorate thoroughly and permanently established.

Juvenile Department.

BROTHERLY LOVE.

INSTEAD of occupying this department, which belongs to our young readers, with a theoretical lesson, we present them with the following beautiful practical exhibition of a brother's love. We hope that if there are any who possess the unamiable traits of character which belonged to James, they will forthwith do all in their power to get clear of them; and that they will all strive to attain the character for kindness and affection towards their brothers and sisters which rendered Paul so lovely, and so loved by his teacher. No sight is more beautiful than that of a family of affectionate brothers and sisters:—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

In Mr. Kilpin's school were two boys, brothers, from eleven to twelve years old. One of these children had, after repeated admonition, manifested a determined obstinacy and sulky resistance. Mr. Kilpin told him that the result of such conduct would be a chastisement that would not easily be forgotten. He was preparing to inflict it on the still hardened child, when his brother (Paul) came forward, and entreated that he might bear the punishment in the place of his brother. Mr. Kilpin remarked, "My dear Paul, you are one of my best boys, you have never needed chastisement, your mind is tender, I could not be so unjust as to give you pain, my precious child." The dear boy said, "I shall endure more pain to witness his disgrace and suffering than any thing you can inflict on me; he is a little boy, and younger and weaker than I am; pray, sir, allow me to take all the punishment, I will bear any thing from you. O do, do, sir, take me in exchange for my naughty brother!" "Well, James, what say you to this noble offer of Paul's?" He looked at his brother, but made no reply. Mr. K. stood silent, Paul still entreated for the punishment, that it might be finished, and wept. Mr. K. said, "Did you ever hear of any one who bore stripes and insults to shield offenders, Paul?" "O yes, sir, the Lord Jesus Christ gave his back to the smiters for us poor little sinners, and by his stripes we are healed and pardoned. O

sir, pardon James for my sake, and let me endure the pain. I can bear it better than he." "But your brother does not seek pardon for himself, why should you feel this anxiety, my dear Paul; does he not deserve correction?" "O yes, sir, he has broken the rules of the school, after repeated warnings: you have said he must suffer, therefore, as I know you would not speak an untruth, and the laws must be kept, and he is sullen and will not repent, what can be done, sir? Please to take me because I am stronger than he." The boy then threw his arms around his brother's neck, and wetted his sulky hardened face with tears of tenderness. This was rather more than poor James could stand firmly. His tears began to flow, his heart melted, he sought forgiveness, and embraced his brother. Mr. K. clasped both in his arms, and prayed for a blessing on them from Him, of whom it is said, "He was wounded for our transgressions, and bruised for our iniquities."—*Family Magazine*.

MY MOTHER'S GRAVE.

It was thirteen years since my mother's death, when, after a long absence from my native village, I stood beside the sacred mound, beneath which I had seen her buried.

Since that mournful period, great changes had come over me. My childish years had passed away, and with them had passed my youthful character. The world was altered too; and, as I stood at my mother's grave, I could hardly realize that I was the same thoughtless, happy creature, whose cheek she so often kissed in her excess of tenderness. But the varied events of thirteen years had not effaced the remembrance of that mother's smile. It seemed as if I had seen her yesterday; as if the blessed sound of her voice was even then in my ear. The gay dreams of my infancy and childhood were brought back so distinctly to my mind, that had it not been for one bitter recollection, the tears I shed would have been gentle and refreshing. The circumstance may seem a trifling one; but the thought of it, even now,

agonizes my heart, and I relate it, that those children who have parents to love them, may learn to value them as they ought.

My mother had been ill a long time, and I had become so much accustomed to her pale face and weak voice, that I was not frightened at them as children usually are. At first, it is true, I had sobbed violently; for they told me she would die; but when, day after day, I returned from school and found her the same, I began to believe she would always be spared to me.

One day, when I had lost my place in the class, and done my work wrong-side-outward, I came home, discouraged and fretful. I went into my mother's chamber. She was paler than usual, but she met me with the same affectionate smile, that always welcomed my return. Alas! when I look back through the lapse of thirteen years, I think my heart must have been stone not to have been melted by it.

She requested me to go down stairs, and bring her a glass of water. I pettishly asked why she did not call the domestic to do it. With a look of mild reproach, which I shall never forget if I live to be a hundred years old, she said, "And will not my daughter bring a glass of water for her poor sick mother?"

I went and brought the water, but I did not do it kindly. Instead of smiling and kissing her, as I was wont to do, I set the glass down very quickly and left the room.

After playing a short time, I went to bed, without bidding my mother "good night." But when alone in my room, in darkness and silence, I remembered how pale she looked, and how her voice trembled, when she said, "Will not my daughter bring a glass of water for her poor sick mother?" I could not sleep; and I stole into her chamber to ask forgiveness. She had just sunk into an uneasy slumber; and they told me I must not awake her. I did not tell any one what troubled me, but stole back to my bed, resolved to rise early in the morning, and tell her how sorry I was for my conduct.

The sun was shining brightly when I awoke, and hurrying on my clothes, I hastened to my mother's room.

She was dead! She never spoke to me more; never smiled upon me again.

And when I touched the hand that used to rest upon my head in blessing, it was so cold it made me start. I bowed down at her side, and sobbed in the bitterness of my heart. I thought then I wished I could die, and be buried with her; and, old I as now am, I would give worlds, were they mine to give, could my mother but have lived to tell me she forgave my childish ingratitude. "But I cannot call her back; and when I stand by her grave, and whenever I think of her manifold kindness, the memory of that reproachful look she gave me, will "bite like a serpent, and sting like an adder."—*Ibid.*

A PRAYING SUNDAY-SCHOOL GIRL.

MR. PRITCHARD, Her Majesty's consul in the South Seas, gives the following account in the *Missionary Reward*:—

"One of the twelve girls admitted to church fellowship at Lahaira only once partook of the memorials of the Saviour's death. Immediately after being received into communion she was called to her everlasting rest, to sit down at the marriage supper of the Lamb. She was about fourteen years of age. Her piety was fervent and sincere. Divine grace had made a most powerful and rapid work upon her soul. From the time her mind was first impressed till the day of her death, which was a period of about six months, her heart appeared to become more and more deeply interested in the things of the kingdom of Christ. During the three months prior to her death she was eminently a praying Christian. Having no private room to which she could retire for prayer, often has she been found in the bush near to her residence, pouring out her soul to God. Her chosen companions were those who loved prayer, and frequently united with her in that holy exercise. One of the church members told the missionary that this girl had frequently gone to his house for the purpose of prayer, and that at such times his wife had been her companion at the throne of grace. The missionary's wife says, that when she has heard her pray in the children's prayer-meeting, a striking characteristic of her prayers was, that, young as she was, her mind would lay hold of some particular subject, and would persevere in that as though she could not let God go till he had granted

her request. In her sickness she expressed great delight in the prospect of departing to be with Christ. She had been ill only one week when her happy spirit took its flight to be for ever with the Lord.

"There can be no doubt but that many of the children trained in the schools in Polynesia are now before the throne of God in heaven swelling the song of the redeemed, singing, 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.'—*Christian's Penny Magazine*.

THE BOY-BELIEVER.

H. C., who was an intelligent son of well-informed and pious parents, died of rapid consumption just as he had reached twelve years of age.

For about two years before his death, and when he was not more than ten years of age, he was remarkable for his attention when engaged in Divine worship, for his love to what may pre-eminently be termed *the doctrines of grace*, for his correct discernment of their character, and for the increasing influence which their being inculcated on his attention exerted on his heart, and mind, and conduct. On one occasion, when he had been listening, together with his pious father, to a sermon on that cardinal point of our common and Christian creed, the doctrine of *justification by faith alone*, as, at once, the solid ground of the Divine glory, and of the believer's security, and the firm foundation of that Christian devotedness which consecrates all to the Saviour "who gave himself for us," on retiring from the service he engaged in conversation on the subject with a clearness of discernment, a depth of feeling, a vigour of mind, and a degree of piety, which induced his father afterwards to say, "Had any one who, by faith, was correctly acquainted with the matter of our conversation, overheard us, he would have concluded I was talking with a man of thirty, instead of a boy eleven years of age."

His conduct and experience, as he was gradually declining and dying, are especially worthy of regard and admiration. Consumption at once seized and held

him with fearful and withering. For about six months before his was released his body was habitually suffering and pining away. Indeed, so effectual was the wasting effect of his disease, that for some time before his death his principal joints were covered by plasters, in order that their bones might not break through his tender, fading skin. But he murmured not; he was resigned and at peace. His constant delight during his waking moments, and as long as declining strength left him sufficient mental energy, was in praying, and reading, and conversing on religious subjects. And if ever, on awaking from one of his daily feverish and broken slumbers, he found that the minister under whose preaching he had habitually sat, had been there and gone away without seeing him, he would often say, "Oh, why didn't you awake me? Mr. L.'s conversation and prayers would have done me more good than the sleep which has kept them from me." The minister whose services he held in such estimation was a Dissenter who had charge of the then newly-raised interest in the town, and whose public instructions he had for some time preferred to those of the parish clergyman on whose ministrations his parents habitually attended; and, to account for this preference, he used to say, "I like to go to chapel, because I understand better what Mr. L. says, and feel it more in my heart than I do what I hear when I go to church." But superior as were the powers of his enlightened understanding, and enabled as he thus was to estimate the evangelical elucidation of Scriptural truth, it was by the Christian emotion of his renewed and ardent spirit that his rapidly maturing character was chiefly ascertainable. Only a few weeks before his release from the body he was overheard, while engaged in soliloquy, expressing his full confidence in Christ. The occasion was as follows. His pious, widowed grandmother, who occupied another bed in the same chamber, happened one night to be awake and heard him gently say, "Grandmother." Thinking that, if he particularly wanted her, he would speak again, she did not reply. He then added, "I suppose she is asleep. Well, 'I know in whom I have believed, and I am persuaded he is able to keep that which I have committed to him against that day; for

he hath loved me and given himself for me." The last interview between him and the minister of his choice was alike characteristic, impressive, and instructive. His friend called at the house towards the close of the day before that on which he died, and on inquiring whether he could bear the interruption of a visit, he said, "Oh, by all means, let me see Mr. L." His minister, (to use his own words,) on looking on him, saw that he was nearly gone, and, consequently, remarked to his excellent grandmother, "I am afraid he is too weak to bear the effort of attending to prayer." He was, however, asked, and immediately replied, "Oh yes, I wish him to pray with me." "Have you a desire I should pray for anything in

particular?" he was then asked. "Pray, sir, if you please, that I may have pardon and patience—pardon of my sins, and patience under my sufferings," was his reply. With this his sympathising friend cordially complied, and to his petitions the dying child added his emphatic "Amen." Soon afterwards he ceased to breathe; and on the next inquiry which was made about him, the reply was, "He is gone home." Yes, he had gone home to that dear Saviour who loved him, redeemed him, sanctified and saved him, and whose love to him was unquestionable, because of the evident love which it enkindled in him. "We love him because he first loved us," 1 John, iv. 19.—*Ibid.*

THE CHILD'S PRAYER.

My Saviour, at thy gracious throne
I bend a willing knee;
O never leave my soul alone,
But keep me near to thee.

Through all my childhood's sunny years
I've found my wants supplied,
And thou, amidst life's thousand snares,
Hast ever been my guide.

Still keep my wayward spirit right,
Each wicked thought subdue;
Cause me to live with heaven in sight,
With thee, my God, in view.

THE CHILD'S CONFESSION.

A WEAK and thoughtless child, I come
To mourn my cold and sinful heart;
So prone from thee, my God, to roam,
And after every folly start.

And sadly I remember too,
Whene'er I think of time that's gone,
How oft what I ought not to do
I very foolishly have done.

O pardon me, my God, I pray,
And make me do thy holy will;
And every hour and every day
Be wiser, holier, happier still.

Original Poetry.

A MISSIONARY'S FAREWELL ON LEAVING HIS PARENTS.

My Father and my Mother! ye have seen me for the last!
How, like a dream, the changing scenes of my early years have passed!
To you and me those scenes are closed—our visit on earth is o'er—
I leave you for the ocean, and the palms of a foreign shore.

My Mother, did ye think it, when I slept upon your knee,
That so soon, from you, your darling child should be severed by the sea?
Perchance ye thought, that when I died, ye should lay me on my bier;
Or did ye hope, in your own last hour, the voice of your son to hear?

My Father and my Mother!—ye my voice no more shall hear!
When ye toss upon your dying couch, your son will not be near;
But his prayer shall rise to God for you, that joy may be round your bed,
And your hopes be bright, in the solemn hour, when ye journey to the dead!

My Father and my Mother!—not again ye take this hand,
Till, clothed with immortality, we tread the spirit land;
I shall meet you there—I shall meet you there—but not to mingle tears—
I have no farewell to bid you more, for the everlasting years!

Review.

THE LAND OF ISRAEL.

BY ALEXANDER KEITH, D.D.

Sold by G. C. Hay and Co. Calcutta.

"THE land of Israel!" how captivating a title to the lover of the Scriptures! for where is the country that can be in interest with the land of Israel. How many and precious and holy are its associations! how eminently has it been honored of God above all lands! What momentous events connected with time and eternity have occurred therein! How goodly is it also in itself, notwithstanding its present desolate appearance! How does it stand, like the nation to whom it was given for a possession, as a witness with a thousand tongues to all the world of the verity of the Bible! and what thrilling hopes are yet pending in relation to its future history, and the influence it is yet to shed on the moral destinies of the world. With these impressions therefore, we confess, that when a new work with this title was announced, and by Dr. Keith, who has already written so much and so well on collateral subjects, we lost no time in obtaining a copy, and we are happy to say, that we have been amply repaid by its perusal.

No very definite idea of the contents of the book, however, can be obtained from its title; still it is quite appropriate. It is not a topographical or historical account, as such, of the Promised land; although there are scattered throughout many interesting descriptions of parts of the country, its cities, villages, &c., and even a whole chapter is devoted to portions of its history. But the author's design (who, it is well known, takes a deep interest in the spiritual welfare of the Israelitish nation), is to illustrate and vindicate the covenant made by God with Abraham, in

which he made a grant of the land of Canaan, &c. to him and his posterity for a possession for ever. At the first glance, this may appear to be a subject of little importance to us, upon whom "the ends of the world are come;" but the author has so treated it, and brought together such an array of evidence, in support of his views, as to present it under a very interesting and serious aspect. If his views are correct, that covenant yet remains to be fulfilled, and events big with importance to the Jewish nation and to the World, are yet in the womb of Providence, and perhaps not far off from their accomplishment.

From his previous investigations of Scripture prophecies, Dr. Keith was doubtless led to feel deeply for the welfare of outcast Israel; and his known attention to their interests, led to his being chosen to form a part of the deputation which was sent a few years ago by the General Assembly of the Church of Scotland to visit the land of Israel, and the principal locations of the Jews throughout Europe. By personal investigations on the spot, as well as by his various literary and biblical attainments, he has brought a mind well stored with information to the elucidation of his subject, and whatever may be thought of the author's special conclusions, few we imagine will rise from the perusal of this book without the spiritual tone of their minds improved, and the boundaries of their knowledge concerning the land of Israel considerably enlarged.

In the prosecution of his design, the author proceeds first, to determine the extent of territory included in the grant made by God to Abraham and

his posterity. The settlement of this question, appears to depend much on ascertaining correctly the spots indicated in Scripture by the expressions, "the Entering into Hamath," and "the River of Egypt." On these points Dr. Keith has bestowed considerable pains, and apparently with much success. "The entering into Hamath," he determines to be the valley of the Orontes, where that river empties itself into the Mediterranean sea, at the foot of mount Casius; and by the "River of Egypt," he shows is intended the eastern or Pelusian branch of the Nile. In these discussions, which extend over several pages, much information is afforded tending to elucidate other points,—particularly the positions of several ancient kingdoms and states, mentioned in Scripture, which cannot fail to be interesting to the lovers of such subjects. These questions being solved, the boundaries of the promised land are defined by our author as follows:—The Mediterranean sea, from the eastern branch of the Nile, to the mouth of the Orontes, forms the western border; thence the mountain range of Amanus extending to Bir (the ancient Beroth of Scripture) on the Euphrates, constitutes the northern boundary; the Euphrates is undisputedly the eastern border; and a line drawn from the Nile, touching the northernmost point of the Red sea, and extended due east till it reaches the Persian gulf, marks the southern limits of this "Goodly land."

Boundaries so comprehensive as these, are not generally assigned to the Promised land, and therefore the announcement of Dr. Keith's conclusions on this part of his subject, will probably surprise many. In maps, defining the conquests of David and Solomon, (as for instance Ingram Cobbin's, in his Condensed commentary) we find limits assigned nearly as large, but the data from which these limits are given, have never, (that we are aware of,) been satisfactorily

made to appear. Moreover, as the countries conquered by David and Solomon, eastward of the Jordan and northward of Damascus, were never occupied, except by garrisons of the Israelites, and that only during three or four reigns, they have not generally been regarded as comprised within the original grant; and consequently the Promised land—confined to the country actually settled upon by the Israelitish nation, has appeared in maps of very limited dimensions, scarcely larger than Wales itself, and infidels have not failed to seize upon this circumstance, to hold up to ridicule the statements of Scripture calling it "a good land and a large." But with the limits assigned to it by our author, its goodness, as it regards its extent, becomes vastly enlarged, and enemies will no longer find occasion to sneer at its diminutive size. "In round numbers," Dr. Keith observes, "the average breadth of the Promised Land, would thus be 600 miles, which multiplied by its length, 500 miles, gives an area of 300,000 square miles, or more than that of any kingdom or empire of Europe, Russia alone excepted. The jesting Frenchman (Volney) is brought down from his boasting, when it is seen that a region half the extent of France, need be added to its size, before the land of the "great nation" would equal in superficial extent, that land which the Lord gave to the seed of Israel."

In reply to the question that will naturally arise in the reader's mind, how it was, that the Israelites never obtained full possession of the promised territory; Dr. Keith observes, that God made other covenants respecting the land in question, besides the one which he made with Abraham;—in particular, he entered into covenant with the people of Israel, on their coming out of Egypt, to put them in possession of the land promised to their great progenitor. But this second covenant, differed from that made with him, in its being a

covenant of works, and not of grace ; consequently, the obtaining, and retaining possession of the Promised land, depended upon the obedience of that people to Jehovah : but as they failed in serving him as they had promised to do, a large portion of the inheritance was withheld from them, and subsequently, for the same cause, they were expelled altogether from the portion of which they had been allowed to take possession. Now the failure of the early descendants of Abraham, in respect to the conditions of the covenant entered into with *them*, our author contends, did not affect the one first made with their forefathers—that being made to rest on the *promise* of God, without any conditions whatever, and therefore it remains yet to be fulfilled ; and must be, in order to the verification of the word of the Eternal. With these views, Dr. Keith contemplates the future restoration of Israel to their own land, under circumstances of enlarged dominion, prosperity and influence, such as their ancestors never enjoyed, not even in the palmy days of David and his son Solomon. This is doubtless an important subject, and well deserves attention. We do not profess ourselves converts to the author's opinions, resting as they do, in a great measure, on the correctness of the boundaries which he has assigned to the Promised land ; we think however that he has made out a strong case, and here we leave the matter.

But apart from the above subject, we look upon this volume as a valuable contribution, to our already large stores of Scripture evidence ; in fact, it is a book of Evidence, from beginning to end,—evidence drawn from the land, in which most of the events and scenes depicted in the Bible occurred. With great success Dr. Keith shows the minute,—the wondrous precision of Scripture statement, especially in its prophecies. As we read on, we were not only surprised and delighted, with ever recurring proofs of this nature,

but we admirably felt, in a degree that we have scarcely ever been conscious of before, that none but the Omniscient God himself could be the Author of the Bible.

The subjects introduced to the reader's attention, respecting which the statements of Scripture are verified, are, the natural goodness of the Promised land ; its populousness, in former periods of its history ; the awful devastations, which it has been subject to ; and its *present* condition. Our limits however will not allow us to do more than just to glance at the two former of these subjects. Taking occasion from the present desolate condition, and barren appearance of Palestine, the enemies of Revelation have not failed to seize the seeming advantage, thus afforded them, of damaging the authority of the Bible. Sneers in abundance have been poured upon those expressions in which the goodness of the land is often so glowingly depicted. But our author shows most abundantly, that there is little occasion indeed for these sneers. Neither the ancient possessors of the soil, nor the more modern surrounding nations, have shown any sympathy with the opponents of the Bible, on this subject. In the terraced hills of Judea and other parts of the country, vast monuments of labour and expense, are yet to be seen, such as no country in the world besides perhaps, can present ; sure proofs indeed, that the soil in ancient times was considered worthy of the prodigious labour thus bestowed, and that it amply remunerated the husbandman, for his toil. Of the effect, produced upon the mind of a vaunting infidel, by the sight of these terraced hills of Judea, Dr. K. gives rather an amusing instance. ‘ While at Beirout, (he says) the writer of these pages was told of one of Voltaire's disciples, an infidel Frenchman, who, a short time previously, had landed there from Europe, on purpose to visit the land and mountains of Israel ; that he might write a book to disprove utter-

ly the scriptural accounts of their goodliness. His lips, like those of his master, and many others besides, were those of a talker, blaspheming the mountains of Israel. Not to satisfy himself had he come, for he well knew that the land reputed as the glory of all lands, was a poor sterile country, one of the worst in Asia. But that others might be convinced, and the world might be enlightened, he was going to see with his own eyes, the nakedness of the land, and prove the falsehood of the scriptural record concerning it. He went, but entering the mountains, the extreme barrenness of which formed the fancied matter of his argument, the grand idea was dissipated at the sight, and the poor book blighted in the conception, which if it had been brought forth, was to have convinced the world, formed but the remembrance of an idle dream. The talker's mouth was closed, and the mute traveller returned literally silenced at the sight."

Among many other proofs of the exceeding goodliness of the Promised land, the chapter and periods of its history already alluded to, bear strongly on this subject. So valuable a prize has the land of Israel appeared to surrounding nations, both near and remote, that it has been from the very first, an object of intense desire and of the fiercest contention. Egyptians, Assyrians, Syrians, Greeks, Romans, Arabs, Tartars, Turks, Crusaders, and Mamelukes have wasted rivers of blood to obtain and keep possession of it. It may be safely affirmed that no other country in the world has been so ardently desired, or has proved the occasion of so much loss of human life, as the Promised land. Gibbon, the historian, styles it "the World's debate." The scripture accounts of its populousness, have also astonished many; the number of cities which parts of it are said to have contained, and the armies which they sent forth, have appeared almost incredible; but the reader of this volume will find that

neither are these statements exaggerations. The land contains at present the most convincing proofs that they are strictly true. The researches of modern travellers, have brought to light literally hundreds of cities, towns and villages, in those parts of the country, which have most staggered the minds of Scripture students, and which have hitherto been regarded, for want of information, as sandy deserts, but are now ascertained to be most fertile and beautiful tracts, and that once supported a population exceeding in its ratio even that of China itself. Thus one after another, are the objections taken to scripture phraseology, triumphantly refuted. But we must not stop here, except to say that the author is of opinion that the history of the land of Israel appears approaching to a crisis. The country is now almost without inhabitants; the predictions concerning its desolations, appear for the most part to have received their accomplishment; the disposition of the people of Israel and the attention of Christians, seem more than ever directed towards it. Political circumstances also apparently concur in saying the time is at hand when Israel shall be restored; but it is not for us to prophecy, but rather firmly to believe and patiently to await the final fulfilment of God's unerring word. To Dr. Keith we feel however that the christian world is laid under great obligation, by the production of this volume, and we rejoice to find that its pious, learned, and devoted author, is receiving abundant proof, that his labours are not unappreciated, the present edition is the fourth of one thousand each, within a very short period. We are not aware that the writer has been previously noticed in this country: should our remarks conduce to extend its sale here we shall have done the cause of religion, we think, some service. We had almost omitted to say that the volume is adorned and illustrated with two excellent maps, and several copper plate engravings.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

BENARES.—Two persons, one an East Indian gentleman, the other belonging to the Artillery, have been recently baptized on a profession of faith in the Lord Jesus Christ, and added to the church at this station; the former on the 12th of December last, the latter on the 7th ult.

JESSORE.—The Missionary at this station has been cheered by the addition of *eleven* converts from among the heathen. They were baptized during the past month.

BARISAL.—At this station a further addition of *one hundred and ten* took place on the 7th ult. We regret to add that many of the converts have been called to endure severe persecution from the neighbouring Zamindars who appear determined to prevent if possible, the further spread of Christianity in those parts.

MAULMAIN.—A Burman convert made a public profession of his faith in the Redeemer by baptism on the 17th of January.

GOWHATTY—ASSAM.

THE "CHURCH OF GOWHATTY" AND "APOSTOLICAL SUCCESSION."

THE American Baptist brethren, labouring in Assam, have lately been favoured with an encouraging measure of success. Seven persons have been baptized during the last three months. The success of their efforts amongst the nominal christian inhabitants appears to have greatly alarmed the resident assistant chaplain, who, seemingly fearful of losing his congregation, has issued certain documents in the shape of circulars. Having been favored with copies of some of these productions, we have resolved to submit them to the judgment of our readers; and, in the first instance, solicit their attention to the following, dated "*Gowhatly, Festival of St. Andrew, 1846,*" and addressed

"To the Members of the Church of Gowhatly; especially those who are solicited to become Dissenters."

"BRETHREN,—As I am aware that some of the congregation have lately been unsettled upon some religious questions, and been tempted to quit the communion of the church, I feel it to be my duty to address you, to prevent your taking any steps which you may afterwards regret; and I pray that this letter may be useful and satisfactory to your minds."

"Before our blessed Lord ascended from this earth he constituted His Church, which is to last in spite of all opposition until His coming again. He appointed apostles as governors of His Church, who in turn laid their hands on successors, and these again ordained others, until you come to our present Bishops. Of these heads of the Christian Church the apostle says, 'Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account,' (Heb. xiii. 17,) and our Lord himself says—'If he neglect to hear the church let him be unto thee as an heathen man and a publican.' (St. Matt. xviii. 17.) The Church has authority to ordain rites and ceremonies, and pronounce in matters of doctrine, and has power of absolution and excommunication."

"Into this catholic church you have been admitted by baptism, and remember there is only one baptism for the remission of sins, (Ephes. iv. 5.) The English prayer book provides for immersion and for adult baptism, and for people to break up order and union for any such like pretexts is 'straining at a gnat while they swallow a camel.'"

"Therefore I beseech you brethren, mark them which cause divisions and offences, and avoid them,' (Rom. xvi. 17;) and do not join with those who instead of an ordained Minister, 'After their own lusts, heap to themselves teachers, having itching ears,' (2 Tim. iv. 3,) nor be of the number of those who *separate themselves*, whom St. Jude mentions as sensual, having not the Spirit, (Jude, 19). Let me caution you against paying much regard in religious matters to newspapers or such like publications. Let us continue frequent in the Lord's house, 'not forsaking the assembling ourselves together, as the manner of some is' (Heb. x. 25), but when we can, attending daily service, if not all, yet some part; do not stay away because you will be too late, or because you cannot remain until the end. Come to church and join in one psalm, or hear one lesson or offer one prayer. Especially in days when the Cutcherry is closed, I may ask in the words of

Nehemiah, 'Why is the house of God forsaken?' Ch. xiii. 2, and if you cannot hear so as to understand, occupy yourself with some good book, or in private devotion. When any person is sick do not fail to give me notice, that I may visit you according to the injunction of St. James. Finally, my brethren, I exhort you that ye should earnestly contend for the faith

which was once delivered to the saints, (Jude) praying sincerely that the Lord will be pleased to heal the schisms between Christians, and endeavouring to keep the unity of the Spirit in the bonds of peace.

"Your faithful servant in Christ,
(Signed) "ROBERT BLAND.
"Gowhatty, Festival of St. Andrew, 1846."

We do not, for one moment, question the right of this gentleman to adopt measures for staying the progress of what he deems an evil; nor can we condemn the zeal and energy displayed on behalf of what he no doubt conscientiously believes to be truth. We will not question the sincerity of his belief that "the Church," is invested with the attribute of infallibility; but when he charges "people" with causing divisions and offences, we must take the liberty to tell him that there are persons in Assam, beyond the pale of the "Church of Gowhatty," who, with the Bible in their hands, believe that the doctrines above propounded are not the doctrines of the church of Christ, and hence they are apt to conclude that the "church of Gowhatty," is not the church of Christ, although there may be members of Christ's body in it; hence, too, the very natural conclusion that separation from such doctrines is not the separation condemned by Jude. Further than this, these persons believe that the teaching of such doctrines, as that "the church has authority to ordain rites and ceremonies, and pronounce in matters of doctrine, and has power of absolution and excommunication,"—is destructive to the souls of their fellow-men, leading them away from the Saviour of the Bible, who alone can save, to put their trust in some mysterious absolving power, called "the Church." Now with such views, it would say but little for their compassion did they not present to those around them the glorious gospel of the blessed God, with a full and free salvation,—a salvation unfettered by any human authority—untarnished by any human channel of communication,—to all who believe in the Lord Jesus Christ.

But the grand defect, in this gentleman's estimation, of these teachers and preachers is that they are not "ordained ministers,"—that is, they know nothing of the virtues conferred by the laying on of the hands of a modern bishop. Certain awful and incomprehensible powers are supposed to have been communicated by the contact of the hands of the apostles with the heads of their successors, "who, in turn laid their hands on successors," and thus the mysterious influence is said to have been communicated from hand to head in an unbroken chain to the present day. If the "ordained minister" of the "Church of Gowhatty" has no better authority than the baseless fabric of Apostolic succession on which to rest his claim to a ministerial monopoly in Assam, the "unauthorised teachers" in his vicinity will find but little difficulty in maintaining their position. That the apostles could have had no successors, is evident from the qualifications required in the case of one chosen by the assembled brethren to fill the place of the traitor Judas. "Of these men," says Peter, speaking under the guidance of the Spirit of God,—“who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.” (Acts, i. 21, 22.) Or as in the case of Paul, who was as "one born out of due time," a special revelation was needful, the visible presence and personal teaching of the Lord Jesus Christ attesting the validity of his apostleship. Let the assumed successors of the apostles bring us these scriptural credentials, and we will receive them: but nothing less will

suffice. Either they must have been amongst those who companied with the apostles from the baptism of John to the period of the ascension of our Lord;—or they must have been invested with their apostleship by the Lord Jesus Christ personally and visibly present to them. Less than this did not suffice in the days of the apostles; are we to be satisfied with less now?—Again, the Scriptures teach us that the apostles occupied the position of foundation stones in the spiritual building, Jesus Christ himself being the chief corner-stone. But this strange figment of apostolic succession involves the absurdity of carrying up the foundation to the top of the building. If the salvation of sinners is dependent on the administration of certain ceremonies by men possessed of mysterious prerogatives communicated to them through a succession of apostolic men from the days of the apostles, then Christ died in vain, for not only are the evidences of power absent, but the existence of the necessary chain of communication has nothing better to support it than visionary legend and fable. A clergyman of the establishment, the Rev. Carus Wilson, thus writes:—"I defy any one to prove, clearly, an unbroken line, from the apostles to the clergy of our church. But, supposing it can be proved ever so satisfactorily, I maintain that the clergy have no ground for self-importance because of such a discovery. If apostolical spirit be wanting, what avails apostolical succession? The churches of Asia can fully trace their pedigree; but what avails such a distinction, amidst all the wretched ignorance, superstition, and ungodliness under which they are lying?" The silence of Scripture on so important a doctrine is sufficient to place the matter beyond doubt. Can we for a moment entertain the supposition that a subject affecting vitally the eternal interests of the whole human race, would have been left in a state of uncertainty and conjecture?—Impossible. But enough. The evidence of the falsity of the doctrine is so plain and so overwhelming that did we not know the power of prejudice and the deceitfulness of the human heart, it would be matter of wonder how educated men could possibly be led away by such a cunningly-devised fable."

We question not the *antiquity* of these pretensions. The seed of every corruption in the church is to be found in the times of the apostles. To the praise of the Ephesian church it is written, "Thou hast tried them which say they are Apostles, and are not, and hast found them liars."

But, says our ministerial monopolist, "The Church has authority to pronounce in matters of doctrine." Well, let us "hear the church," and we bring forward a witness whose right to be heard, even the "ordained minister" of the "church of Gowhatty" himself cannot question. The BISHOP OF NORWICH, in a visitation charge to the clergy of his diocese, thus speaks,—and in his views, on this point we most cordially concur.

"He would earnestly advise the clergy not to bring before their hearers a tenet that would not bear minute inquiry, and was certainly calculated to deter close thinking men from uniting with the church, rather than attract them to it. Let him refer them for a moment to the supposed chain of apostolical succession. Its first origin had no foundation in Scripture, and its first links were involved in obscurity and perplexity that it was impossible to disentangle. That consideration alone should make them pause before they made such a slender basis the ground of their opinions; and, if they looked to the manifest corruptions that had crept into the Greek and Roman churches,

it was very difficult for Christians to say how they could regard these through the dark ages as lights to guide to life. Their own experience would suggest what might be the consequence when such a doctrine was held by men covetous of power, imbued with the love of intrigue, and influenced by worldly ambition. But beyond these considerations, he would remind them that this doctrine was not to be found in any part of the liturgy, or in any of the articles of the Established Church. It was opposed not once only, but repeatedly. Indeed, the only true apostolical succession was the succession of apostolical doctrine."

Our friends in Assam may take courage. If **THE ONLY TRUE APOSTOLICAL SUCCESSION** be **THE SUCCESSION OF APOSTOLICAL DOCTRINE**, as "pronounced" by "the church," through the Bishop of Norwich, then there can be but one opinion on the question, whether the superior claim to this prerogative rests with the missionaries in Assam, or with the gentleman who denies their right to preach the gospel.

The Circular above given enunciates certain general principles; we now come to their practical application. The following letter was handed to a young man on the morning of his baptism. The writer seems to have been misinformed; the party "about to be re-baptized" was the person addressed, and not his sister. The letter, as we learn from the note prefixed, having been intended "for circulation," there can be no breach of confidence in its insertion.

"My dear Sir.—If the enclosed letter is acceptable to you or any of our congregation, I hope you will read it, and, if you like, copy it, and show it to others also of the community as I mean it for circulation.

"Your's truly,
(Signed) "R. BLAND.

"Mr. L. S.—, jun.

"My dear Mr. S.,—As I have been told that your sister is about to be re-baptized to-morrow by some person of the sect of Anabaptists, I cannot omit writing you a few lines, if perhaps I may be the means of hindering such a proceeding. I wish that you had given me timely notice that I might have written a fuller letter—or have conversed with your sister upon the subject. But I hope you will see her and at least advise her to wait and pause till she has more time for information and reflection. I have myself several times administered the Lord's supper to Miss S.; was she then not a Christian when she presented at the communion table? Has she up to this time been an unbeliever? or a heathen? Has she not al-

ready been baptized? There is but one baptism—and by seeking for a second she is throwing discredit upon her first—and she is making herself responsible for having attended the Holy Communion before she was a member of Christ's Church.—Then I ask who are they who have been trying to entice her away? Who is going to undertake to re-baptize her? Where is his commission to baptize at all? Who sent him? What is he sent for? Was he introduced into Assam to make quarrels and divisions among the Christian community? to draw them away from Church and join them to his own sect? Is this like the behaviour of a true minister of Christ? Pray, if it be in tune, try to open the eyes of your sister, and prevent her being led astray in taking a very improper step—and may God forgive me if I have been too negligent in warning my flock against these and other errors, and may he have mercy upon and bless us and all his people for Christ's sake.

"Your faithful Minister,
(Signed) "ROBERT BLAND.
"Saturday evening, Dec. 12th 1846."

Misrepresentation is a commodity that cannot be used too sparingly; the party who wields this weapon generally ensures his own defeat. "If a man strive for masteries, yet is he not crowned except he strive lawfully." The effort designated "trying to entice her away," is, we doubt not, neither more nor less than the simple proclamation of the truths revealed in the New Testament,—something after the manner of the apostles, and the disciples at Jerusalem, who, when they were scattered abroad, although "unordained ministers," "went everywhere preaching the word," (Acts, viii. 4.) The separation of God's people from the world and from the mere form of godliness is the legitimate effect of such preaching. The enlightening influences of God's Spirit frees the soul from that yoke of superstitious bondage—the "authority of the church," falsely so-called. Then faith in the "blood of Jesus" is found to be more precious and life-giving than a belief in ecclesiastical "absolution." The Bible takes precedence of the Prayer-book, and the laws and commandments of Christ have assigned to them the place previously occupied by the "traditions of men." How unwise, then, to quarrel with the results of free inquiry. How futile the attempt to stifle conscientious conviction. "If this counsel, or this work, be of men, it will come to nought. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

Our limited space compels us to defer the further consideration of this subject to our next issue.

MAULMAIN.

Extract of a letter from Mr. Ranney, dated 20th Jan. 1847.

"On last Sabbath, baptism was administered to one convert from idolatry to Christianity—a Burman. The obduracy of idolaters is so great that conversions are much more infrequent than among the Karens, and proportionately the occasion of greater rejoicing when brought to a saving knowledge of the truth.

"Our brother Judson left us, without his family, on the 18th for Rangoon, but his prospects of finding an opening for labour in Burmah proper are exceedingly

feeble. Every day's information tends to strengthen the belief that obstacles are multiplying instead of decreasing, and that Christianity will meet with a determined opposition from the rulers of that benighted empire. We hear that the authorities of Rangoon have recently received orders to effect a concentration of the native population, with a view of preventing intercourse as far as possible with foreigners."

BANKOK.

We publish with much pleasure the following interesting information relative to the church at Bankok, and to Missionary labours among the people, communicated by the Rev. J. Goddard.

"The first converts here were baptized in 1833. Since that time there have been gradual accessions, some almost every year—until forty-three have been baptized. Of these, eleven have died, leaving a reasonable ground of hope that they were prepared to enter in unto the marriage supper of the Lamb. Some of them indeed have exhibited during their last sickness a triumphant faith and calm reliance on Him in whom they had believed. Five have been excluded: one of them, however, we hope may ere long be deemed worthy to be restored to that fellowship which he seems highly to prize, and the loss of which he seems to deplore. One has been dismissed to the Church in Hong Kong, where he is employed as an assistant. Thus our present number is 26. These are all Chinese. Among them are two very valuable helpers. One of them has been a disciple about ten years and is a very able and useful preacher. The other was baptized only two years since, but his labours, his christian character, and his devotion to the cause of Christ have given us high hopes of his future usefulness. There are besides several brethren who from their age, character, and devotion to the work help us much in our labours. Among these disciples there is a great variety of christian attainment; some continue year after year to need milk and ~~not~~ strong meat; they increase in knowledge very slowly, and manifest occasion-

ally those irregularities which cause us much solicitude and pain; they need to be led along carefully. There are others who seem to be progressing towards the stature of perfect men in Christ, who are daily treasuring up the truths of the Bible in their hearts and exhibiting corresponding fruits in their lives. Among the means of grace which have been used for the edification of christians, the most successful, aside from the regular ministrations of the sabbath, has been that of calling personally, or having one of the helpers call regularly once a week, at their houses and read and explain a chapter in the Bible and sing and pray with them. Wherever we have been able to employ these means the good effects have been very manifest. The individuals enjoying them have less frequently fallen into temptation, have been more uniform in their devotion to Christ, and have exhibited a more rapid development of every christian grace than those who have not enjoyed such privileges. Among the unconverted we distribute tracts—but depend chiefly on free conversation from house to house. The Chinese common people are much less capable of deriving benefit from tracts than the Siamese; few can read, and many of those who can read can understand but very little of what they read. The tract makes a good text book and assists in introducing and continuing conversation.

"Among the Siamese we have not had

the privilege to gather in converts. One has been received to fellowship by our Pædobaptist brethren, who continues to exhibit hopeful evidence of piety. There has however for some time past been a gradual waking up of the Siamese mind on various subjects of science. This has been considerably increased lately by a mistake made by the king's astronomers, who declared that the recent eclipse of

the sun would be visible here, while western science declared that it would not. The event showed which was correct, and the king's astronomers were subjected to a slight disgrace. Such things seem to be working together with the gospel to undermine the false systems of this people and to awaken them from their long mental slumber."

Foreign Record.

CONSTANTINOPLE.

EVANGELICAL ARMENIAN CHURCHES IN TURKEY.

Extract of a letter from the Rev. H. A. Howe, dated Alexandria, Jan. 5th, 1847.

"There are now four Evangelical Protestant Armenian Churches in Turkey. The one in Constantinople has 70 members or communicants. The Protestant Armenian community of Constantinople is about 300 souls. When I left Constantinople a week since, there were some indications of a "revival" of religion in this community; eight females in the Armenian Female Seminary gave evidence of having passed from death unto life during the preceding week. The persecution of the Evangelical Church of Armenia by the Armenian Patriarch, has wonderfully advanced the work. Our brethren

under trial, have literally grown in grace and in the knowledge of our Lord Jesus Christ. More have declared themselves on the Lord's side during the persecution, than during any previous year of the Mission.

"Among the Nestorians of Oomiah in Persia there has been a great out-pouring of the Holy Spirit, and in the spring of 1846, a hundred and fifty persons, clergy, laity, and pupils in the seminaries, gave evidence of having been born again. This is a veritable star of promise; a star in the East!"

Miscellaneous.

THE RESURRECTION.—I have stood in a smith's forge, and seen him put a rusty, cold, dull, piece of iron into the fire, and after a while, he hath taken the *same piece*, the very same numerical, individual piece of iron out of the fire, but bright and sparkling; and thus it is with our bodies, they are laid down in the grave, dead, heavy, earthly; but at the resurrection this mortal shall put on immortality; at that general conflagration, this dead, heavy, earthly body shall rise,—living, lightsome, glorious; which made Job so confident. "I know that my Redeemer liveth."—Fuller.

THE CLOUDY AND DARK DAY.—Go thy way, Christian, to thy God; get thee to thy knees in the cloudy and dark day; retire from all creatures, that thou mayest have

thy full liberty with God, and there pour out thy heart before him, in free, full, and broken-hearted confessions of sin,—judge thyself worthy of hell, as well as of this trouble,—justify God in all his smartest strokes, and beg him in this distress to put under thee his everlasting arms,—intreat one smile, one gracious look, to enlighten thy darkness, and cheer thy drooping spirit. Say with the Prophet Jeremiah, "Be not thou a terror to me; thou art my hope in the day of evil;" and try what relief such a course will afford thee. Surely, if thy heart be sincere in this course, thou shalt be able to say with that holy man, "In the multitude of my thoughts which I had within me, thy comforts delighted my soul."—Flavel.

THE CALCUTTA MISSIONARY HERALD.

BARISAL.

Intelligence has been received from this station, that persecution has broken out. The landholders, enraged at the progress of Christianity, have seized, stripped, and confined a number of native

Christians, in one case dragging away a mother from an infant three months old. The Magistrate has taken measures to inquire into the whole matter.

JESSORE.

FROM THE REV. J. PARRY.

During our late excursion which we undertook for the purpose of visiting the churches, and at the same time preaching to the heathens, eleven converts were added to some of the churches by baptism. In one of our villages the native Christians have built themselves a neat thatched place of worship, thus relieving our funds of some expense. I have inserted this pleasing fact in my Annual Report.

Our female school has greatly increased. We brought with us six girls belonging to some of our native Christians. There are at present thirteen girls in Mrs. Parry's school. The progress of one of them within eight months is very pleasing. When she entered the school, she did not know the Bengali alphabet, but now she can read the Bible, besides she has learnt to sew neatly.

SURI, BIRBHUM.

FROM THE REV. J. WILLIAMSON.

[The following communication was intended for the Annual Report, but reached us too late. We therefore insert it here.]

To the information I communicated at the Association I have now to add, that we have since lost another member, a female, by death. She accompanied her husband some time ago to Berhampore, where he was obliged to go in search of employment. While residing at that place, she was attacked with spleen and dysentery, and was ultimately compelled to return to this place in the hope of obtaining restoration to health. When her formidable complaints, instead of diminishing, continued to increase, leaving but a faint hope of surviving,

she experienced much distressing alarm respecting the salvation of her soul, which roused her to earnest prayer for the mercy of God in Christ Jesus, to pardon her sins, and to fit her for entering into the immediate presence of God. Her prayers, and those of her friends in her behalf, seem to have been graciously answered, as her fears were soon entirely removed, and she seemed to enjoy much peace in casting her perishing soul on the Lord Jesus Christ, and even to rejoice in the hope of soon entering into eternal bliss.

Schools.

Both our English and Bengálí Schools continue in an efficient state, particularly the former, which is at present on the increase. The schools are regularly examined by me every month, and by the residents of the station once a year. They are wholly supported by local contributions, and by their means a very considerable amount of sacred as well as secular knowledge is imparted to the children and youth who attend them, among whom I have, during the past year, distributed a considerable number of Bengálí Scriptures, at their particular request.

Itineracies.

I have already, if I mistake not, given you some account of our more distant excursions last cold season, and will

probably by and by communicate a few particulars respecting those of this year. As usual, while at home, we have visited nearly all the villages and háts around us within reach, many of them several times. But our labours during the hot season and rains have been, as hitherto, chiefly confined to the bazar of this place, where numbers of strangers from all parts of the mufássl are found, having come to the Sudder chiefly in connexion with law suits. These persons in general quietly and attentively hear us repeatedly, and take with them, on their return home, such books and tracts as they require, by which means the Gospel is circulated far and wide among the people of this extensive district. May it be made to them the power of God to salvation.

DINAJPORE.

FROM THE REV. H. SMYLIE.

Mr. Nichol, one of Mr. Start's friends, arrived here in the early part of January. After his arrival we went out towards Sábibganj, a large hát to the east of this station. Here we went through many villages to the north-east and south of this place; in all we received much attention, and in some instances it was marked with great seriousness. Here and there a Musalmán would try to show that we were wrong and that the Qurán is the only guide to happiness and heaven; in the light of the gospel such men stood but a very short time.

Discussions with Muhammadans.

When in the station, we attend the bazar daily; during the past month the new Moslems have fought many a long and hard battle, but in no one instance have they retired with triumph; on the contrary, numbers have departed with evident features of sorrow. Still the war of words and arguments goes on, but in a far better spirit than I ever saw it conducted. The falsehoods brought forward to prove Muhammad God's greatest prophet and friend, are too gross to pass for truth with any but themselves; and I am inclined to think they would not be interesting to many: I therefore mention one or two only. They declare

Muhammad is the light of the world, and that he has called himself such in the Qurán; that God said to him, O Muhammad, but for thee I would not have made this world; and that Muhammad was before the world was. They have been challenged to show where and by whom such language is used. For the last week or two, they have been engaged in searching the Qurán for these passages, but hitherto failed to find them. We ourselves have tried to find them there, but cannot. They have brought forward one or two small pamphlets with language something like the above, and they say such passages are to be found in the Hádís, but as they themselves always say God has only given four books, the Hádís are by us altogether rejected, and as God did not give them, they are man's invention, and full of contradictions and untruthful. They say, Your scriptures have been rescinded, then why so anxious to believe and assert that the name of Muhammad is there? if all are rescinded, so is Muhammad—but by saying the Scriptures are rescinded, you in effect say that God has rescinded his own moral character contained in the ten commandments. They cannot be rescinded, for God cannot deny himself; at all events Muhammad is dead, and can do nothing in the way of renewing our

natures and saving us from sin, Satan and the world ; he made no atonement, and can make none, and by the Qurán itself, he is a sinner. Again it has been asserted, that Jesus Christ will be ashamed of his followers in the day of judgment, because they call him God, and the Son of God. They have been sent to their maulavis repeatedly, to inquire where in the Qurán it is stated that Muhammad was before the world was, and where it is stated that God made the world for him. The maulavi will not answer, but sends word to say he will meet us in any of the houses of his friends.

Hopes.

We have met with more than one who from their conversation appeared to be looking Zionward. The only one who has had fortitude to enter, is the youth who joined us last month. I had intended to say something more of him but cannot this month : however I can say thus far he does well, and is not ashamed of the Lord Jesus ; if any thing, he is

rather too warm. God grant he may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.*

Death of a Native Christian.

Alas what is man ! Andrew, the healthful youth who was among you the other day, died yesterday. There was withal something peaceful about his death. Generally his mind was calm ; after prayer, I asked him as to his hope. He said, "he knew Christ who had been crucified," and he would have continued, but was too weak. When I called yesterday to pray with him, the sharpened nose and hollow eyes but too plainly told that death was there ; he heard I had come, raised his eyes, and said in a deathlike tone, "I cannot attend worship to-day." Ere the day closed he was at rest, and I trust worshipping with those above, with those who have washed their robes in the blood of the Lamb.

* The history of this youth is very interesting, but his circumstances are such that to publish it would be highly imprudent. — Ed.

AGRA.

FROM THE REV. R. WILLIAMS.

Jan. 7th.—On the 1st instant we had a very interesting meeting at Chitaura ; nearly all the Native Christians from the several villages were present, and several of our Agra friends ; the sermon was preached by brother Greenway, after which a collection was made ; 48 Rs. were the proceeds, 13 Rs. 2 As. of that sum from the Native Christians, which was very considerable for them, being all very poor people. We were all glad to find them so willing to contribute according to their ability. Brother Smith and family have

removed to Chitaura ; a dwelling house for him is to be built forthwith. I trust his being stationed there will, through the Divine blessing, be very advantageous to the cause, and that we shall see still more increasing and permanent success in that locality. We have sent our appeal to the Christian public for funds to enable us to build the house for Mr. Smith, to the "*Friend of India*." Please give it a place in the "*Oriental Baptist*." I hope we shall realize the sum required.

DELHI.

FROM THE REV. J. T. THOMPSON.

Labours at Delhi.

I feel thankful in still being permitted to go out daily, once or twice, among the population, whom I address on the things of their salvation, and to whom I read from the word of God and tracts. Upwards of 400 persons have been thus addressed in the streets, and 350 persons,

consisting of Christians, Hindus and Muhammadans, have attended the seasons of worship three times on Lord's-days and once on Wednesdays, since I last wrote. Among the first there have been Punjabees in the suits of sirdars passing through Delhi, who have very gladly listened to and accepted of the word ; and among

the latter, there have been upwards of 200 of the followers of Dádu, who, having come to Delhi on the occasion of a fair, attended of their own accord both on days of worship and other days, in numbers of from 30 to 100 at a time. Their attention was deep and solemn, as if they indeed heard for eternity; and some of their questions evinced the deep interest with which they listened to the truths of revelation. A great many took books for leisurely examination of their contents, and one man has remained with me to attend on christian worship and further instruction, for the space of one month.

Two inquirers, one a bráhmaṇ and the other a follower of Kabír, I have been compelled to send away, as not likely to be benefited by any course of instruction. They never gave me great hopes, and I have not been greatly disappointed in them. The first seemed actuated by covetousness in his wish to profess christianity, and I found from the first that he had been at some missionary station; the next could not be prevailed on to give up reading the Gita. The last poor man is still an occasional attendant on christian worship.

Shyáma, the son of our member Manirám, is still an attendant on the means of instruction, and a correct reader of the Scriptures. He is a lad of some promise.

School among the Aborigines.

The native school of Kolis, Jatiyá, and Chamárs, at Rewaree, is progressing: there are now 27 adults and boys in the list, and all are assiduously attended to by Harchand, the Jatiyá teacher. A hairági, who is guru or religious teacher to the above tribes, has attempted to prevent their being instructed, by making false insinuations. He succeeded in part, but the pupils came back of their own accord in a week; and the attendance has increased from 21 to 27. In the last letter of the Ráo he requested I would furnish him with the six broad sheets containing elementary instruction in Hindi, such as I had given Harchand, for the Rewaree school, in order that he, the Ráo, might teach his servants. Harchand also mentions, that the Chamár tribes of three other villages wish for the same sort of elementary instruction in Hindi, in order to enable them to read the word of God for themselves.

I send extracts from two letters received from H. M. 61st at Umballa: perhaps they may be suitable for the pages of our periodical.

*Extract of a letter from Serjeant J. * **

* * H. M.'s 16st Foot, dated Umballa, 8th Jan. 1847.

"Sir,—In compliance with your request on leaving Delhi, I now send you these few lines to let you know how we have been getting on in our Christian progress. After our arrival in Umballa we were laying in tents for 10 days, which was rather unpleasant, for we had no place of retirement except in the lines, and after marching into barracks, it was a few days before we were settled, and since we have been here, we have not met with any member of a Baptist Church, neither any place to meet in here.

"18th January.—Rev. Sir, I received the melancholy tidings yesterday from our detachment of sick that one of our dear brothers has been called to exchange worlds, for the better I hope; they were then laying at Meerut,—but you know the Lord's will must be done and He doeth what seemeth Him good—he was a fair and flourishing professor, but I hope that I now might write, "Blessed are the dead which die in the Lord," for the Lord has promised to be with all those that call upon him in sincerity and in truth, for he has promised to be with his people until the end of time, for without him we can do nothing. Sir, I was much rejoiced to hear of those that had turned in with the offers of his mercy and made a profession of faith towards the Lord Jesus Christ. Sir, be fervent in prayer with God for the conviction of sinners; his power is great, and who can withstand it? he has promised to answer the prayer of faith that is put up in the name of his Son. "Ask what you will, and it shall be granted you." I often think how this should strengthen our faith when we are taught by his Word and Spirit how to pray. O that sweet inspiring hope, how it lifts up the fainting spirit—when we look over the precious promises of God. What a mercy it is, if we know Christ and the power of his resurrection in our own hearts through faith in Christ; we rejoice in hope and look up in expectation of that time drawing near, when all shall know and fear the Lord, and when a nation shall be born in a day."

WESTERN AFRICA, CAMEROONS.

A letter from Mr. Saker to his sister in England gives so clear and comprehensive a view of this station, and the circumstances of those who are seeking its welfare, that we believe it will be acceptable to our readers in general.

Having completed twelve months at this place, I am grateful to our heavenly Father for sparing me so long in this valley of the shadow of death, and permitting me to sit down in health, in peace, and cheerful prospects, to commune with you by letter; and take a retrospective view of the past year—a year of many trials, many sorrows, many deficiencies, many sins, and innumerable mercies. Surely the protection, the assistance we have received from on high, ought to excite us to praise, if other mercies had not accompanied them. But when we reflect that the mercies referred to in the twenty-third psalm have all been ours; when we remember that we have been delivered “from deaths oft, from perils of robbers, from perils among the heathen, and from perils on the sea;” that in the midst of heathen darkness, cruelty, and blood we have been enabled to hold on our way, and continually made to feel our only dependence is in God, that he saves from the dominion of sin, and strengthens the soul to overcome all its difficulties, temptations, and snares, of his own abounding grace, and leads the soul, day by day, to feel the emptiness and vanity of the world; excites the thirsting after himself, conducts to the flowing fulness in Jesus Christ, and then of his love satisfies every desire which he himself has created—this, this is mercy! mercy that excites the spirit to praise and fresh devotion to his service—mercy that invigorates faith and enables us to say with confidence and joy, “Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff, they comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.”

SETTLEMENT AT CAMEROONS.

It was twelve months yesterday morning from the time I embarked at Clarence, with the intention of attempting something at Cameroons. In a few days I was settled at the cottage I at present

occupy, and commenced my labour of going in and out among the natives at the many towns around us. Being assisted by Mr. Johnson, a member of the church at Clarence, we commenced a school with a few boys. This cottage, then belonging to King Aqua, being small, and having but one room, we were obliged to make arrangements for building additional rooms. This, with frequent visits and meetings with the natives, took the greater part of my time. In seventeen days I was deprived of my assistant and companion, Mr. Johnson, he being recalled to the “Dove” as pilot. The effort to do without him in the “Dove,” and leave him with me, had failed; so that I was soon left to attend to every thing myself—the school, the building, the meetings, the visits, and all the countless little duties connected with the establishment of a station in a heathen country. But the “Dove” which called away a Johnson, brought my wife and child, so that I was at once relieved from the offices of cook and housemaid.

DEATH OF KING AQUA.

In July King Aqua died. At that time my house was not more than covered in, and the rainy season had fully set in, and being almost confined to the house, I employed myself in the making of doors and shutters for my new apartments; for at Cameroons I have been compelled to be every thing that is necessary—bricklayer, carpenter, and smith. I soon obtained a few boards, and with a little contrivance some joists, so that in a short time I had a respectable looking floor to one room, and before the end of August all the walls were done and two rooms floored. With the death of King Aqua commenced, some indescribable scenes of disorder, confusion, and wrong. Law and order (though previously such only as befits heathen darkness) were now driven from the community. The two elder brothers quarrelled and intrigued for the succession. Each grasped at every thing within his reach, and very soon the houses of the late king were ransacked of all their contents. Even the box (substitute for coffin) containing his remains was re-opened, and the articles of value which had been superstitiously put in for his use in another world,

were taken out by one of the sons, and appropriated to his own use. The surviving wives and slaves completed the destruction and distribution of his property, not excepting the houses in which he lived. The disorder thus introduced did not stop when all the property of the king was gone. Property of every description was unsafe, and we soon felt the effects of such a state of society. Our losses, notwithstanding our utmost care, at one time assumed a very serious character. One morning, early in October, we discovered that our knives, forks, and spoons had been stolen in the night, with two good table-cloths, and about four gallons of flour, with various other articles, very valuable to us from the fact that they cannot be replaced in Africa. Previous to this, about the middle of August, one of Aqua's houses, which had been lent me as a store till my house was done, was one night opened, and a few articles stolen, (to the amount of about 40s.) Providentially the thieves were disturbed, or my loss would have been very great. That night I could not sleep. A real or imaginary noise kept me wakeful, and three times did I dress myself and walk about the buildings to assure myself that all was right. I saw no one, neither could I then hear any one, but when on the opening day it was known to us that the store had been opened, we saw at once the mercy of my not being able to sleep the previous night.

From the date of the king's death up to December 31 (I may say November 31), we lost seven goats and about three dozen fowls. Our losses altogether, at the end of the year, exceeded £16. Such scenes I hope will not occur again.

In December the elder son of Aqua was declared king by her majesty's naval officers on the coast of Africa, and from that period to the present time, society has gradually assumed a better tone.

PERILS.

But losses, though trying and painful to us, have not been our dangers. During the first stages of these disorders we were assailed in many ways. We were expected to take part with each of the aspirants, and our refusal, though firm, only served to excite their animosity, as each believed that we supported the other. It was in the midst of these disputes that the sons and chiefs assembled at my

house to sell to me on behalf of the Society the little cottage of Aqua's, and the plot of ground where we now live. This step was taken by them to prevent the slaves from destroying it, even though we lived in it. This was soon arranged, and in October we had the pleasure of sitting down on the Society's land and in the Society's building—a great pleasure if compared to the anxiety and peril of living in the house of a heathen chief, for which fifty sons, backed by 200 slaves, were daily contending. But the danger in this particular was not quite over. The complaint was soon raised, that all the sons had not had a proper share in the goods I had paid for the cottage, and as there was no hope of obtaining anything more from the three chiefs who had divided the goods, they attempted to get more from me. About three days after having paid for the house, we were surprised by the assembling of a large number of Aqua's sons and slaves, some with firebrands, others with guns, swords, or sticks, and, with all the wild noise of a heathen rabble, they demanded of us the house. We might take out our goods, but we must do it quickly, as they intended to burn it unless I paid them (about one-third the value) so much more money. I very quietly reasoned with them, and advised that they first send to call the chiefs (I had already done it), who would be best able to settle the dispute. It had a little effect upon all except on the son most enraged, who flew to the front door, and with his heavy axe split it into three pieces. Other men, more mild, forcibly restrained them from doing more violence. The chiefs arrived; when I told them what had been done and threatened. I warned them of the consequence of allowing such outrages on property they had just sold, and firmly refused to pay another piece of cloth, as they had already received the full value. An hour's angry dispute with chiefs and sons followed, but the former were compelled to divide more of the goods they had received, and we were again left in quiet possession. Eight days elapsed, and while sitting at tea in the evening our door was suddenly split to pieces with some heavy weapon. The child screamed, my dear Helen nearly fainted, while I instantly ran out to see what was doing, for in the moment, so sudden, I scarcely knew what was doing

or where. I saw enough. Another son was just escaping from the doorway, but the mischief was done, and I returned to see those within. It is enough to say, Helen had fever three days, and the child twenty days, in consequence. The news was soon conveyed to the chiefs, and the next morning they all came to beg me not to take any notice of it. They would well punish the man who had done it, would have my door made good, and give me a goat. As they were in earnest (quite uncommon) in wishing me to pass over this, and not report it anywhere, and sensible of the wrong, I accepted their goat, the more willingly that I might show them that I had no feeling towards them but for their good. They also brought me a goat which had been stolen from me about fourteen days previous. While the three principal men were with me to arrange for the house and land, I took occasion of explaining to each, before the others, the nature of a missionary's connexion with the chiefs and people of those towns where they live, and hence the utter impossibility of my having any thing to do with their present dispute. If in any thing they sought my advice for the public good, I would willingly give it, and I then strongly urged upon them the importance of dropping their private disputes, and uniting to make such arrangements as the state of society demanded. I appealed to each whether I had not altogether declined having any thing to do with their part or party, and I think I succeeded in convincing each, that if neither had a friend in me, so neither had an enemy; but my further advice had little weight. Each was bent on his own course, but each had appealed to the British officers, and it would be for them to decide which should be king.

After this meeting they were less troublesome in their attempts to attach me to their particular interest, but we were often made to feel our insecurity, and that our only refuge and safety was in the Lord our God. To him we looked, and we have not been left a prey to the enemy.

I may return again to the subject of building. After my return from Clarence in September, I applied myself to the finishing of the house, and by the end of November it was completed as now standing, and containing, besides the

room purchased of Aqua's sons, two bed-rooms fifteen feet square, and one room, not floored, fifteen feet by six, for store and pantry. The kitchen, &c., are separate buildings in the yard.

STUDY OF THE LANGUAGE.

As soon as the building and labour attending it was done, I turned my attention specially to the language. Although I had collected a tolerably good vocabulary, and occupied many spare half-hours in attempting to know a little about the construction of the language, I feel now that I ought to regard the beginning of December as the period of learning to read, write, and converse in the Dewalla tongue. About January 3, 1846, I completed a draft of my first class-book, and if I had had much confidence in it should have sent it home at that time to be printed for the use of our Dewalla schools.

From my return from Clarence in February till now (excepting one month), I have made the study of the language my special work, and although I cannot say much as to the advance which I have made, yet I hope it is something, and I hope more, that I shall live to translate the whole bible into the Dewalla tongue. With divine assistance, I have a settled purpose so to do, and I hope not to relinquish my work till it is done. Yesterday I was sickly, the day before translating, to-day, from five, A. M., till seven, P. M., transcribing my lessons and arranging grammar, and from seven till twelve writing letters. (Seven to twelve is extra, as my bed-time is nine.) I have corrected my first class-book, nearly completed the second, and shall, if spared, soon begin my oral instructions in the Dewalla.

When I remember that twelve months since I did not understand anything about the language, that we had no house at Cameroons to contain us beyond the single room, that during the time we have been absent on account of health (not less than two months), that while at labour often afflicted and hindered in a variety of ways, but that now we can look upon things as before stated, and know that we have a substantial store-house for boxes, barrels, and provisions, which has occupied me one month this year, and that now we are in health, better health than when we commenced the year, surely I ought to be grateful!

If we cease to speak of his mercy, the stones and trees around would reprove us. May our hearts be ever alive to his mercy, and that mercy assist us to go on with our work, till we shall rejoice over sinners converted to God. This is the result for which we hope and pray, and it will be with unspeakable pleasure that we inform you of such success; but we need your prayers, and the prayers of all our friends.

When our friends look and hope for

such information as shall assure them of the salvation of souls, you know they must not forget that nothing short of divine power is sufficient to effect so great a change. If this be necessary in England, how much more so with heathen tribes, whose character is accurately drawn in the first chapter of Romans! Forget not that it is among such we live and labour, and cease not to pray for us and the success of the word among us. —*London Missionary Herald.*

TRINIDAD.

Many refugees from Madeira have recently arrived in this island. Mr. Cowen says, writing from Port of Spain, September 19th.

Although it is not long since we received a case of bibles, yet you will be glad to hear that we have already disposed of a great portion of them by means of colporteurs who travel through our streets and from house to house, with this precious seed of the tree of life. The priests have already taken the alarm, as these men have learned, and are doing what they can to prevent the Catholic people from purchasing or receiving the bible, consequently our French copies have not sold so well as the English. But the primary object we have in view now in seeking a fresh supply, is to secure some scriptures in Portuguese, to be distributed among the immigrants from Madeira, who are now becoming rather numerous, and must not be neglected. A few days since the ship William came to anchor in this port, having on board about 190 of these people. We soon learned something of their history, and it turned out they had all fled from the fierce persecution raised against Dr. Kalley and his followers.

This intelligence respecting them produced in our breasts a deep interest in their favour, and we soon after had a group of them, about thirty, at the mission house, where it rejoiced our hearts to show them all the Christian kindness in our power. Four of them remain permanently with us. A second cargo is daily expected. The change produced on the minds of these people through the reading of the scriptures is truly astonishing, and calls for great thankfulness from those who desire to see God's word exalted above human dreams and devices. Oh, how they seem to love their Testaments, for I have seen no bibles with them. They gather in a group of their own accord, and with the greatest solemnity, each in his turn reads a portion, as if they hungered after the bread of life. Truly God has wrought a great work among them. They inquire strictly before engaging themselves if the person be Protestant or Catholic, as they will have nothing to do with the latter class. But I must close. Fever still clings to me, and since I last wrote I have been of little use. Mr. and Mrs. Law are well.—*Ibid.*

HAITI.

Mr. Abbott, of Falmouth, was, at the time of our last advices from Jamaica, on his way to Haiti, having kindly left his home in order to visit our bereaved female friends, and attend for a short time to the congregation there, hoping that permanent help will soon be sent from this country. By letters from Miss Harris we learn that Mrs. Francis has been very seriously ill, but is nearly restored to health. The meetings for

worship are regularly held, and continue to be well attended. As far as we can judge, our friends are acting with great prudence, combined with an earnest desire to devote their lives to the spiritual interests of the benighted population around them. The expense of living on the island is, however, found to be greater than had been anticipated: some kinds of provision have become scarce, and prices are rising.—*Ibid.*

THE ORIENTAL BAPTIST.

APRIL, 1847.

Theology and Biblical Illustration.

THE CHARACTERS AND PRINCIPLES OF THE FIRST SERAMPORE MISSIONARIES :

A SERMON PREACHED IN THE UNION CHAPEL, CALCUTTA, MARCH
14TH, 1847, ON OCCASION OF THE DEATH OF THE LATE MRS. DR.
MARSHMAN : BY A. LESLIE.

Heb. xi. 13. "These all died in faith, not having received the promises, but having
seen them afar off, and were persuaded of them, and embraced them, and confessed
that they were strangers and pilgrims on the earth."

We have met this evening for the purpose of endeavouring to improve the death of the late Mrs. Marshman of Serampore, who died on the 5th of this month, (March, 1847,) having nearly completed the 80th year of her age, and the 18th of her residence in India. She, as you are all aware, was one of the members of that little band which bore the names of Carey, Marshman and Ward, and which originally constituted the Baptist church, founded in the place of their adoption, in the month of April, in the year of our Lord 1800. In her the last link of the chain which connected the first missionaries with those who entered the field at a later period has been broken,—a circumstance sufficient of itself to invite us to thought. The event seems particularly to call for a review, or rather a recollection, of both the characters and the principles of action of per-

sons so eminent in their day and generation and in the church of God. The passage which we have selected as our text will, we think, prove a sufficient guide to us in the prosecution of such a subject. And,

1st. We observe, that the coming of these first missionaries into the land seems to have had the same origin with the coming of Abraham and his associates into the land of Canaan. We do not mean to say that the call of Dr. Carey was similar to the call of Abraham. The latter had, in some way or another, a verbal communication made to him; the former had merely strong mental impressions and providential occurrences for his guides; but these were of an uncommon kind, and such as could hardly be mistaken as to the source from which they proceeded. The good man's mind seems to have been strongly wrought on for years before the Society was

formed with which he was connected. The testimony of his sister-in-law on this point, as given by Dr. Cox, is to the effect,—“that long before any measures were adopted for the establishment of a foreign mission, she was witness to the extreme anxiety of Mr. Carey on the subject. Again and again, had she observed him in the attitude of intense thought, the subject of which, as it afterwards appeared, was the state of the heathen world. She had often seen him standing motionless for an hour or more, in the middle of a path in his garden, abstracted from outward objects by the workings of a mind that had begun to devote itself to a vast and newly contemplated project.” He first thought of going to the South Sea Islands; but God, by giving to him a strong desire for the acquisition of languages, had evidently been fitting him for another sphere in which this talent would be called more into exercise. Event after event followed, many of them of the most strikingly providential kind, until the devoted man found himself on the plains of Bengal, from which, a few days after his arrival, he thus writes: “I never found more satisfaction in any undertaking than in this in which I am now engaged; and though I have lost much in point of social intercourse, yet I find such sweetness in reflecting on the cause in which I am embarked, as more than compensates for any loss I can sustain.”

In much the same way, and in much the same spirit, did the other missionaries enter the land. Of Dr. and Mrs. Marshman the following record was made by the Secretary, just after they had sailed for India: “Mr. Marshman does not appear to have had any predilection for being employed among the heathen till his friend Grant told him of his resolution to speak to his pastor on that subject, and to offer himself to the Society, if it should meet his approbation: but when he (that is, Mr.

Marshman,) thought seriously on it, he entered into it with all his heart, and gave proof of his disinterestedness by the cheerfulness with which he relinquished all his temporal prospects. He had a wife and two children, and Mrs. Marshman, though at first reluctant, yet after prayer and serious consideration, cordially acquiesced.” The Mr. Grant here alluded to was an excellent man who died almost immediately on his arrival in the country. He had for some time been an atheist in principle, but having, mainly through the instrumentality of Dr. Marshman, been brought to the knowledge of the truth, the two, father and son in grace, accompanied by Ward and Brunsdon, came forth to preach the glorious gospel of the blessed God to the Hindus. Of Mr. Ward the following account has been preserved: “Mr. Carey before his departure had some small acquaintance with him, and the latter being at that time a printer, the former addressed him to this effect: ‘If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures: I hope you will come after us.’ This hint seems to have remained on Mr. Ward’s mind. He had invitations to settle in England; but his mind appears to have leaned towards India. After being engaged as a Missionary, he addressed a letter to the Secretary, in which he says: ‘My mind is calm. My sweetest hours are those of retired prayer. The life of Brainerd has done me good. I would wish to make no reserve in favor of ease, or of the flesh, in dedicating my whole self to God. The Lord keep me humble, gazing on his own lovely image; and make it my meat and drink to do his will.’” Such were some of the circumstances connected with the call of some of the first missionaries to this country. Surely the hand of God was nearly as obvious here as it was in the call of Abraham to enter the land of Canaan. But we go on to observe in the

2d place, That the faith of the early missionaries appears to have been of the same kind with that of Abraham and his associates, of whom it is said in the text, that not having received the promises, that is, the fulfilment of the promises, but having seen them afar off, they were persuaded of them, and embraced them. These promises apparently referred to two things,—the appearance of the Messiah and the possession of the land of Canaan. In both, the patriarchs most firmly believed, and rejoiced in the anticipation of their fulfilment. And was it not thus that Carey and his associates felt in reference to the promises of God respecting the conversion of the world? Though, like Abraham in Canaan, he had, after he entered the country, some very severe trials to endure, yet his faith no less than the patriarch's, continued unshaken. Hunger and distress were the lot of Carey and his family within a very few months after their arrival in the land of the East. In this melancholy condition he applied for and procured a free grant of land in the Soondurbuns, which he must have anticipated clearing and cultivating, in great part, with his own hands. Removing from some miserable abode which he occupied in Maniktollah, he and his family, the whole being in a state of the utmost destitution, began to thread their way through the jungle rivers towards his uncultivated piece of ground. The description given of him on this occasion, by Dr. Cox, is painfully accurate and interesting. "Behold, then," says he, "this devoted servant of Christ launching forth in a little boat (from Baliaghat), scarcely knowing, like Abraham, whither he went, all but totally destitute of the means of subsistence, uncheered by the sweet associations of friendship, uncountenanced by the ruling authorities, carrying with him a reluctant family who thought it hard to be forced from Calcutta, guided only by a native

through the salt rivers and lakes of the Soondurbuns, the habitation of fierce animals, prowling for their prey;—behold him intent, not on the acquisition of wealth or fame, but solely in a voluntary expatriation to the distance of 15,000 miles from his native land, to rescue the wretched children of men from idolatry and vice; and more than willing to labour, to suffer, or to die, for their salvation! What is the glory of ambition to the sublimity of benevolence? As the family party proceeded along the Jaboona, they found themselves not only desolate, but in utter destitution. Their strength was exhausted, and their provisions failed. At this critical juncture, a gentleman was seen walking along the banks of the river, who, perceiving the boat, which he saw to be occupied by Europeans, approached, and invited the whole party to his mansion. He was frankly informed of their missionary object; but, though he had no sympathy with it, having no regard for religion, he hesitated not to offer them accommodation; and this he gratuitously continued, and on the most liberal scale, for some months, till they could make arrangements for themselves. All were deeply affected with this providential interposition; and the name of Charles Short, Esq. was ever afterwards, and justly, held in grateful remembrance." Dr. Carey's own reflections, written a few days before he entered these jungles, are beautifully simple, sweet, pious, and strong in expressions of faith. "I have," says he, "been lately full of perplexity about various temporal concerns, but the word of God is sure, which abundantly promises all I can want. I have met with heavy afflictions; but in the mount, the Lord is seen. God can supply all my wants, temporal and spiritual. Why then is my soul disquieted within me? Things may turn out beyond my expectations. Every thing is known to God, and God cares for the mission. O for contentment,

delight in God, and much of his fear before my eyes. Blessed be God, I feel peace within, and rejoice in having undertaken the work, and shall, I feel I shall do so, even if I should lose my life in the undertaking. I anxiously desire the time when I shall be so far acquainted with the language as to preach in it to these poor people." The following were some of his reflections while residing in the jungles: "My soul longeth and fainteth for God, for the living God, to see his glory and his beauty as I have seen them in the sanctuary. When I first left England, my hope of the conversion of the heathen was very strong; but among so many obstacles it would utterly die away, unless upheld by God, having nothing to cherish it, but many things to obstruct it for now a year and nineteen days, which is the space since I left my dear charge at Leicester. Since that time I have been hurrying up and down,—a five months' imprisonment with carnal men on board of ship,—five months more in learning the language,—my colleague separated from me,—long delays experienced respecting my expected settlement,—few opportunities for social worship,—no woods to retire to, like Brainerd, for fear of tigers,—no earthly thing to depend on. Well, I have God, and his word is sure: and though the superstitions of the heathens were a million more times deeply rooted, and the examples of Europeans a million times worse than they are,—if I were deserted by ~~all~~ and persecuted by ~~all~~, yet my hope, fixed on that sure word, will rise superior to all obstructions, and triumph over all trials. God's cause will triumph; and I shall come out of all trials as gold purified in the fire."

And this faith of Carey's was of the same kind which, in a greater or a less degree, animated those who subsequently joined him. In an account of Serampore church contained in the *Oriental Baptist* for February

last we have the following statement respecting Marshman, Ward, Brunsdon and Grant: "On the 13th of October, 1799, four Baptist Missionaries, who had arrived in the *Criterion*, an American vessel, and had neither friend nor acquaintance to receive them in Calcutta, proceeded to Serampore, by the advice of their kind commander, Capt. Wickes. Their intention was to join Dr. Carey in the district of Malda, and pursue their missionary labours in that neighbourhood—A record still remains among the memoranda of the late venerable Joshua Marshman: it is written in cipher and was evidently intended for no eye save his own. It would however deprive the reader of an exquisite pleasure were we to withhold all mention of the affecting incident to which it refers. The boat which carried him and his whole earthly treasure, his beloved family, drew near to Serampore at the dawn of day. Before him were difficulties and hard sacrifices, uncertain whether amid blighted hopes he would not be compelled to retrace his steps,—still his mind was calm and his faith in God unfaltering;—the memorandum simply states, that he left his family and passed over to the shore, and when alone and secluded from observation, he threw himself on his knees on the ground, and with deep emotion, blessed the Lord God of all his mercies, for his family, his companions and their preservation; and on that green sward supplicated God's further protection and his fullest blessing on India. What a scene for a painter's pencil or a gifted pen!"

Dr. Marshman, two months after his arrival, thus writes: "When I view the depth of ignorance and superstition in which the people are sunk; their almost inconceivable attachment to the customs of their forefathers, and their utter indifference to every thing except eating and drinking, &c., I am almost ready to despond. Yet what is this before

the Spirit of the Lord? If he have a chosen seed here, if the Redeemer have purchased them by his precious blood, (and why may we not justly hope he has, seeing he has sent his gospel here?) they shall hear his voice, they shall own his power, and thankfully acknowledge his grace."

Mr. Ward, one week after his arrival in India, thus writes: "We are all happy, and have no desire to return to England. God will provide for us: and sooner or later India shall learn the doctrine of the cross, and sing the song of Moses and of the Lamb. I have no doubt of it. Their superstitions are sinking into oblivion very fast, even without the torch of truth; but with a Bible and a Press, posterity will see that a missionary will not labour in vain, even in India. There is a time to break down and a time to build up; a time to sow, and a time to reap."

Such was the faith of these first pioneers in the field of missions,—a faith which never forsook them. Though they had much to discourage them from the Government, from great numbers of Europeans, and from the natives generally, they still held on their way. No occurrence illustrates, I think more strongly the indomitable spirit of confidence which animated them than their proceedings on the occasion of the burning of the Printing Office in 1812. Dr. Cox, the historian of the Baptist Mission, thus writes of the event and of the men: "Mark the character of the men!—the *second* day after the fire, they laid their plan for future operations, and with the materials that had been rescued and those which had escaped the flames, they began to recast the types. Dr. Carey writes on the 25th of the same month: 'In another fortnight, we hope to begin printing again in one language; another month will enable us to begin another; and I trust that in six months our loss in oriental types will be repaired.' On the same day

Dr. Marshman writes: 'To cause us to desist from our work, even in the least degree, was evidently *not* the design of this providence. The saving of the presses and the matrices, and the recovery of the punches and melted metal, with a building being ready for use, seem to bid us go forward; and this we are doing with all diligence. We have nearly finished casting the Tamul already; and shall be able to cast a fount, or nearly so, every fortnight. The printing of the Scriptures, therefore, will not suffer a month's interruption, the joy of which makes us almost overlook everything else.' 'In a few more weeks,' says Mr. Ward, 'I hope our presses will be going again night and day.' With great propriety, then, did the writer in a Calcutta newspaper thus express himself: 'Zeal and perseverance are qualities that happily distinguish the character of the missionaries; their ardor, instead of being repressed, derives a new impulse from difficulties and misfortunes; they practically embody the advice of the Mantuan bard, *Ne cede malis; sed contra audentior ito*; and we confidently trust that their printing establishment at Serampore, lately destroyed by fire, will, like the phoenix of antiquity, rise from its ashes winged with new strength, and destined, in a lofty and long enduring flight, widely to diffuse the benefits of knowledge throughout the east.' "

But let us now return to our text. And in the

3d place, we observe, That the ~~patri-~~archs to whom it refers confessed that they were strangers and pilgrims on the earth. Neither Abraham nor Sarah ever returned to the land of their nativity; and if some of the original band of missionaries at Serampore went back to their homes, it was only for a period of great brevity,—the whole of their bodies being now entombed in the place of their labours. As strangers and pilgrims they forsook their coun-

try and their friends forever; and as strangers and pilgrims they, for the most part, continued to conduct themselves to the termination of their journey. Though in the world, they were not of the world. The devotedness and the heavenly-mindedness of Mr. Ward who, the first of the three, was cut off by cholera, were particularly visible. The simplicity, the humility, and the piety of Dr. Carey, were almost unexampled. And it is Dr. Cox who says of Dr. Marshman, and I believe he speaks the truth: "But with every fault, he was a noble character,—a moral hero,—a devoted servant of Christ, and worthy of being regarded as one of the three whose names have been constantly united, as claiming at once the admiration and the love of mankind. It is the distinguishing honour of the Baptist Missionary Society, to have produced a double triumvirate of illustrious individuals,—Fuller, Sutcliffe and Ryland in England; Carey, Marshman and Ward, in India." But in the

4th, and last place, our text gives us one more particular of the patriarchs. "These," it says, "all died in faith." And was it not so with our friends at Serampore? The nature of Mr. Ward's disease did not admit of his saying much, if anything, during his dying moments; but the following sentences were written by him to two missionary brethren, after the hand of the fatal messenger was upon him: "How do you feel in your desires after the 'Holy Spirit? We can have no hope of success, but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them." Of Dr. Carey the next that followed, I do not know that any death-bed sayings have been preserved; but we know that what he was in life, he was in death. The following extract of a letter written by him a few years before his departure, lets us into his very heart, and shows us the man just

as he appeared in his last hours: "While I lay," says he, "under my last affliction, my mind was much occupied in reviewing my life, and in examining my evidences of an interest in Christ. But the furthest I could get was, 'hope in his mercy.' I see no one thing in all my past life upon which I can rest, and am persuaded of the daily and hourly necessity of trusting my perishing soul in the hands of my Redeemer. I have indeed long been deeply affected with the sentiments expressed in Psalm 51st, and have as it were habitually quoted them as my own. 'Have mercy upon me, O Lord, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Create in me a clean heart, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore to me the joys of thy salvation, and uphold me with thy free Spirit.' 'Hangs my helpless soul on thee.' 'Be thou my strength and righteousness,' &c. May I but be accepted at last, I am sure all the glory must be given to distinguishing grace from first to last. To me belongeth shame and confusion of face." And of Dr. Marshman's last days we have the following account: "At times his mind appeared to be over-shadowed with gloom, especially after a paroxysm of bodily suffering; but his confidence in the 'precious Saviour,' as he delighted, during the whole of his illness, to designate our blessed Redeemer, was never for a moment shaken. And we frequently witnessed, after a night of very broken rest, the triumph of joy beaming in his eye in the morning, as he assured us that he experienced delight in communion with God, which was inexpressibly sweet to him. A week before his death, the swelling in his hands, feet, and stomach, began rapidly to disappear, and this brought

on a lightness in the head, which became painfully visible in his conversation. Yet his thoughts still turned to the work which had for thirty-eight years engaged the undivided energies of his mind; and he repeatedly prayed in Bengali, and conversed, as in former times, in that language on spiritual subjects. But this feeling of lightness in the head was not of long continuance. He awoke from it with apparently increased strength both of mind and body, and was carried about at his own request, to visit the premises and the college. On the Thursday preceding his decease, he caused his bearers to bring him into the chapel, and joined, for the last time, at our weekly prayer-meeting. His spirits were then, and for two or three days after, lively and tranquil. Every feeling of gloom had left him, and he conversed with his usual cheerfulness and order on divine subjects, with all who visited him. On the Sabbath evening, he sat up and read, with his former avidity, the religious publications of August, remarking, with much satisfaction, on many passages which alluded to the progress of divine truth. On the Monday, he was evidently worse, and during the night, felt that his strength was rapidly failing him. He called for his family, and informed them that he was dying. At seven on Tuesday morning, he made a last effort, and prayed aloud in the most calm and composed tone, recommending himself, his family, and the cause, to the God of all mercy; and then turning round on his couch, apparently composed himself to sleep. From that position he never moved; and in about four hours after, without a sigh or groan, resigned his spirit to the God of his earthly pilgrimage."

Thus terminated the lives of the Serampore missionaries. "These all died in faith." The reflections which arise from the foregoing statements are numerous and important. Time will allow us to notice no more than three.

1st. Observe the power of faith. It was a firm belief in the promise of God to give them the land of Canaan for a possession, and to make to arise from them the Messiah, that kept the patriarchs from returning to the abodes of their fathers, and that led them to submit to all the inconveniences and dangers of being without a settled home, and of living among idolators. And it was just the same firm faith,—faith in the declaration of God that he would give the heathen to Christ for his inheritance and the uttermost parts of the earth for his possession,—that led Carey to abandon his pulpit at Leicester, and to come out to India to drudge at the clearing of jungles, and the superintending of indigo factories, with a determination of devoting the whole of his earnings, beyond what was required for the necessities of life, to propagate the gospel among the Hindus. Let a man believe any thing firmly, and according to the nature of the thing believed, so will he be affected in his heart and in his conduct. Have any of you now present a settled conviction that it is God's determination to convert the heathen around you? Then we are certain, that whatever may be the want of success, or whatever may be the amount of the discouragements, you will neither give up praying, nor labouring, nor giving to the utmost of your abilities,—these being the means which must sooner or later, work out the appointed and glorious end.

2dly. Observe also the success of faith. "When Dr. Carey first called the attention of his brethren to the subject of missions, "few, if any," says Dr. Cox, "sympathized with him in his views; some imputed to him an absolute infatuation, denouncing his project as wild and hopeless; and even the most excellent and eminent men hesitated amidst doubts and fears. Was the time come? Would the denomination concur? What could be done; or how was anything to be at-

tempted? Was not their own country to be first evangelized? Were the interests of home to be sacrificed (so they regarded it) to foreign and far distant lands? Such were the questions asked, which seemed more perplexing than the profoundest mathematical problems; and the negative reply almost as certain as its demonstrations. They saw not that this new Columbus beheld a yet undiscovered world of heathenism; and, inwardly prompted of heaven, felt a holy impatience to cross the ocean, and penetrate its recesses. A remarkable illustration of this want of sympathy in his object, occurred, on one occasion, at a meeting at Northampton. Mr. Ryland (father of the late Dr. Ryland) requested one of the younger ministers to propose a topic for discussion. After prolonged silence Mr. Carey suggested, "The duty of Christians to attempt the spread of the gospel among heathen nations." Mr. Ryland expressed great surprise, and, with his characteristic vehemence, called him an enthusiast for entertaining such a notion." But Carey was not a man to be thus put down. He went on agitating and agitating, until his brethren both formed the Baptist Missionary Society, and set him apart to the ministry of the gospel in this distant land. And what has been the result? Not only was he speedily followed by many brethren belonging to his own denomination, but by many also belonging to other denominations. After he went forth, and excited by his example, the London Mission, the Church Mission, the Wesleyan Mission, the several Presbyterian Missions, and other religious institutions came into being. And what still farther has been the result? Not to go out of the land in which we now dwell, the whole face of European society, not to say anything of what has been effected among the natives, has been changed. When he arrived, and for some time after he arrived, there was scarcely such a

person in the country as a married man; nay, there was scarcely a man that feared God or that believed in the truth of the Bible. But see the change! Marriage is now the order of the day. In all classes of the community, and at almost every station in the interior, there are to be found those who, truly serve God; and the number appears yearly to increase. And the whole began with that one poor man, even with that lonely and long-unnoticed man,—with that one man who went into the jungles hungry and destitute, even with that one poor man who, whilst anticipating nothing else than the hewing down of trees and the cultivating of rice for his subsistence, was yet bent at the same time, on employing his spare moments in acquiring the languages of the East, on translating into them the Sacred Scriptures, and on attempting the destruction of a system of idolatry that had existed for ages.

3dly. Observe the simplicity of the proceedings of the early missionaries at the commencement of their labours. They had, at first, but two objects in view,—the preaching of the gospel to the natives, and the providing of them with the word of God in their own tongue. I have not quoted anything illustrative of these two things, but much could be quoted. The whole of these excellent men, together with the most of those who subsequently joined them, were incessant in proclaiming the word of life on the high-ways, in the villages, and in the towns; and, considering all things, their success was great. In the first seven years after they settled at Serampore, they baptized upwards of 100 persons, the greater number of whom were natives. Let it be granted that all were not sincere, yet there were some of them the finest converts that have been seen in the country. This, I believe, was greater success than was enjoyed at any subsequent period. And whilst we

should be careful in indulging reflections against any such men as were the Serampore missionaries, yet one cannot help fearing, that there was, in some degree, a departure from their original, simple, and apostolic plan of proceeding. Preaching was less pursued, other things filled their hands, and considerable dependence was placed upon schools, colleges, and so forth, as instruments to accomplish the work of God. These are all undeniably good in their place; but these are not the appointed means of conversion and of the establishment of churches.* The

preaching of Christ and him crucified was the apostolic plan,—the divine plan; and the more this, in dependence on the Divine Spirit, and accompanied with constant and fervent prayer, is adhered to, the more we may expect the presence and blessing of Him who has said: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

* Some friends have expressed regret that our esteemed brother should have felt it necessary to introduce sentiments seemingly adverse to all secular educational efforts in connection with missions. We think this question one in which the inspired direction should have full exercise: "Let

** The interesting account of the deceased lady, read at the close of this discourse, with some additional particulars, will be given in our next.—ED.

every man be fully persuaded in his own mind." For the opinions expressed the writer alone is responsible.—ED.

DESULTORY THOUGHTS ON ITINERACY.

AND they went to another village. Luke ix. 56; and viii. 1.

WE are apt in a cursory reading of the New Testament to overlook many of its most important lessons because of the simplicity of diction in which those lessons are conveyed. There requires a distinct enumeration of particulars, and a thoughtful recognition of the facts stated, in order to derive from Scripture narratives the precious teachings therein embodied. Probably it would be difficult to find an apparently more simple and unimportant sentence than the one selected, and yet there are circumstances in Missionary life, and situations in which the missionary is constantly placed, where the words come home to his heart fraught with instruction, direction, and encouragement, which whole volumes of ordinary disquisitions on missionary labour fail to convey. They at once identify himself and his work with his Lord and Master. He feels as he revolves them

in his mind that he is treading in the steps of the Son of God, and pursuing a work of faith and labour of love in which the divine Saviour is his pattern and his employer. Oh wonderful mission of mercy! Oh unexampled grace and condescension! Where, thou heavenly love, shall I commence the admiration I feel? how express the wish that burns in my bosom to be somewhat like thee in this blessed walk of benevolence!

Let us pause and contemplate the company here presented to our notice.

The leader of the little band is the Lord from heaven., To him were familiar all the glories of the throne of God, and all the subordinate beauties of heaven and earth. He could at once survey the creation and final dissolution of all unintelligent things. He knew the origin and destiny of all immortal spirits. He understood with

infallible certainty the tendency of all human pursuits and of all intellectual and moral operations. He had access to all means and could invest them with whatever efficiency he chose. And yet behold him a plain simple man, with a few humble disciples traversing the length and breadth of the little kingdom of Judea as an itinerant missionary. He goes from village to village to teach the words of eternal life. On that spot of land, and in that humble guise, he intends to lay the foundation of universal spiritual dominion. There and thus he enunciates the lessons of heavenly wisdom which are to enlighten all the earth, which are to irradiate the minds of the learned and the rude of every land. His unostentatious teachings are to find access to the intellect, and the conscience, and the heart of the proudest sons of earth, overturning the chair of the philosopher, and wresting the sceptre from the rulers of the dominions of heathen wisdom and science. At his gentle voice the pilgrim is to pause in his pilgrimage, the devotee abandon his self-imposed penance, and the proud bráhman toss aside his paitá as very vanity. More mighty than the tornado or the earthquake, it is to shiver the lofty fauc, shatter the apparently impregnable temple, and crumble the solid pagoda to atoms. At his bidding the priest shall abandon his idols and his shás-ters, the still more inaccessible Guru, his claim to the worship of his blinded disciples, and the silent, soti-tish jogi shall tune his lips to praise. Yea more than this, unutterably more than this: his gracious words shall effect a revolution in myriads of Jewish and Gentile hearts, so that Satan and depravity shall give place to God and holiness. Every shade, and grade of moral evil shall own that powerful voice, and leave the heart, as the mists of morning roll up the mountain side before the rising sun. Peace and love, and purity and joy shall find a congenial home in unnumbered re-

generated souls; the earth shall smile a second paradise, and the race of Adam be born and live and die only to people the kingdom of Eternal Glory, the regions of immortality.

Hath not God made foolish the wisdom of this world? Is not his plan diametrically opposed to the suggestions of human sagacity? Would any of the wise men of the earth who had seen the Son of God in this itineracy, have imagined such to be the intention of infinite wisdom, or credited the declaration that so it was, had this declaration been made? Do the sages of modern times look with any such feelings or convictions at the object and tendency of missionary labours now? Nay, verily, then as now, and now as then, the work of Christ and the work of his servants are foolishness to them. They would choose the spacious theatre, the crowded hall, the pompous diction and the gifted tongue, the style of the learned and the robes of honour; they would at least insist on the show of superiority and the trappings of respectability so called: and as proofs of success, there must be the applause of the learned and the patronage of the great; there must be nothing like coming down and sitting in the dust, or any thing that would not comport with the silk and the satin, the pride and the grace of conventional society. Now there was the reverse of all this in the ministry of the Son of God. He has in this respect starved the pride of all human glorying. He selected neither the prestige of birth or property or human learning. He needed no adventitious recommendation for his message, and he preferred the absence of all that might mar the simplicity of his character, his appearance or ministrations. Excepting that he occasionally employed a boat, and for a special purpose rode on an ass's foal, he had not even an animal to ride, or a conveyance of any kind to aid him in his journeyings. He could sit on the side of a public

well to refresh his weary feet, (blessed Saviour,) or retire to the grove or the mountain for meditation and prayer. He was ready to welcome an invitation from Zaccheus the publican, or Simon the Pharisee, or be indebted to the grateful donations of his disciples, even to the Marys and Marthas, for his coat and his other personal requisitions. He could stand to, preach on the vessel's side, in the temple porch, or at the festal board. His words of grace and truth were listened to by crowds on the mountain side or on Jordan's banks. The text reminds us that he taught in the villages of Galilee and all along the road in his journey through Samaria and Judea. Ah yes! he who voluntarily laid aside his uncreated glory and took upon him the form of man, most nobly vindicated his claim of brotherhood. It was not unmeaningly he called himself the Son of man. Every step in his journey and every act of his life was a justification of the language of his apostle, "we have not a high priest who cannot be touched with a feeling of our infirmities." He knew what labour, and toil, and fatigue, and hunger, and thirst, and poverty, and watchings, and fastings, and temptations and persecutions in all forms and all degrees of intensity mean. Yea, far more than this, he knew what it was to be refused the common rites of humanity as our text implies; he knew what it was to be misunderstood, misrepresented, vilified, blasphemed, rejected, accused of confederation with Satan and being himself possessed by a devil. He came to his own and his own received him not. The friends of his youth and the recipients of his bounty, those who wondered at his gracious words and beheld his miracles were offended in him. They would cast him down from their native mountain headlong, and wreck their enmity to truth and goodness (personified in him) on his blessed head. What wonder then that we find these Samaritan villagers refusing to receive

him? The Jews had no dealings with them, nor when they saw he was travelling towards Jerusalem, were they willing to have any dealings with the Jews.

How aptly for our especial instruction are we reminded that the malignant influence of caste is not confined to India. So senseless and wicked is its constitution that it shut the door in the face of the Son of God, and deemed the Lord of heaven unworthy of entertainment by the creatures of his bounty, and the daily recipients of his blessings. Alas! in how many ways it is true that sin alienates man from God and man from man. It is of its very nature to create suspicion, alienation, enmity, fightings, and destruction. The poor Hindu is not alone in his selfishness and isolation of heart, he does but express his own peculiar modification of depravity and the pernicious teachings of the wisdom which is from beneath.

Let us, however, not overlook the circumstance thus particularly related, as though some strange thing happened to us. If the Hindu has no dealings with the christian, neither had the Jew with the Samaritan. We often experience the consequence of this spirit, and should be prepared to meet it better than did the immediate disciples of Christ. Who could have thought that the serious James and the affectionate John could have ever been so bitter and so rash! They would have called down fire from heaven to revenge this insult as they deemed it, and doubtless thought this was the way to do honour to their Lord. But they knew not what spirit they were of. To save and not destroy was the mission of Christ. To subdue by meekness, grace and love was his blessed work, and in this is the omnipotence of the Gospel. How many have mistaken it in every age, and have deemed the fiery zeal of these first christian persecutors the fittest example for their imitation. Be it ours to avoid their error and profit

by the rebuke here administered by our Master and theirs. Delightfully and wonderfully did his grace regenerate their hearts and change their bitter spirit. That grace may be ours, and we like them go forth to conquer by meekness, and win souls by the all-subduing spirit of love.

They went to another village, and these Samaritans were left to the sad consequence of their inhospitable conduct. How great was their loss, how fearful this negative punishment of their folly. They would not entertain Christ and his disciples; but they knew not what they did. Doubtless the compassionate Saviour grieved over their wilfulness, while he forgot the inconvenience himself and his disciples experienced; and should not a similar feeling of regret fill our hearts when we are treated as the off-scouring of all things, and our message rejected as well as our persons insulted. The bitter sarcasm, the biting jest, and the rude uproar we too often meet with, injure us but little, while the consequences are sad indeed to those who thus misbehave themselves. Oh we have need of self-recollection and self-control, and the silent lifting up of our hearts to him who giveth more grace, that we do not betray our cause by the ebullitions of our evil natures, and the gratification of a vindictive spirit. This never did good but often has done harm. It is the antipodes of that heaping coals of fire upon their heads which the Scripture recommends. If there be a people on the face of the earth who would deem such recrimination the manifestation of a "proper pride" or a "just spirit of independence," the Hindus are not that people. They doubtless err in their criterion of saintship, but they err on the better side, and at all events it is with such a people we have to do, and to win them by all proper means is our duty and our object.

It is more than enough when we are refused a hearing and we are

obliged to go to another village. It *then* only remains for us to retire in a way that may induce a reflection that they have persecuted the innocent, and peradventure dispose them to receive with a better spirit ourselves or our successors on a subsequent visit.

"And they went to another village." They had learned that although some reject them, others would receive them. Yea there were those even among the Samaritans who "besought him that he would tarry with them." We then must not give up all for labour in vain though oft defeated in our object. What though we should be repeatedly told the Hindus will never believe, we know that the bigoted and the prejudiced are not the truest prophets. The results of patient labour have abundantly proved the fallacy of such predictions, and show us that the Gospel is the power of God unto salvation to every one that believeth. It is only when we distrust it that it seems not mighty to save.

But I must close these desultory reflections, though were time and circumstances favourable we might yet dilate upon the silent but mighty operations of divine truth. We might contemplate the various members of this band of itinerants in their future course. What though but little is known of their individual labours, yet the aggregate result is their blessed memorial. We might dilate upon the lesson in true magnanimity here set before us; we might here learn how to appreciate the Gospel and the privilege of spreading it; we might illustrate the true dignity of missionary labour, and point out in what its crowning excellence consists; and finally we might administer a rebuke to many who ought to engage in missionary labour, but say, I pray thee have me excused. Such topics, however, I must leave for the reader to reflect upon. Happy shall I be if my hints lead any brother in the field to think more highly

of his work—to prosecute it more believingly and efficiently, or induce a train of thought that may in any measure serve the all-important cause of missionary itineracy.

My missionary tour is ended, and with its close is induced one parting reflection on the infinite disparity between all such illiteracies and those of the divine Redeemer. Wherever he went, he went about doing good. How delightfully do his works of mercy, and his lessons of love distinguish his track! Here a miracle, there a precious lesson, anon a devout season of prayer is recorded. The scenes

are all consecrated by some memorable act of grace. Galilee and Bethany—Olivet and Sychar—Nazareth and Emmaus seem all fragrant with his name. His teachings by night with Nicodemus, or by day with the thronging multitude, all savour of meekness, and wisdom, and love, and heaven.

"Dispensing good in every place,
The labours of thy life were love :
Jesus bestow thy heavenly grace
The sacred lesson to improve."

A. S. C.

Banki Chatskie, 14th Feb. 1847.

"IMMANUEL—GOD WITH US."

For as the reasonable soul and flesh is one man, so God and man is one Christ.—*Athanasian Creed.*

OUR Redeemer is "the Mighty God,"—"God over all,"—"the Most High,"—"Jehovah,"—"I AM,"—"The First."* All the peculiar attributes of God are ascribed to Him. He is *omnipresent*,—he fills all space with his presence. He is *omniscient*,—he knows all things. He is *omnipotent*, all power is his in heaven and in earth.† All the peculiar works of God are ascribed to Him likewise. Creation,—the preservation of all things,—the resurrection of the dead,—the judgment of the secrets of the heart.‡

Our Redeemer is Man ; He was "made of a woman," "made flesh ;" "He partook of flesh and blood ;" He was a babe, He grew in wisdom and in stature ;—He had all the faculties and feelings and

sinless appetites of a man ; He rejoiced, He wept, He conversed, He hungered, He thirsted, He was wearied by exertion, He slept, He suffered, He bled, He died, He was buried ;—After his resurrection He presented the same body to his disciples, with the mark of the spear and the print of the nails, saying, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have."

Our Redeemer is IMMANUEL. Wide and infinite as is the difference between the Creator and the creature,—distinct and opposite as are the Divine and human natures,—both are united in his ONE person. This is a "great mystery," revealed not to our understanding, but to our faith. Yet, although above our reason, it is not contrary to it ; and, as far as any suited illustration may assist either our understanding or our faith, an illustration is allowable. Such, in an especial degree, is that above quoted from the Athanasian Creed,—"*As the reasonable soul and flesh is one man, so God and man is one Christ.*"

Man is composed of soul and body. How opposite the qualities of each. The body—earthly, visible, material, subject to change, decay, and dissolution. The soul—spiritual, invisible, with an understanding, a conscience, and affections, destined to survive the earthly tabernacle it now inhabits. There is even no necessary connexion between them. The soul

* For the benefit of the young and less-informed of our readers, we subjoin the texts by which the above positions are intallibly proved :—

Isa. ix. 6. Rom. ix. 5. Psa. lxxxiii. 18, compared with Luke i. 76. Isa. xl. 10. The Hebrew word is JEHOVAH in this as well as in the following passages. Zech. xii. 10, compared with John xix. 37. Mal. iii. 1. Isa. xlv. 6, compared with Rev. i. 11, 17.

† Jer. xxiii. 24, compared with Matt. xviii. 20 and Eph. i. 23. 1 Kings viii. 39 and Jer. xvii. 10, compared with Rev. ii. 23. Phil. iii. 21. Rev. i. 8, compared with 11 and 17.

‡ Isa. xlv. 24, compared with John i. 3. Col. i. 16, 17. Psa. xxxvi. 7, compared with Col. i. 17, Heb. i. 3. John v. 25, xi. 25. Rom. xiv. 10—12. 2 Tim. iv. 1.

can and does exist separately from the body,—between death and the resurrection. "Lazarus died, and *he* (Lazarus) was carried by angels into Abraham's bosom." "I knew a *man* in Christ," says St. Paul, "whether in the body, or whether out of the body, I cannot tell." And again. "I (Paul) have a desire to depart, and to be with Christ." Yet so intimate is the union, that to our complex being, we never for a moment, think of applying any other than *one* personal pronoun. With reference, for instance, to actions in which body and mind are alike concerned, we say, "*he* wrote a book," or, "*he* gave advice," or, "*he* entered into conversation." And we express ourselves in the same manner when referring to any actions performed by the body alone, or the mind alone, or even when speaking of either in their separate state. Of the same individual we say at one time, "he has entered into rest," or "he has gone to heaven;" and at another, "he was buried," or, "he will rise again at the last day."

Just so; and it is a point of the utmost importance,—whether the God-head or the manhood of our Lord be referred to, or his complex being as God-man, no other than one personal pronoun is ever used. For instance, in his Divine nature *alone* can He be "Jehovah," "God over all," "the First," the "Creator of all things," he "who filleth all in all." In his human nature *alone* could he have been "of the seed of David after the flesh;" in that nature alone could he associate with his countrymen, suffer, be pierced, bleed, die, rise again, have a "work given him" for which he was to receive "a reward." Yet we read,—"*They shall look on ME (JEHOVAH) whom they have pierced.*"—"He was in the world, and the world was made by HIM, and the world knew HIM not."—"The Church of God which He hath purchased with HIS own blood."—"Behold, JEHOVAH shall come, and his arm shall rule for HIM; behold, HIS reward is with him, and HIS work before him; HE shall feed HIS flock like a shepherd."⁶—"By HIM were all things created, and HE is before all things, and by Him all things consist, and HE is . . . the first born *from the dead.*"—"I (Jesus) am THE FIRST and the LAST,—I am HE that liveth and was DEAD."—"Of whom, as concerning the flesh, CHRIST came, who is over all

God blessed for ever."—"I will raise unto David a righteous branch, &c., and this is the name whereby He shall be called, JEHOVAH."—"He raised HIM from the dead, and gave HIM to be head to the Church—which is his body, the fulness of HIM who filleth all in all."⁷

"IMMANUEL—GOD WITH US." This, in the strictest and in the most unlimited sense of the term, is the Catholic faith. "The whole family in heaven and earth,"⁸ unite in worshipping with Divine honour the Lamb that was slain. The very devils acknowledge Him to be the Son of the Most High God. No intelligent being in heaven or earth or under the earth, save guilty man,—the creature most intimately concerned, most deeply indebted,—refuses to bow the knee in adoration, and he for a short period only. "For we must all stand at the judgment-seat of CHRIST. For it is written, As I live, saith JEHOVAH,† every knee shall bow to me, and every tongue shall confess to God. So, then, every one of us shall give account of himself to God."

IMMANUEL—GOD WITH US. But there is an homage of the heart, as well as of the outward gesture. To assent to the truth of an orthodox creed, is well. To defend it with the choicest weapons that the harmony of Scripture can furnish, is well. To unite with the great congregation in the worship of the Redeemer, is well. Yet may all this be done without the least accurate conception of what is really comprehended in these three important words,—without any practical dependence upon the great truth they are intended to convey.

There is, however, a reception of that truth which is "life from the dead." With the *heart* man believeth unto righteousness: and then it becomes as a foundation sure and steadfast, upon which he that builds shall never be ashamed; or as the very keystone of the arch over which he may safely pass from time to eternity; or like the sun in the centre of his whole system of belief,—casting its brilliancy onwards upon that heavenly Jerusalem itself, which "the glory of God doth lighten, and the Lamb is the light thereof."—I have no righteous-

* See Zech. xii. 1—10. John i. 10. Acts xx. 28. Isaiah xl. 10, 11. Col. i. 17, 18. Rev. i. 17, 18. Rom. ix. 5. Jer. xxiii. 5, 6. Ephesians i. 20—23.

† See Isa. xlv. 21—25.

ness which can endure the scrutinizing eye of a holy God; but He who trod this earth as the Man of Nazareth, rendered an obedience infinitely honourable to the Divine law, and He is Jehovah my Righteousness. The evil of every sin is infinite, and mine have been aggravated and without number; but I turn my eye to the cross of Calvary, and from amidst weakness and agony and degradation, I hear in *human* accents of unutterable compassion, "Look unto me and be ye saved, for I am God, and there is none else." The arm on which

I lean, as of a brother and a friend, is that which upholds the universe. He who fills heaven with his glory, has condescended to link himself with my nature, that He might raise me to be with Him where He is. The compassionate High Priest who can sympathize with me under every suffering, has all power to deliver me out of it. I have no want, for Jehovah is my shepherd. I need fear no enemy, for the Captain of my salvation is the LORD of hosts—the King of glory.—*Churchman's Magazine.*

FAMILY BIBLE READING FOR APRIL.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Full moon.....	1st day..... 3h 20m After Midnight.		
		Last quarter,.....	8th day.... 9h 20m Night.		
		New moon.....	15th day.... 0h 15m Midnight.		
		First quarter....	22d day.... 2h 2m Afternoon.		
1	Th	Exodus xvii.....	Gal. ii. 11—21.	h m	h m
2	F	xviii.....	iii. 1—18.	5 54	6 15
3	S	xix.....	iii. 19—29, iv. 1—11.	" 53	" 15
				" 52	" 16
4	Ld	Psalms.		" 51	" 16
5	M	Exodus xx. 1—24.....	iv. 12—31.	" 50	" 16
6	Tu	xxiv.....	Gal. v.	" 50	" 16
7	W	xxxii. 1—29.....	vi.	" 49	" 17
8	Th	xxxii. 30—35, xxxiii.....	Acts xv. 1—31.	" 48	" 17
9	F	xxxiv.....	xv. 32—41, xvi. 1—7.	" 47	" 17
10	S	Lev. ix. x.....	xvi. 8—40.	" 46	" 17
11	Ld	Psalms.		" 45	" 18
12	M	Lev. xvi.....	Acts xvii. 1—15.	" 45	" 19
13	Tu	xxiv.....	xvii. 16—34.	" 44	" 20
14	W	xxv.....	xviii. 1—11.	" 43	" 20
15	Th	xxvi.....	1 Thess. i.	" 42	" 20
16	F	Numbers x.....	ii.	" 41	" 21
17	S	xi.....	iii.	" 41	" 21
18	Ld	Psalms.		" 41	" 22
19	M	Numbers xii., xiii. 1—25.	1 Thess. iv.	" 40	" 22
20	Tu	xiii. 25—33, xiv.....	v.	" 40	" 23
21	W	xvi.....	2 Thess. i.	" 39	" 23
22	Th	xvii., xviii. 1—7, 21—32.....	ii.	" 38	" 23
23	F	xx., xxi. 1—9.....	iii.	" 37	" 24
24	S	xxii.....	Acts xviii. 12—23.	" 36	" 24
25	Ld	Psalms.		" 34	" 24
26	M	Numbers xxiii.....	Acts xviii. 24—28, xix. 1—22.	" 33	" 24
27	Tu	xxiv.....	1 Cor. i. 1—25.	" 32	" 24
28	W	xxxii. 1—33.....	i. 25—31 & ii.	" 31	" 25
29	Th	xxxv.....	iii.	" 30	" 25
30	F	Deut. i.....	iv.	" 29	" 25

Brief Notices of the Baptist Churches in India.

LALL BAZAR, CALCUTTA.

IN accordance with our intention to lay before our readers a brief account of the Baptist Churches in India, we now give a succinct history of the Church meeting at the Lall Bazar Baptist Chapel.

This being the first dissenting Church formed in Calcutta, it may not be uninteresting to glance at the state of religion in that city, before the arrival of the Baptists in India, and thus notice the gradual increase of that spirit which has since led to the establishment of so many Churches there. Of real and vital religion before the beginning of the nineteenth century, Calcutta saw and knew but little; this assertion is corroborated by the well known fact that the Lord's-day was only distinguished from other days by the English flag hoisted in the Factory of Fort William. A Church had, it appears, been built there very early, though at what time we have not been able to ascertain; the first notice we have of it is in connection with a brief account of a violent shock of earthquake in 1737, which threw down its spire; this was never rebuilt, and the Church was completely demolished by Serajood-Dowlah's army on the 20th June, 1756. The first Church after that event, was erected by the Rev. Z. Kiernander in 1770; but it was built almost wholly at his own expense, the public having contributed no more than 1818 Rs. towards its erection. This Church is still known by the name of the *Old* or Mission Church.

In 1783, Mr. John Thomas, afterwards Dr. Carey's colleague, arrived in India, and returned to England in 1785; but he had seen enough of India, to make him feel for the miserable condition in which all, both European and native, were sunk. In

1786, he came out again, and having acquired some knowledge of the native language, he preached the gospel to the heathen in Calcutta, and otherwise endeavoured to do good. In '92 he went back to England, and in '93 returned to India with Mr. Carey. Of the circumstances which led him, and his colleagues who followed him, to settle in Serampore, some account has already appeared in a previous number of this Magazine. Being near Calcutta, and having frequent occasion to visit it, they soon began to make strenuous efforts for the conversion and enlightenment of its inhabitants. They commenced their labours in private houses which they sometimes had occasion to visit; and afterwards hired a house in the Lall Bazar in which one of them preached on the Lord's-day, their congregation consisting of three, four or six persons. Here, and in the house of a private gentleman in Cossitollah, now living, they continued to preach, notwithstanding all discouragements; and their congregations gradually increased to fifty or sixty. Being thus encouraged, and feeling that the Lord was with them, they resolved to erect a Chapel; and for this purpose chose that part of the city which was the most populous, and which was frequented by those who appeared to be the most neglected portion of the community.

On the 1st of January, 1809, the Lall Bazar Chapel was opened for Divine worship. In April, "the congregation on an average amounted to more than a hundred, who appeared in general exceedingly attentive. The voluntary contributions were nearly sufficient to defray the monthly expenses of the Chapel, as well as the interest of the debt on it, which

amounted to more than 150 Rupees monthly." We notice this that our readers may perceive how rapidly the principles of the gospel began to spread in this long-neglected city. In August, the congregations amounted to a hundred and fifty, and almost every month converts were baptized and added to the Church. On the 18th of October, Mr. O. Leonard, now a missionary at Dacca, and Mr. Adam Gordon were set apart to the office of Deacon by the laying on of hands; and on the same day, the first Missionaries sent out by a Church in India, Messrs. C. C. Arratoon, and John Peters, were designated to the work of the ministry.

The Church at this time seems to have been characterized by a spirit of prayer and active exertion in the service of the Lord. The meetings for prayer, and for Divine service generally were very frequent. "On the Lord's-day, there were six services in the Chapel and one at the jail; and every evening in the week there were one, two, or even three services. Besides these, there were seven established prayer-meetings held weekly in different parts of the city." Every member, whatever was his situation or his sphere in life, felt it as much his duty as that of a Missionary, to assist in making known the word of life, and to strengthen the hands of the pastors, by bringing friends and acquaintances under the sound of the gospel. The power of religion being thus deeply felt, and its spirit largely manifested, the Church enjoyed a rich blessing. Besides natives and others, several of his Majesty's soldiers in the Fort were awakened to a sense of their need of a Saviour; and though objections were sometimes raised to their attendance on services conducted by dissenters, yet the work of the Lord continued to advance amongst them, and by the middle of 1813, fifty-five of them had joined the Church. The congregations now averaged between two and three hundred,

which for an English congregation in Calcutta was large, and appeared particularly so to those devoted and indefatigable Missionaries, who in the beginning preached in that city for a year to no more than *ten*. The number of members then resident in Calcutta, amounted to 185.

On the 14th January, 1816, Messrs. Lawson and E. Carey, who had arrived in India a short time previously, were ordained co-pastors with Drs. Carey and Marshman and Mr. Ward. They resided in Calcutta, and were thus able to do much good both among its inhabitants and the members of the Church; among the junior portion of which they early formed a Society, denominated the Juvenile Charitable Society, the object of which appears to have been to call into exercise the talents of its members, besides in some measure offering relief to the sick and indigent, and directing them to the all-important concerns of their souls.

Circumstances, upon which it is unnecessary to dwell, led Messrs. Carey and Lawson to resign the pastoral charge of the Lall Bazar Church; they then became joint-pastors of the Church meeting at the Circular Road Chapel, which was opened on the 23d March, 1820. About this time, also, the Union Chapel at Dhurrumtollah was opened; other places of worship now began to multiply, and were attended by numbers who formerly worshipped with the congregations at the Lall Bazar.

On the 7th of March, 1823, the Church was deprived of one of its pastors, the Rev. Wm. Ward, by that dreadful scourge of India, the cholera. Of him the following honourable testimony is recorded, that "he was one of the most faithful, disinterested and arduous labourers in the vineyard of his glorious Redeemer, that India has ever seen."

The Church continued under the pastoral care of Drs. Carey and Marshman, till the 16th of June, 1825; when

the Rev. Wm. Robinson, who had lately come round to Bengal from Sumatra, was ordained sole pastor; its former pastors, the founders of the Church, at the same time publicly resigning their office. Under Mr. Robinson's ministry, matters began to wear an encouraging aspect; several that had grown cold and negligent became more regular in their attendance on the means of grace, and both the congregation and the Church experienced an increase. In 1820, a Society had been formed by the united Church at Serampore and Calcutta, denominated the Serampore and Calcutta Baptist Missionary Society, which had for its object the dissemination of the gospel in Calcutta and Serampore and the neighbouring villages, by Native agency. After Mr. Robinson's ordination to the pastoral office, the churches being distinct, they carried on their operations separately, and the Society connected with the Lall Bazar bore the title of the Lall Bazar Baptist Missionary Society. The preachers soon extended their labours to Coolie Bazar, Kidderpore, and the villages south of Calcutta, where many were converted and put on Christ by baptism. In 1830, the female members of the Church established a Society among themselves, denominated the Ladies' Society for village schools; by them schools were established under Christian superintendence in the villages of Jyadagote, Bullorampore, Debeepore, Nursikdarchok and Lukhyantipore.

At the close of 1837, the number of members in full communion was one hundred and seventy-four. About this time however some, who had gained admission into the Church, began to spread a spirit of disaffection which gave their pastor no little pain.

On the re-union of the Serampore Mission with the Baptist Missionary Society in 1838, Mr. Robinson removed to Dacca. In the year following, the Rev. Robt. Bayne, was invited to the Pastorate, which he

accepted temporarily, and was on the 29th June publicly recognised as the officiating pastor of the Church. Ill health in his family shortly compelled him to return to his native land, and on the 22d August, 1840, he resigned the pastorate.

During Mr. Bayne's oversight of the church, the native members residing in the villages, sixty-five in number, obtained their dismissal from the Lall Bazar Church, and were formed into a distinct church in connection with the Baptist Missionary Society.

In December 1840, the Rev. W. W. Evans accepted the invitation of the church to become their pastor, but ill-health, combined with other circumstances, mostly of a painful nature, induced him in June 1844 to resign his charge.

Since that period the church has continued without a pastor, but although deprived of the privilege of a settled pastor, it has not been destitute of the means of grace, or the due administration of the ordinances of the Gospel. The Missionaries of the Society in Calcutta, aided by Rev. J. Robinson of Serampore, and ministers of other denominations, have uninterruptedly supplied the pulpit both on the sabbath and week-days. The congregations, though more or less fluctuating, are on the whole encouraging. The number of members at the close of 1846 was one hundred and twelve.

The history of this Church teaches us a few important lessons which it would be well to notice by way of conclusion. In the formation of the Church and the gradual increase of its congregations from the small number of three or four to between two and three hundred, we see realized the truth that the God of missions despises not the day of small things, and that the labours of those who are "steadfast, immovable, and always abounding in the work of the Lord" can never be in vain. The instruments by which the Lord wrought were weak, but the fact is undeniable that

the pastors of this Church were the means of imparting the first impulse towards the moral renovation and the spiritual enlightenment of Calcutta and its vicinity. In the large measure of prosperity which attended the Church in its earlier stages, we see also that active exertions attended by frequent and fervent prayer are always crowned with success. In latter times, its circumstances call to mind the impressive words of the Apostle, "Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble

you, and thereby many be defiled."

But shall we say that the Lall Bazar Church has seen its best days and has passed the meridian of its glory and prosperity? Nay, rather let us cherish the hope that though its sun has been beclouded, it has not yet reached the zenith, and that better times are in reserve for it. There are still in it men of approved piety, whose labours, we trust, the Lord condescends to bless. May they be increased a thousand-fold. We conclude these remarks with the injunction of our Saviour to the Church in Sardis, "Be watchful, and strengthen the things which remain."

Correspondence.

ON BAPTISM.

To the Editor of the *Oriental Baptist*.

DEAR BROTHER,—If you think the annexed letter likely to promote the cause of truth, and suitable for the columns of the *Oriental Baptist*, it is at your service. It was written by me to a friend at Madras, who put into my hand a religious periodical connected with the Episcopal church, of which he is a member, which contained a very stringent article in favor of infant sprinkling, and consequently repudiating the practice of Baptists; I therefore thought myself bound to reply to it.

Yours, &c.

A BAPTIST.

MY DEAR SIR,—I have read with attention the article on infant Baptism, contained in the paper which you so obligingly lent me. I feel myself in some measure bound, as the cause of truth seems to require it, to state my views on the subject which the writer of the article so warmly advocates. With the word of God in my hand, I would ask him to point out a single instance where infant sprinkling was either taught or practised by the Saviour or his Apostles. Let him bear in mind that the WORD OF GOD is the only rule of Faith and Practice which I acknowledge, and that to it nothing must be added, and from it nothing taken, so that to convince me, he must show from that, and that alone, the reason why he advocates

infant Baptism. The ancient or modern usages of the church, or the traditions of men have no authority with us, except so far as drawn from, or in accordance with, *the word of inspiration*, which is perfect and altereth not. Now I read in this word, that John the Baptist baptized those only (save Jesus who did no sin) who repented of their sins. Infants could not do this. I also read that the disciples of Jesus baptized, but no mention is made in the Gospel of this ordinance being administered to children. Previous to the ascension of our Saviour he commanded his apostles to "go into all the world and preach the Gospel to every creature," saying, "He that believeth and is baptized shall be saved," &c. Repentance is connected with this belief, but children in their infancy are not called on to repent of sin and believe in a Saviour before they are capable of being taught to know him and his requirements. In the Acts of the Apostles we read indeed that households were baptized, but *infants* could not be included in these households for the reasons before stated, (namely, they could not believe;) and in every instance of these household baptisms there is something plainly indicative of *faith* in those baptized. If God had intended that our children should be baptized, he would have mentioned it, for he never leaves his people to grope their way in the

dark for want of sufficient revelation on his part. Thus in the Old Testament dispensation we read of the Jewish children being particularly mentioned in the command given for the rite of circumcision. Yet all things are made far more clear in the new Testament dispensation; therefore we may rest assured, if God had intended that infants should be baptized, the Scriptures would not have been silent on this subject, as they now are. Some will tell us, that infant baptism was substituted for circumcision. We would ask them by what authority? and when? Certainly not by God's authority, for there is no such revelation: and not in the time of the apostles, for they who had been circumcised, were both baptized, and baptized others of the circumcision; and there were those who contended that it was necessary for the Gentile converts to be circumcised, they (the gentile converts) having been baptized notwithstanding. Would not the apostles have mentioned this substitution, if it had existed, and at once and for ever put a stop to the controversy by some such question as this—"What, know ye not that Baptism came in the place of (a substitute for) circumcision? Why then are ye not content with the substitution without requiring those who have submitted to the substitute to practise the original rite?"

Baptism was made the initiatory rite by the Lord Jesus himself of all who entered his visible church on earth, but the persons thus admitted must be believers, as is clearly shown by the new Testament, in every instance in which any reference is made to the character of those baptized. Seeing these things are so, I was constrained, some years since, to search the Scriptures in order to know who were fit subjects for baptism, and I at once came to the conclusion that children (infants) were not, because they could not believe. I heard that I was baptized in my infancy, but those who promised in my name that I should renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; that I should believe all the articles of the christian faith, and that I should keep God's holy will and commandments, and walk in the same all the days of my life," those, I say, that promised to do such great things for me, I never

knew: and assuredly in my case they have most grossly broken their vows. Knowing that I had done quite contrary to the vows which must have been made for me at my christening, I thought it high time to pray to God, whose alone is the prerogative to give us grace to renounce the devil, believe, &c. and not to trust to an arm of flesh any longer; for I find by sad experience that my sponsors promised to do more for me than they could do for themselves.

It is said that an infant at baptism is "made a member of Christ, a child of God and an inheritor of the kingdom of Heaven." What a delusion this! How is it possible that by sprinkling a few drops of water and making the sign of a cross on the child's face it can be made a member of Christ and a child of God, &c. I fear, my dear sir, that I have trespassed too long on your time. I am much averse to have any thing to do with religious controversy; but when I see the Scriptures perverted and the cause of truth assailed, I consider that I should be wanting in my duty to God and my neighbour, were I not to stand up for that word which is, as David says, "a lamp unto our feet and a light unto our path."

I presume by your pointing out the article to me on infant baptism that you know I am a Baptist; this in some measure has caused me to dwell so long on this subject in order that you may see that I have reasons for renouncing that pernicious doctrine which sets forth baptism as regeneration; a doctrine fraught with so much evil, in as much as many thousands believe that their baptismal vows are a sufficient passport to heaven. It grieves me to say that many there are who really think, because forsooth they have been christened in their infancy, that they are the children of God, who at the same time, and all their lives long, by their works deny and set at defiance that almighty Being who made them, and so go down to hell with a lie in their right hand. This doctrine, I think, cannot be too much deprecated.* May its delusion soon be swept away from the face of the earth, and may we all see, feel and know that God alone has the power of making us his children: but that he will not do so except we be willing to be united to him by faith which works by love.

I remain, dear sir, &c. G. S.
Madras, 24th Feb. 1847.

Narratives and Anecdotes.

ENCOURAGEMENT TO PRAY FOR UNCONVERTED RELATIVES.

THE following incident may perhaps afford some encouragement to those who have ungodly relatives, not to forsake the throne of grace on their behalf.

Some years since there resided in London a pious couple, who had been for many years honourable and consistent members of a Christian Church. They had striven by precept and example, accompanied with constant and fervent prayers, to bring up their numerous family in the nurture and admonition of the Lord. Seven had been taken from them in infancy, but, though the tear of parental love fell over their graves, they knew that their little ones were safe in the arms of the good Shepherd, and hoped one day to be re-united with them. Their great anxiety was for their surviving children; nor were their efforts and prayers in vain.

Six, in the morning of their days, gave evidence of being the subjects of Divine grace, and the rejoicing parents had the happiness of seeing *five* in succession put on the Lord Jesus Christ by being baptized in his name, and joining the church of which they were members; the other united with a sister-church in the neighbourhood. But their happiness was not complete, one yet remained; the youngest, a son, was thoughtless and unconcerned about the salvation of his soul.

Many and fervent were the prayers offered up for him by his pious and anxious parents, and also by his brother and sisters. When nearly 13, his beloved father was removed from this vale of tears to his mansion above; but even this event seemed to make no impression of a salutary nature.

Some time after, providential circumstances removed one of the sisters to a distant land. The first letter she received from her elder brother commended the younger most affectionately to her prayers, with a request that she would unite with him at a given hour in *special* prayer for the object of their mutual solicitude. But the letter was unfortunately delayed and the time fixed had passed ere it reached its destination. In subsequent letters however it was arranged between them that a stated hour should be set apart at certain intervals, when they should unite in spirit at a throne of grace on his behalf. This plan was adopted and acted on. Month after month rolled away but their brother remained the same, or rather became more and more averse to every thing connected with religion. At length the joyful tidings, came—"Behold he prayeth." There was reason to believe that the Spirit of God had touched his heart, and brought him as an humble penitent to the cross of Christ. Then could they rejoice indeed that in their experience the promise had been fulfilled—"Before they call I will answer, and while they are yet speaking I will hear." Some months elapsed during which his conduct showed that old things had passed away and that all things had become new. He then publicly professed his attachment to the Redeemer by being baptized, and uniting himself to the Church of Christ with which his parents and other relatives had been connected.

Surely if the spirits of departed saints know of aught that is passing on earth, the glorified spirit of his father must have tuned his golden

harp afresh to the Redeemer's praise as this last remaining child followed his Saviour through the liquid grave.

And does not this speak to others and bid them 'go and do likewise.' Pious brothers and sisters, have you any so nearly related to you who are still in the gall of bitterness ; go and pray for them. Do you say you have prayed ; pray again, and though distance may separate you, the mercy-seat is open throughout the wide world ; pray again and seek the Spirit which animated one of old, and say, "We will not let thee go except thou bless us." Pious parents, have you prayed for your children month after month, and year after year, until you feel almost ready to give up and say it is all in vain ; say not so, still pray, and though the blessing tarry, wait for it ; wait at the throne of grace, and it will come, it will not tarry.

And ye, ungodly children, think of

the agonizing prayers of fathers and mothers who have longed and wrestled with God for your conversion, and say if you can still trifle with their prayers and still turn a deaf ear to their admonitions. O beware lest God in his anger remove those parents, so that you shall have their prayers no longer, and He say of you "Let him alone, let him alone." Listen to the gracious message, "Now is the accepted time, now is the day of salvation !"

Sinner, O why so thoughtless grown ?
Why in such dreadful haste to die ?
Daring to leap to worlds unknown,
Heedless against thy God to fly ?

Wilt thou despise eternal fate,
Urged on by sin's fantastic dreams ?
Madly attempt th' infernal gate,
And force thy passage to the flames ?

Stay, sinner ! on the Gospel plains,
Behold the God of love unfold
The glories of his dying pains,
For ever telling, yet untold. A B.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

CALCUTTA.—On Lord's-day, the 21st ultimo, a young man made a public profession of faith in the Lord Jesus Christ by baptism, in connection with the Church in Circular Road, we hope his good example will soon be followed by others.

JESSORE.—During the past month two

Native converts were added to the Church in Jessore under the pastoral charge of the Rev. J. Parry.

CHUNAR.—We are happy to report the baptism of two young persons, the children of pious parents, at this station. We understand the prospects of further accessions to the Church are encouraging.

GOWHATTY—ASSAM.

WHO ARE AUTHORIZED MINISTERS OF CHRIST?

"By what authority doest thou these things ? and who gave thee this authority ?"—has been the querulous language of the opposers of evangelical doctrine in all ages. The "mighty works" of the Son of God,—the creation of matter, the restoration of life to the dead,—wondrous visible manifestations of the presence of Deity, were insufficient to satisfy the Jewish hierarchy of the validity of His claim

"to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind." The same spirit is constantly exhibited in our own day. Sinners are converted to God—created anew in Christ Jesus unto good works—the broken-hearted healed—the captives of the devil set free—the spiritually blind made to discern the Saviour's glory; but all will not serve to convince a Christian hierarchy that the instruments, through whom these results are effected, have the right to "preach the Gospel to the poor." Still have we the reiterated questions, "Where is his commission?—Who sent him?" Men of God! who labour and strive through evil report and through good report to win souls to Christ; happy are ye, amid reproaches for his name, for the Spirit of glory and of God resteth upon you. If they called the MASTER of the house Beelzebub, how much more them of his household. If they questioned both the existence and derivation of his authority, how much more must we expect your claim to be disputed. Enough for the disciple that he be as his Master, and the servant as his Lord.

To those who have tasted that the Lord is gracious, and have been taught the value of God's love, nothing more than spiritual qualifications would seem needful to enable any one, living in the midst of a world lying under condemnation, to proclaim the redemption which is in Christ Jesus. The first general preaching of the Gospel was in perfect accordance with this supposition. The disciples at Jerusalem, when scattered abroad by persecution, "went everywhere *preaching the word*," (Acts viii. 4.) They "spoke unto the Grecians *preaching the Lord Jesus*," (xi. 20.) They never imagined that those who had found mercy were not to proclaim that mercy to others, as God gave them ability and opportunity. "Many of the brethren in the Lord, waxing confident by my bonds," says Paul, "are much more bold to speak the word without fear," (Phil. i. 14,) and the apostle, instead of questioning the authority of these brethren, rejoiced that Christ was preached, even though the motives of some were such as could not be approved.

The New Testament, in every passage bearing on the subject, invariably recognises, either directly or by implication, the liberty of every converted man to preach the Gospel to sinners, or to speak to the edification of believers, without reference to any human sanction. It is not, "we have been *ordained*, and therefore speak,"—but, "we *believe*, and therefore speak," (2 Cor. iv. 13.) We do not, however, conclude from this that every one is qualified to preach, but we do maintain that none are disqualified, because unordained: "If *any man* speak, let him speak as the oracles of God," (1 Peter iv. 11.) A converted man's *competency* to speak is a sufficient *title*: "As every one hath received the gift, even so minister the same one to another," (v. 10.) With reference to order in the Church, the apostle says, "Ye may *all* prophesy," (1 Cor. xiv. 31,) i. e., all who have the gift or ability to speak to edification and comfort,—the competency to speak being sufficient authority, subject undoubtedly to the general rule, "Let all things be done decently and in order." The same liberty was recognised in the case of Apollos, who being an eloquent man and mighty in the scriptures, was no sooner enlightened by the spirit of God than he commenced speaking and teaching boldly in the synagogue; although, so far from having received any human sanction, he knew "only the baptism of John." (See Acts xviii. 21 to 28.) In the requisite qualifications of a bishop or elder, (i. e. pastor,) we find nothing about ordination. A pastor, among other things, must be "sober, just, holy, temperate; holding fast the faithful word as he hath been taught," &c. (Titus, i. 8, 9,)

but the inspired writers nowhere say that he must have been ordained by an apostle, or by a successor of the apostles—a requirement, we may presume, that would not have been omitted had the assumptions of modern episcopacy any foundation. Five distinct Greek terms, of different significations, have been translated “ordained,” the idea usually intended being “chosen,” or “set apart” to some especial mission or work, as may be gathered from the context: it may be safely affirmed that not a single instance of ordination, in the modern sense of the term, is to be found in the whole New Testament.

The apostolic writings contain numerous warnings against false teachers, manifestly referring, not to “unordained ministers,” but to the teachers of false doctrine. The unrestricted liberty of preaching and teaching, as might naturally have been expected, was liable to be abused by those who possessed merely the form of godliness, without having felt its power; but instead of warning the Churches against unauthorized preachers, or condemning the parties for presuming to teach,—which they would certainly have done were “ordained ministers” the only valid teachers,—we find the apostles directing the disciples to judge of their title to teach by the doctrine they brought. “If there come any unto you, and bring not this doctrine (of Christ) receive him not into your house, neither bid him God-speed,” (2 John 10.) “If any man preach any other gospel unto you than that ye have received, let him be accursed.” (Gal. i. 9.) This clearly proves that it was not apostolical ordination, but apostolical doctrine, with corresponding holiness of life, that constituted “any man” an authorised minister of Christ. How different to this the system which requires us to accredit as ministers of Christ, men utterly opposed both in conduct, spirit and doctrine to the gospel which Paul preached, because ordained; while it demands the rejection of men of holy lives and primitive faith, because they have not conformed to this human requirement. No man, whatever human sanctions he may have received, can be a true minister of the Lord Jesus Christ, who has not himself been enlightened by the Spirit of God; and who, in addition to this, does not possess the requisite mental and moral qualifications, which would enable him to speak to edification, and place the revelations of mercy before his perishing fellow-men with clearness and in their scriptural purity.

Had we any lingering doubt as to the validity of the ministry of “unordained” men, it would be at once dispelled by the success which has attended their labours. When the unordained disciples of Jerusalem went forth preaching the word “a great number believed and turned unto the Lord.” Even Paul appealed, not to ordination, but to success as an evidence of the validity of his apostleship. “The seal of mine apostleship are ye in the Lord,” (1 Cor. ix. 2.) In like manner may the supposed “unordained ministers” of our own times triumphantly appeal to the results of their labours—the success which God has granted being both the seal and sanction of their ministry, and utterly subversive of the views of those who dispute their right to preach and teach.

As a further illustration of the spirit and principles of those who proclaim themselves the only authorised ministers of Christ, we now introduce a third effusion of the reverend gentleman who arrogates to himself and the clergy of his church, the sole privilege of preaching the Gospel in Assam. We append to his “heads of subjects” a few comments and Scripture references to assist the reflections of our readers.

"A few heads of subjects for reflection at the present time, to which the attention of the members of the Church is respectfully solicited."

"I. The person who asks you to be re-baptised calls on you to cast a slur on your parents and friends and sponsors, who provided that you should be baptized almost as soon as you were born, to dishonour the minister who officiated, and condemn the Church in which you have been brought up. condemn the sacred system (Hinduism) in which you have been brought up."—"He that loveth father or mother more than me, is not worthy of me," &c. (Matt. x. 37.).—"In Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature," (Gal. vi. 15. See also Mark vii. 7, and Matt. xv. 14.)

"II. He tells you to allow and proclaim that you have hitherto been making a hypocritical profession of what you really were not, have been passing off as Christians when you have no title to your christian name.

"III. He would have you go back from christian baptism in the name of the Holy Trinity, with water and the Holy Ghost, to the baptism of John, a mere baptism of repentance.

ignorance here displayed of the doctrines of Christ held by the Baptists, is not very creditable in one who undertakes to guide the reflections of others.

"IV. He is, however well meaning, making divisions, disorders, and separations, where every one should make an effort to promote union and peace. yoked together with unbelievers."—"Come out from among them, and be ye separate," &c. (2 Cor. xiv. 17.)

"V. Now before you listen to such overtures, I caution you to enquire strictly who and what the persons are who make them? What is their office? what their profession? where is their commission? Let them show their credentials.

'commission,' the New Testament; their 'credentials,' their walk and conversation, life and doctrine, "such as becometh the Gospel of Christ."

VI. Saint Paul expressly speaks of those who 'creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.' dare not attempt to characterize as it deserves, lawful striving?

"VII. Attend to the character of christian women, painted in Scripture; look at Martha and Mary, whom Jesus loved. One occupied in ministering to the Lord. The other in learning and listening at his feet. Saint Paul urges upon us that women have a sphere of usefulness, duty and excellence of their own, for a woman to set up as a religious teacher is quite improper. 'I suffer not a woman to teach.'

Precisely the argument of the Hindus. "The person who asks you to be baptized," says the Hindu, "calls on you to cast a slur on your parents and friends, who provided that the needful rites should be performed as soon as you were born, to dishonor the gúrú who officiated, and condemn the sacred system (Hinduism) in which you have been brought up."—"He that loveth father or mother more than me, is not worthy of me," &c. (Matt. x. 37.).—"In Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature," (Gal. vi. 15. See also Mark vii. 7, and Matt. xv. 14.)

"After the most straitest sect of our religion, I lived a Pharisee," (Acts xxvi. 5.) "I did it ignorantly in unbelief," (1 Tim. i. 13.)

Quite a mistake. Rather, he would have you go back from the baptism of "the church of Gowhatty" to the baptism of the New Testament,—a baptism of repentance AND FAITH. (See Acts, ii. 38—41; viii. 12; xviii. 8, &c.) The baptism, is not very creditable in one who undertakes to guide the reflections of others.

"They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace," (Jer. viii. 11.) "Be ye not unequally

By all means—"try the spirits." (1 John, iv. 1.) The "persons," then, are sinners saved by grace;—their "office," that of the Evangelist;—their "profession," ambassadors for Christ, beseeching men to be reconciled to God;—their

This, of course, cannot apply to the Missionaries of Assam, who are quite as earnest in their condemnation of such persons as the assistant chaplain can possibly be. Is this insinuation, which we

This, we presume, is a painting of the missionaries' wives, and other believing women in Assam; and right glad are we to learn that they occupy so well the sphere of usefulness and duty in which they are placed. We, however, may continue the quotation, and add—"nor to usurp authority over the man," this being an important element in the apostle's injunction. Where religious teaching

does not involve a usurpation of authority over the man, it is within the sphere of woman's privilege and duty,—otherwise she could not teach her own children. See Phil. iv. 3, and Acts xviii. 26.

"VIII. Hitherto chiefly women and boys have been assailed, but if any one should begin tampering with others of the Church congregation and wish to rebaptize them, I really think that some man of strong mind and body, may very properly offer to do the same for the proposer instead—not by mere sprinkling but by a valid process of total immersion.

(Signed,) "ROBERT BLAND.

"Gowhatty, December 4th, 1846."

For "assailed" read "converted." Have not "women and boys" souls to be saved or lost as well as men?—"Chiefly women"—yes, they were 'last at the cross, and first at the sepulchre.' "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Even so, Father!"—"thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

We have a fitting conclusion to the assumptions, misrepresentations, false doctrine and intolerance of one, who from his fancied superiority as an "ordained minister," evidently looks down with contempt on the labours of men whom God has owned and blessed. To insult he would add injury. How utterly opposed to the spirit of Christ is the suggestion for the employment of personal violence towards those from whom he differs. To drag "unordained ministers" through a horse-pond, or tank, would, he thinks, be "very proper." The spirit which could prompt such a suggestion would, undoubtedly, in situations of worldly power and authority, resort to the rack and the stake. Feeble must be the conviction of the truth of the principles taught when such extraneous aid is resorted to for their preservation. We are reminded of an illustration of the same spirit which occurred in England some years ago. A dissenting minister (the father of an esteemed missionary now in Calcutta) was preaching in the open air near to a river, to a congregation of willing listeners, when the clergyman of the parish made his appearance. On reaching the spot, his first act was, with his walking-stick, to knock the Bible out of the preacher's hand; he then put his hand into his pocket and offered to give half a crown to any of the bystanders who would give the object of his dislike a "ducking" in the adjoining river. His evil designs, however, met with so little sympathy from the people, that it was with some difficulty the preacher protected his persecutor from the effects of the anger which his conduct had excited. If the assistant chaplain expects by measures of this kind to frighten the missionaries in Assam from what they believe to be the path of duty, then has he formed a very inadequate estimate of the strength of their principles and the extent of their resources. The Lord of hosts is with them!—the God of Jacob is their refuge! They can adopt the language of the Apostle, and say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." In conclusion, we must, in justice to the many good men connected with the established Church, express our belief that but few of his brethren are prepared to endorse the sanction which the assistant chaplain of Gowhatty has given to the use of violent measures for suppressing the labours of men who conscientiously differ from him. The true servants of Christ "do not war after the flesh." The weapons of their warfare are not carnal, but mighty through God to the pulling down of the strongholds of sin and Satan.

MAULMAIN.

FIFTH ANNUAL MEETING OF THE MAULMAIN BAPTIST ASSOCIATION.

Communicated by Rev. E. A. Stevens.

THE Maulmain Baptist Association was formed in the same year and about the same time as the Bengal Baptist Association, yet in entire ignorance of the intention to form that Association.

Although the number of Churches connected with Maulmain was but six, (the Churches at the south connected with Tavoy and Mergui, not being included,) we judged that a yearly Association would be beneficial to the Churches, especially in promoting mutual love among the members by mutual acquaintance. We hoped also that by means of it an impulse would be given to the cause of Christianity from year to year, and that the native brethren would thus be gradually learning to feel a degree of confidence in themselves, so that if in the providence of God, their teachers should be taken away from them, with the blessing of God upon their efforts, the cause of the Redeemer may be carried on in this land, though there be no Missionary to go before them. Thus far we have not been disappointed. A lively interest is felt in the yearly meeting by our native brethren, and when they assemble on such occasions they feel it good to be together, and a new impulse is manifestly communicated to them.

The last meeting was held with the church of Pgho Karens, at Dong Yahu, under the pastoral care of Rev. Mr. Bullard, and continued two days, the 20th and 21st inst. The services were opened on Wednesday at 10 A. M. with a sermon by Rev. Mr. Haswell, of Amherst. In the afternoon a meeting was held, in which the native assistants chiefly were called upon to take part in prayer, in exhortation, and in communicating the state of religion in the different places where they had severally laboured. The uniform testimony which they gave on the occasion went to show the steady progress of the truth, and the giving way of opposition, and in some places a most interesting state of religious inquiry and conviction of the truth. The meeting

was one of much interest, and I doubt not will not soon be forgotten.

In the evening another meeting was held, and a sermon delivered, according to appointment, to the native assistants in particular from John, i. 17.

On Thursday at 10 A. M. another sermon was preached by Rev. Mr. Bullard, from Romans, ii. 6, 7, after which the Association was organized for business, by the appointment of the Rev. Mr. Norton, to the chair, and three native brethren for scribes, according to the different languages represented in the Association. The letters from the Churches indicated a good degree of prosperity. The returns are as follows:—Baptized 168; Excluded 13; Died 13: present number 820. Net increase since the previous meeting 115. Two new churches are added to the Association, both under the pastoral care of Rev. Mr. Bullard. The Circular Letter prepared by Rev. Mr. Haswell, set forth the duty and the advantages of the daily reading of the Scriptures; after which three resolutions adopted at the preceding meeting of the Association, were read and ordered to be inserted again in the minutes for the present year. Those resolutions urge the duty respectively of family prayer, of the giving thanks at meals, and of the reading of the Scriptures, together with private prayer. Arrangements having been made for the next annual meeting, the business of the Association was closed.

The concluding service was a sermon in the evening from John, iv. 23, 24, by one of the Karen assistants; in which he forcibly, and in an interesting manner, set forth the nature of the spiritual worship required by Christianity, as distinguished from the outward service of the Jews and Samaritans, and as contrasted with the heartless devotion of idolaters.

The meeting of the Association closed, leaving an impression on our minds, that the cause of Christianity in this land is taking root both deeper and wider, from year to year, like the young oak whose destiny is for ages.

January 30th, 1847.

Foreign Record.

GREAT BRITAIN.—WESLEYANISM in 1846.—Increase during the past year in Great Britain, 690; at mission stations 441; total, 1131. Decrease in Ireland 361: clear increase throughout the connection, only 770.—*Baptist Reporter*.

PUBLIC BAPTISMS IN 1846.—It will gratify the numerous warm-hearted subscribers, correspondents, and readers of the *Baptist Reporter* to be informed that the Volume for 1846, furnishes reports of 1,006 public baptisms, when 10,529 professed disciples of our Lord Jesus Christ were "buried with him by baptism unto death," 75 of the baptized were teachers, and 105 scholars in Baptist sabbath schools; and that 325 others were connected with the following denominations, viz.—

Independents	88
Presbyterians	13
Episcopalians	147
Methodists	60
Roman Catholics	10
Quakers	1
Unitarians	4
Jews	1
Infidels	1

Among these there were, as follows—

Independent ministers	2
" town missionaries	1
" village preachers	3
" deacons	2
Presbyterian ministers	1
Episcopalian ministers	1
Methodist travelling preachers	7
" local preachers	5
" class leaders	2
Bible christian travelling preachers	1

BAPTIST CHAPELS.—The number of these buildings in and near London is 97.—*Ibid*.

STATISTICS of evangelical religion in the United States, the population of which is 22,000,000:—Evangelical churches, 47,234; ministers, 33,310; communicants, 3,559,991.—*Ibid*.

AMERICA.—AMERICAN BAPTIST MISSIONARY UNION.—The stations of this society are as follow:—*Asia*—Arracan, Assam, Tavoy, Maulmain, Siam, China, and to the Telogoos. *Western Africa*—Bassas. *Europe*—Denmark, Germany, France, Greece. *North America*—To the Ojibwas, Tonawandas, Ottawas, Shawanoes, Cherokees.

Total number of missions	16
Stations and out-stations	143
Missionaries and assistants, of whom forty-two are preachers	99
Native preachers and assistants	155
Churches	82
Members	5373
Baptized last year	604
Schools	54
Scholars	about 2000

Of the missions in Germany and Denmark, it is stated, that during the past year 250 persons had been baptized, and six new churches constituted. Also that 7,000 Bibles and Testaments, and about 250,000 tracts had been circulated.—*Ibid*.

PREVALENT DECLENSION.—The *New York Recorder*, speaking of the appointment of a day of fasting and prayer by an association in which nearly all the Churches had been considerably diminished in numbers during the past year, adds, "The same fact appears in the minutes of almost every association throughout the length and breadth of the land; and it exhibits a state of things which, if it be not generally overlooked, is certainly too little thought of and prayed over. The infrequency of conversions, and the numerous defections which appear to our observation and from statistics of the Church, are truly lamentable and alarming. They indicate anything but devotion and fidelity on the part of Christians. For God has given us the Gospel not merely to perpetuate the name of religion, but to evangelize the world; and on his part there is nothing wanting."—*Baptist Magazine*.

Miscellaneous.

THE HOPELESS CHARACTER.—Who is one of the most hopeless men upon earth? That man who has sat, sabbath after sabbath, under awakening and affecting calls of the Gospel, and has hardened his heart against these calls;

who has been so accustomed to hear the most momentous of all truths that they now make no impression on his heart, and in whom the habit of disobedience to the call of God is inveterate. To such the word of God says, "Woe unto thee."

THE CALCUTTA MISSIONARY HERALD.

JESSORE.

FROM THE REV. J. PARRY.

Two persons baptized.

March 9th.—I visited Bádpuhariyá last month, and spent about nine days with the two Christian families residing in the said village. I am very happy to say that the Lord has graciously added two members to the little Church of Bádpuhariyá. They received the rite of baptism a short time ago, and we have every reason to hope that they will by the aid of the grace of our Lord Jesus Christ, honor the profession they have made. They appear to be very sincere, and earnestly desirous of walking in the fear of God. They came from Kápasdángá about two years ago, where I believe they were nominally Christians. For a long time they appeared to feel no concern about the salvation of their souls. They used to attend Divine Service on the Lord's-day, but never prayed in secret, and were in a state of great ignorance about the gospel plan of salvation. The work of grace I believe commenced in their souls about a year ago; and they have since been gradually growing in the knowledge of the Saviour, and praying in secret. About six months ago a decided change of seriousness was visible in their deportment. At the Church-meeting convened by me to take into consideration the case of the late candidates for baptism, I entered into a particular examination of them by proposing various questions on points of Christian doctrines and duties, in order to ascertain if they had a clear view of the scriptural doctrine of salvation by grace, through faith in the Lord Jesus Christ, and of the necessity of good works as an evidence of a sincere and living faith. I was quite delighted to find, from the answers given to my questions, that they possessed that essential knowledge of

the Gospel, as would authorize us to conclude that they were true believers, in connexion with the favourable testimony borne by every member of the church respecting their pious conduct, and diligence in attending upon the public means of grace.

Other Missionary efforts.

I also visited a young Christian friend residing at the Factory of Sricole, and spent three days with him. I availed myself of preaching at the markets in the vicinity, and found the people as before very willing to hear and receive books. At the market of Abhaypur my christian servant overheard a Hindu remarking to his fellow, that a bráhman who had got a tract from me some time ago, was constantly perusing it, notwithstanding the prohibition of his friends and neighbours against such conduct. The bráhman it was remarked, said to them that the tract was very excellent and he could not refrain from perusing it. May God for Christ's sake, make the said tract instrumental to the conversion of the poor blind bráhman. To be brief, as I believe you have not room for long accounts of Missionary labours in the *Oriental Baptist*, (a publication of much importance and likely in time to do much good,) I may just mention that my late excursion into the unfassal by land occupied fifteen days, during which time I daily preached to the heathen in the villages and markets. Of the latter, I visited seven, and I had many quiet and attentive auditors, consisting of Hindus and Musalmáns. I distributed about two hundred tracts and single gospels. The markets I visited were of a small description. I travelled upwards of one hundred miles in going to and returning from Bádpuhariyá.

MONGHIR.

FROM THE REV. J. PARSONS.

Tour Among the Hill tribes.

has been a very interesting one in a novel and important field, amongst perishing sinners, many of whom, till lately, could say, so far as direct effort was concerned, "No man hath cared for our souls." Our present experience, added to that of dear brother Hurter in former years, has sufficed to show us that many formidable difficulties have to be surmounted, and much labour and self-denial to be endured, ere the independent hill-men, or thirty Sontars will be to any great extent enlightened with gospel light. Our little party, consisting of brother Hurter and myself, a native christian as cook, and another man, as coolie and chokedar, set out from Monghir, on January 7th, and reached Bhagulpore on the third day. At Bhagulpore we staid till noon of the 13th, having been detained somewhat longer than we would by the difficulty of obtaining the single garrie we required for the conveyance of our goods. We embraced opportunities of preaching in the bazars and to such individuals as came to our tent. The man who had come with us as chokedar left us here, but we found our Meisa, the hill-man who had taught us the language, but had been absent on leave, and he readily consented to accompany us. About 10 or 12 kros from Bhagulpore, part of which road lies through a wide grass jungle, which is overflowed in the rains, we began to meet with the villages of the Sontars, in which we feel a deeper interest from the circumstance that our dear brother Hurter, aided by the labours of brother Phillips, of Jellasure, has acquired a little knowledge of their language, and is still pursuing his acquisition. You are, no doubt, somewhat familiar with the features and habits of this people. Brother Hurter had several opportunities of comparing the language of the Sontars here with brother Phillips's tract, and he found it to correspond with very few exceptions. There must be a large population of them round the hill. Mr. Pontet, the Deputy Collector, in charge of the "Dáman-ikoh," has over a thousand villages in his district, by far the greater part of which are Sontars. Their villages exhibit a great deal of cleanliness and industry. Unlike the hill-men, they have many

trades among themselves, by which means they render themselves nearly independent of the Hindus of the plains. It is rather a singular distinction that while the hill-men obstinately decline, in most instances, to descend from their rude hill fields and colonize the plains, they will go in great numbers to Bhagulpore, and other places to take service as soldiers and chokedars; whereas the Sontars, whose colonies creep about the skirts of the hills to so very great a distance, are yet extremely unwilling to leave the vicinity of their villages as servants.

The worship of the Sontars appears to be simple, but I could not learn many particulars. Their only temples are pretty round clumps of trees, which are left standing out of the old jungle near every village, and in which they worship the god of forests. This is their principal festival, and takes place twice a year, I was informed. I searched in some of the clumps, but could find no trace of any sculptured idol. All I could see was a small stone smeared with a little vermilion. The Sontars are fond of music and dancing, and often keep up these amusements till a late hour at night. Almost every man or boy, who may be tending his cattle in the fields, has his flute with him, the soft sounds of which in the distance have a very pleasing effect. As we had no adequate knowledge of their language, and their knowledge of Hindi does not extend to more than the common business of life, we could make but little missionary effort among them. Some few individuals we found capable of being interested in a conversation, and brother Hurter read the "Religious Instruction" from brother Phillips's tract to many groups, who were highly amused at finding him able to speak their "farsi."

On January 18th we reached Rájápo-kar, a village of hill-men, near the foot of the hills, where brother Hurter had erected a small house in the hope of being able to reside among them. He has however been disappointed in this, for he found the house, having been built of smaller dimensions than had been contracted for, and also the prevailing temper of the people, unfavourable. He has therefore relinquished the house. We staid there until the 28th, preaching in

Rájápokar, and in several adjacent villages, in all of which our message had been previously proclaimed. We were usually heard with attention, and in many places a little *bord* was offered us as a token of respect and welcome. Hill-men are very different from many Hindus. While these dispute our assertions inch by inch, ~~those~~ quietly acquiesce in our exhortations, not having the frightful phantom of caste to scare their minds. It is, nevertheless, with unfeigned humiliation and sorrow I would say that I cannot speak of any instance in which I could discover any genuine contrition for sin, or concern for salvation. On the 28th we removed to Kusumgáí, a small village, entirely peopled by the family of Dule, the hill-man who accompanied brother Leslie in his tour. This village also stands on the plain, and a wide jungle separates it from the nearest village, which actually stands on the hills. This and other villages around we visited. Near to this village is a small bazar, established by Mr. Pontet, and the country around has a sandy soil, is very clear of jungle, and is elevated into a number of low downs, having narrow valleys between, in which the Sontars cultivate rice. On the 1st of February we removed from this village, having been kindly treated by Dule and his brothers, and pleased with their attention to the word, and at length helped to move comfortably on through their influence with the Sontars. We came to the village of Karmañán, and put up in Mr. Pontet's Cutcherry, and the next day, dear brother Hurter being a little indisposed, myself and Maiss ascended the hills, which are about 2 kros from Karmañán, in order to find a village where a young man was resident, who was with us for some time at Monghir, and from whom we hoped for some assistance in our tours on the hills. In this we were not disappointed. We found the village, and the individual, and, the Lord graciously so inclining him, he came down the next day, bringing three companions, and conveyed our goods to his village, at the entrance to which, as well as subsequently in other villages, we saw reason for thankfulness to our ever-faithful Captain, who had provided us this help. The people of the first division of the village were so fearful of our residing among them that they refused us a place, and when the young man and his elder cou-

sin, who was even more zealous in our cause than himself, took us to their own neighbourhood, they had great difficulty in persuading the elders of the village that it was at all safe for our tent to be pitched among them. The same was experienced in most villages, and had not Surjá (the elder cousin) accompanied us, we should sometimes have been unable to get a hearing. We remained eight days on the hills, at the village of Basgi, which stands on one of the highest of the hills, during which time we visited about ten villages, lying from one to three kros off, besides the seven separate tolas of Basgi. It was well for brother Hurter and myself that we are fond of hills, for the roads to these villages were often very steep and precipitous, our progress being often little more than climbing up and down, rough confused heaps of rocks, which compose the hills, as one would ascend or descend a long flight of rude, irregular steps. We had generally an attentive hearing, but could not discern that our hearers were much impressed by the new and important message, which had been for the first time conveyed to them by the direct instrumentality of the preachers of the gospel. We were, so far as we could learn, the first Europeans who had ever set foot in these villages. They lie to the south of Rájápokar, &c., with which brother Leslie is familiar. Basgi is about 6 kros nearly east from Dhamsái, and Dhamsái is about 16 kros south-east from Bhagulpore. The most distant, and most beautiful village we visited was named Chaperí, lying on the top of the next range east from Basgi, surrounded by some extent of table-land, and particularly fine forests, and commanding a view to the east of a fine extensive vale between the hills, of which the Sontars have taken possession, and beyond that of successive ranges of hills until the last towards Rájmahal. Through mercy, besides the interruption I have mentioned, we enjoyed good health during our whole tour. The great difficulty is the water. In one or two places we found it very bad, but happily it was where we had not long to stay. In those places where we tarried longer, we were favoured to get better, and at Basgi, on the hills, we had delightfully clear, pure spring water. I regret to say that on the very evening that Maiss accompanied me to the hills, he took offence at reprovals occasioned by his conduct, and which

were sincerely meant for his good, and determined to leave us and return to Bhagulpore. We grieved more for him than for ourselves, for his spirit and temper almost preclude the hope that he has, as yet, received any decisive benefit from the many privileges he has enjoyed.

We descended from the hills on Wednesday the 10th inst. to Dhamsái, where I left dear brother Hurter to stay over the approaching melá, and returned home. I suppose that brother Hurter will also leave Dhamsái about this day (19th) and after tarrying some days in Bhagulpore, return hither. We rejoice in the opportunities we have had, but feel that the greatest work has yet to be done in wa-

tering the seed by prayer and future effort.

During our absence, viz. January 11th, two persons, our English Chapel chokídar, Hingan Mistr's son, and the wife of Anthony, whom you know as brother Shujáatali's servant, who had been received by the church previously to our departure, were baptized.

Brethren Nainsukh and Sudin, arrived yesterday evening from a long tour, including a visit to the melá at Baijnáth.

With kind Christian love,

Your's ever truly,

JOHN PARSONS.

Monghir, 18th Feb. 1847.

CHIUNAR.

FROM MR. H. HEINIG.

Two persons baptized.

I have much pleasure in informing you that the Lord has been pleased to add two young men to our number, whom we trust will be ornaments of the church and useful members of society. On Saturday the 20th of February, being the day in which one of them first saw the light of this world, they were both baptized. It was a very interesting and solemn occasion. Our chapel was crowded to excess, and many were present to witness the ordinance who had known one of the candidates from early childhood. This young man is the son of one of our deacons. He had long given satisfactory evidence to the members of the church and his own family, that he was the subject of divine grace, but through timidity was prevented from making a public profession of his faith. We trust that he may long be spared to follow in the footsteps of his devoted parents, and that the promise may be fulfilled in his happy experience—instead of thy fathers shall be thy children to show forth the Lord's praise in the earth.

The other candidate is a very interesting case; he is also the son of pious parents of our denomination. The work of grace appears to have commenced some considerable time; and the society of godly people has been his delight.

He was in the last engagements with the Siekhs, and received two serious wounds, I believe, in the battle of Sobraon, of which he gave us a most fearful description; in consequence of the injuries he had received he was invalided and ordered to Chunár; he is residing with one of our members, and expresses much gratitude, that his life has been spared in the field of battle, and also that the Lord has cast his lot amongst us, as he always wished to be united to the people with whom his parents are connected. The circumstance of his conversion will undoubtedly give great joy to his parents, particularly his mother, who it appears, has watched over him with earnest prayer and anxious solicitude.

I preached a sermon on the subject of baptism, and as there were so many witnesses to this transaction, we sincerely trust that many others may come forward, who will give a decided evidence that they are born of God.

But amidst our rejoicing we have been under the painful necessity of excluding one of our members, who has fallen into awful habits of intemperance; we earnestly trust he may be reclaimed, but at present he is awfully sunk in the depths of iniquity, and we fear his sinful course, as it regards this world, will soon be closed.

Chunar, March 2, 1847.

DINAJPORE.

FROM THE REV. H. SMYLIE.

Interesting Applicant.

Sabbath, 14th February.—We had another visit from the very hopeful and interesting Musalmán from Dum-Dum, which lies about 9 kros to the south of this station. He said he had read the New Testament, and found we took the Sacrament, and wished to know whether it could be administered to him, as he believed if it could, his faith would be strengthened. As we intended to administer the Lord's supper in the evening he was told he might attend and see what was done. He did so, after which, he took leave of us in a solemn frame of mind. When he called in the morning he had several others with him, and there is reason to hope that he is trying to win them, so that he may not come alone. In course of conversation he said, I see nothing of an atonement mentioned in the Qurán; and am persuaded none but Christ can pardon my sins, as none but he died for me, he only is risen from the grave. During the last two months we have met with several hopeful characters, but the man just mentioned is much further advanced than any. As soon as he has got a few about him, who are willing to hear the word of God we intend to go over to see him at his own place.

In all my journeys, brother Niebel has accompanied, and when at home in the station we are daily in the bazar, and never fail to get several audiences, from 60 to 70 daily, and the number would no doubt be greater if the great noise in the bazar allowed of their hearing what is said; as it is, all who come are attentive, and many appear to be interested. The Musalmáns who argue, strain every invention to uphold the Qurán; and would gladly allow our Saviour no small share of honor, if their wishes could be met. This cannot be, when beaten from every hold, they are seen to hang down the head in a very disconsolate mode and as they leave they say—"Well, it is all rescinded, (mansúkh ho gayá), when all has failed this refuge of lies is entered. What an awful state are the followers of the false prophet in!

Missionary excursion.

16th.—We left Dinájpore this morning, intending to hire a boat at Sahibganj, and go down the Atree river; we

reached the ganj about 11 A. M.; before we could hire a boat and get on board it was one o'clock; we were then told the men who accompanied us from Dinájpore had to take their food, having left home before breakfast; by three P. M. we were on our way. When we had sailed about an hour, we landed and preached in a small village to a few Hindus; from whom we learned, that there was a hát two or three miles farther down; we made all haste to reach it before dark, but were not able; the day was all but gone as we entered the place; however we gave away a few books, passed over to the other side of the river, and lay to for the night.

17th.—While our boat proceeded down the river this morning, we ourselves walked along the bank in hope of meeting either with people or villages; at length we came to a few houses, where we saw a number of men and women, who on our approach fled. We passed slowly on, and in a short time a person who had somewhere seen me came out; I entered into conversation with him; others soon joined, and we seated ourselves on a heap of chaff, while I preached salvation through a crucified Redeemer.

These men told us there was a large hát not far off, which they called Samdea, to that we hastened. In this place there are 20 or 30 native merchants who carry on a pretty large trade in rice. We immediately collected an audience; a few appeared attentive, but in general they were absent and careless. While engaged, the munsiff of this place sent a peon to invite us, but we preferred our work. Shortly after Mr. W. himself came to invite us to dine, and we promised to call on him at night, but could not during the day, as it was engaged for the natives. After we had concluded, we walked from place to place in hopes of being able to find another audience but failed. Between 1 and 2 P. M. we retired to the boat till the market should open. By 4 o'clock we were again at work, entered one of the golás in company with Mr. Niebel, as they could only talk Bengálí one of the natives with us read and I spoke for some time; we went from this to the hát and found all who could read anxious for books, which were distributed freely to those who could use them. We spent

the evening with the munsiff, who was very kind, and had worship with him.

18th.—Gobind-ganj and Faqir-ganj; we were in this place between 8 and 9 this morning; like Samdea, it is a large rice market; preached in Bengálí in six different places, all were attentive and tracts were thankfully received. As the body now began to fail, we were retiring for an hour's rest, when a native who stood near the door of a neat-looking little house, was asked what was within? He answered Gobind. Who is Gobind? God, was the reply. Will you show me your god, I would like to see what he is like. The door was immediately and cheerfully thrown open, and there on a dirty stool, stood three little bits of brass images, which in appearance a penny doll would far surpass; and are these things your god, it was asked:—with a dry kind of a smile he answered in the affirmative. Here at the door we took our stand, and as the discourse went on to show the great folly, wickedness and final ruin which must follow such a course the face of the proprietor at times betokened shame and confusion, and at others he seemed pleased. He was, told of the willingness of Christ to save; of his life death and resurrection, and his incomprehensible love to his enemies, and exhorted without delay to believe on him.

After a short rest returned to the market, where we continued till the evening, distributing books and tracts. As I was overcome by the labours in the forepart

of the day, this was wholly left to Mr. N. who though he talks Urdu and Hindi freely, is not able to preach in Bengálí.

19th.—Gowerbunder; in the early part of the day we went out and preached in several places. In a house into which we went there were several bráhmans who seemed greatly mortified at Mr. N. preaching; they had hardly one word to say for their brazen gods. Went into a neighbouring village, where we had a number of very interesting hearers. We attended the hát, but found it to be a place of no consequence. As our books and tracts had met with better reception than was expected, they were now nearly all gone, and we thought of turning homeward.

20th.—On our way down the river we had kept the left bank, and on our way upwards it was proposed to keep the right. Started in the morning, preached in several villages; numbers appeared interested in what they heard and consequently listened with attention. When we reached Chaukgopal we began at the south, entered the first golá and continued till we had entered and preached in every one of them; in all we were instantly favoured with seats, and we sat down and preached freely in no fewer than 8 or 9 large store-houses, and the few tracts which remained were disposed of here, in the midst of bráhmans, who had not one word to say: some rather approved.

AFRICA,—BIMBIA.

JUBILEE.

On a part of the continent immediately opposite to Fernando Po, the brethren Clarke, Merrick, and Newbegin, with their coadjutors, have fixed on a spot of ground on which to locate themselves as the centre of future operations. It is to be named Jubilee. The following account of their procedure is contained in a letter from Mr. Clarké, part of which was written at the end of July, and part on the 5th of August:—

At this place brother Newbegin's house is nearly finished, and in two weeks more he hopes to reside in it. The iron house is now up, but not quite finished, and will make a strong store, but is not fit for a dwelling house. Mr.

and Mrs. Williams have a house near to the doctor, and with out-houses and garden, the outer point on first lot is occupied. The second is intended for my residence, but first I wish to see a place of worship erected out of the lumber of the former old building. Third lot is for the captain, if he chooses to build. The fourth is where I now reside. In my yard Mr. and Mrs. Byl, and Mr. and Mrs. Philips, and my Fernandian boys, two in number, reside. I am enlarging the house to get store room, and a place for the 'Mpongne lad, who is to be baptized on the first of August. Near us, on the same lot, Mr. and Mrs. Trusty have their little house, but are yet residing in a corner of the old chapel. Lot

fifth is brother Merrick's house and out-houses. The old matted chapel is upon this lot, and the houses of brother Merrick's interpreters. Lot sixth is Mr. Duckett's house and out-houses, and lot seventh is brother Fuller's. His framed house is not yet finished, but I am giving him boards to finish it without delay. My object is to get all the lumber quickly wrought up, and do as much good to all the brethren, to render them comfortable as I am able. In the end, if I need help for my house, I shall not be refused it. But I wish those who have been longest here first served, and a good place of worship speedily erected. I enclose a rough plan of Jubilee, intended only to help you to understand my history of the lots. I make no pretensions to accuracy in the form or size: a general idea is all I design to give you. I hope, too, an idea of the districts round will not be unprofitable. For the 140 districts I am indebted to brother Merrick, and at all these the Isubu language is spoken. I have been only to Fo, on the one hand; 'Mhopi, on the mountain, and to Ganggi and Munggo, on the north-east. Brother Merrick has travelled here far more extensively. The figures go not to show the exact places where the districts lie, but as near to them as our information enables us to come.

In the Diwalla district, brother Merrick has been to Yabgang. Brother Saker, and others of us, have been to Bassa, Soroko, Maso, Bariba (brother Saker did not accompany us to these three or four), Jibarri, Hickory, and the towns upon the Diwalla district. We hope now to go far beyond our former limits, and pray God to grant us to see some fruit from our labours in his holy and blessed work.

BAPTISM.

August 5th. On the first of August we had a good day at Jubilee. We baptized, in our little landing-place, Samuel Wilson, an 'Mpoungnie from Cape Lopez. He was brought to God by the preaching of Mr. Wilson at Gaboon

River; and left for Fernando Po when he thought the French would drive away his friend. He was afraid of his heathen parent forcing him back to Cape Lopez, to see only the superstition and the horrors of heathenism. We intimated the new thing at Bimbia to King William, and he was willing it should be on his sand-beach, but on the morning of the day, when we sent to put up the tent, some folly got hold of him, and he sent to ask Matthews and Lynslager (both in their vessels here), if it would be right to allow us to baptize there. They mistook, and thought he asked if it would be right for Mr. Merrick to baptize him! and sent in reply, that they thought him very unfit for such a thing, but that if Mr. Merrick thought differently, he could do as he pleased. We, hearing of this, were sorry, and sent quietly to say that we would have the baptism on our own ground. Many attended, all was quiet, the day was fine, and brother Merrick spoke in Isubu to such as did not understand English. I felt the season solemn and affecting. This is not a first convert here, but he is a convert from African idolatry and superstition. We are not the honoured instruments of his conversion. Shall we rejoice the less over him for this? We are not fit to joy with the angels of God over sinners repenting, if this be our selfish state of mind. We met at eleven o'clock A. M., to hold a first of August meeting, and had a delightful day. Eleven speakers. Meeting lasted four and a half hours. I hope brother Merrick will send you the report of it. An anti-slavery society was begun, and twenty-eight members now set their faces against slavery in this slave land. A prayer-meeting was held at night as usual. On being invited to take the pastoral care of the mission church upon me, I sought the aid of brother Merrick to be co-pastor with me. The church unanimously agreed, and on the 29th of July we were both chosen as pastors of the church here. We have not yet arranged for deacons; that will come in its proper order.—*London Mis. Her.*

BAHAMAS.

On the 1st of November, Mr. Capern had the pleasure of baptizing twenty-eight persons at Nassau, a selection from many candidates. He adds :—

There is one thing, dear sir, connected with this station, which is, in my mind, like the bow of promise to it; it is the excellent character of the native teachers. They have fulfilled every expectation which I formed of them when I first took them up, and I feel sure that, under kind and careful direction, they will prove valuable auxiliaries, and the out-land churches must at some future time be under their care. They have all of them a fair share of natural ability and of manly independence. They have, too, which is the greatest consideration, a high regard for moral character, and feel that none but those who bear the image of the great Redeemer are eligible for a place in his church. By kind-

ness, and making them only of due consideration, or by acting in the spirit of the precept, "condescend to men of low estate," you can secure unmurmuring and unreluctant attention to your wishes.

I should have mentioned, when speaking of the sabbath schools, the marked liberality of the Bahama Bible Society, in granting to our schools on the out-lands one hundred Testaments, and a dozen Bibles to each of our schools on New Providence. This generous vote, added to the grant of the parent society, which I mentioned to you in my letter of July 13, makes us rich in our possessions of the word of life. May God fulfil the largest desires of the benevolent granters, and cause all those who read experimentally to know that "the law of the Lord is perfect, converting the soul."—*Ibid.*

JAMAICA.

DEATH OF MR. DUTTON.

Another of our Jamaica brethren—one of the most active—has been removed, and that just as he was about to enter on a new and promising scene of labour. It had been arranged that Mr. Dutton should succeed Mr. Hewitt at Jericho; but on Saturday, November 14th, he was taken ill, and on Thursday, the 19th, at a quarter past seven in the evening, he ceased to breathe. Mr. Clark of Brown's Town says :—

You will be gratified to hear that the gospel he so faithfully preached to others supported and cheered him in his dying moments. He from the first thought the sickness would be unto death, and was fully prepared for the event. His last words were "Hallelujah to the Lamb." We watched him dying, and felt not a little gratified that his passage to the other world was as calm and peaceful as it could be. What these repeated afflictions are for is well known to our heavenly Father, to our minds they are dark and mysterious. We find, however, consolation from the fact that "the Lord reigneth, and must do the thing that is right."

You will not, I am sure, forget the widow and the dear fatherless children; their bereaved condition should awaken for them the tenderest sympathies.—*Ibid.*

STATE OF JAMAICA.

A well-informed missionary on this island says, "We have now fine seasons, but twelve months must elapse, at least, before we recover from the drought. Public feeling is now running strongly against immigration. We are not likely to have any more of it. The Coolies do not answer. Parish meetings are every where being held to demand a reduction of taxes and expenditure. We expect our new governor by next packet: he has the character of being a liberal man, and it is hoped will prove a good governor. Unless we speedily have a change for the better, Jamaica will be beyond doubt at last be ruined. There is little money in circulation; business is almost at a stand still; wages are low and work scarce. We want capital and energy; then we need not fear competition with the slaveholders of Cuba or Brazil."—*Ibid.*

THE ORIENTAL BAPTIST.

MAY, 1847.

Theology and Biblical Illustration.

ON SUN WORSHIP.

INDIA is the land of the Sun ; his kingdom, where at this season he reigns with despotic power. It is land wherein he was worshipped centuries before the Christian era, according to the ritual of the Vedas, and where to the present he is worshipped more or less by all Hindus every morning, and particularly on the Sunday, especially by the Sauras or sun-worshippers, one of the five orthodox sects.

It may be interesting to trace the history and extent of sun-worship in all lands. To do this fully would require a volume instead of a few pages, and all that can be here attempted is a short sketch of the subject and a few hints to excite to further study.

The worship of the sun is very ancient, and was probably almost universal 2000 years B. C.—Sancho-niatho, the Phœnician, in his account of the first ages says, “of the two first mortals, Protogonus and Eon, (the latter of whom was the author of seeking and procuring food from forest trees), were begotten Genos and Genea. These, in the time of great drought, stretched their hands upward

to the sun, whom they regarded as a god and sole ruler of the heavens.”

Learned men have proved that the Suevi, Arabs, Africans, Chinese, North American Indians, Mexicans and Peruvians, were worshippers of the celestial bodies. We shall confine our remarks chiefly to those nations in the neighbourhood of Palestine, since their example so powerfully influenced the Israelites.

Diodorus says that the sun and moon were the first gods of Egypt. The sun was also worshipped by the Ammonites under the name of Moloch; the Syrians, of Adad; the Arabs, of Dionysius; the Assyrians, of Belus; the Persians, of Mithra; the Phœnicians, of Saturn; the Carthaginians, of Hercules; the Palmyrans, of Elegabalus; and the Gauls and Britons, of Bel, Belenus and Beline. There are traces of this worship in the British isles to the present day, in the Beltane fires and Belin's gate. Tillie Beltane is a town in Scotland. Fires are lighted once a year in accordance with this ancient superstition on the hills of Ireland, Wales, England, Scotland, Germany and Norway.

The Egyptians worshipped the sun under the name of Rê. The first hint we have of this worship in Scripture is from the title Pharaoh, or Phrah, which Williamson proves to mean the *sun*, and also in the name of On or Heliopolis, the city devoted to the worship of the sun, and containing his temple and college of priests, who became famous for their astronomical knowledge. Wilkinson says, "There is reason to believe that the god Rê corresponded to the Syrian god, Baal, a name implying Lord; as Baalzebub, lord of flies, &c. which was given par excellence to the sun; and the same idea of peculiar sovereignty vested in that deity may have led the Egyptians to take from Rê (Phrah) the regal title of their kings.

Heliopolis, in Syria, still retains the name of Baalbek, the city of the Lord (the sun), and the same name occurs in the names of distinguished individuals among the Phœnicians and their descendants of Carthage, as Annibál, Asdrubál and others. Babylon was the great seat of Baal's worship. Ancient writers say it was built by Bál or Bel, and that Babbél means the court or palace of Bel.

To return to the Egyptians. We read that Joseph, the prime minister of Egypt, was united by marriage to the sacred caste of priests. These were very learned, and far before their age, for they taught that the sun was the centre of its system and that all the other planetary bodies moved round it, in perpetual revolutions. This noble theory came with the rest of the Egyptian learning into Greece, being brought thither by Pythagoras, who, it is remarkable, received it from Cnephis, a priest of Heliopolis, and after having been forgotten for ages was rediscovered in modern times and immovably fixed on scientific principles by Sir I. Newton.

Now it is not to be wondered at that during the long period which the children of Israel spent in Egypt, they should have learnt the popular

worship, especially as one of their progenitors had married into the caste of the solar priests. They were also living in Egypt, by the favour of the king, called a *son of the sun*, over whom the priests possessed immense influence as well as over the common people. Had the Israelites dissented from this popular religion, the priests would soon have influenced the king to expel them from Goshen. That they had become idolaters we learn from Joshua, who says, "Put away the gods which your *fathers* served on the other side of the flood, and in Egypt." This is also seen from the coldness with which they received a message from the true God, to comfort them. Moses evidently knew that they had even forgotten the name of God. They also distrusted his power to deliver them, and had forgotten the sabbath, for they were told to remember the sabbath, showing that it was an old but forgotten institution. That they had imbibed Egyptian notions of religion, is also evident from the Mosaic law and the book of Genesis, both of which were intended to oppose the idolatrous ideas and practices which they had learnt in Egypt. The effects of this education were seen immediately after they had crossed into the desert, by their imitating the Egyptians in worshipping a golden calf. From all this it is evident that in the infancy of the Jewish nation, there was a strong bias to idolatry in general, and probably in a special manner to the worship of the sun, and his image. To this the Israelites were continually tempted in the desert, when they approached an idolatrous border, and also in Canaan, surrounded as they were by the worshippers of the sun under the names of Baal, Moloch, &c.

The first direct mention of the worship of the sun in the Bible is in that most ancient book of Job, probably written by Moses in the desert of Midian, before he wrote the Pen-

tateuch. In Idumea, the land of Job, the Sabeian worship prevailed, yet says the patriarch (Job, xxxi. 26), "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge, for I should have denied the God that is above."

Let us now trace the progress of the sun-worship in Israel from first to last. In Num. xxv. 3, we read, "and Israel joined himself to Baal-peor." This was effected by the daughters of Moab, whose wives were more potent in destroying Israel, than the incantations of Balaam, the curses of Balak and his whole army; for God incensed, as a punishment, destroyed 24,000 of them by the plague at one stroke. Again, when Joshua was dead "they forsook the Lord and served Baal and Ashtaroth." These were the sun and moon, the gods of the Canaanites. During the whole period of the Judges we continually read of their falling into the sin of idolatry, and being punished for it. In Judges vi. 25, we read of an altar and grove to Baal erected by Gideon's father, at the destruction of which by Gideon the citizens were ready to kill him, which proves this to have been the popular worship then. No sooner was Gideon dead than "the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their God. We further read of the house of Baal-berith, Jud. ix., showing that he had a fixed temple, and therefore worship.

During Eli's time the people were punished, by being defeated before their enemies, when 34,000 men were slain, and the ark taken. In Samuel's time however they repented on a promise of deliverance from the Philistines. "Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only."

After this we read no more of sun-

worship till Solomon's time, when we find that the once wise and excellent king listened to the seductions of heathen women and built a place for Moloch (the sun). Solomon also built Baaluth (Balbec or Heliopolis), and Tadmor (Palmyra). In both these places were temples to the sun. Here then we see how fully idolatry had taken hold of the powerful mind of Solomon, and naturally of many of his people.

The ruins of Balbec are to the present in fine preservation, and its marble palaces might, according to Dr. Keith, easily be rebuilt. He writes, "the wondrous walls, which for so many ages have witnessed pagan worship and an apostate faith, have not stood so long in vain, but shall yet resound to holier strains, and Heliopolis (the city of the sun) be a city on which the Sun of Righteousness shall shine, and the Holy One of Israel be adored."

After the separation of the kingdoms of Israel and Judah, we find that the kings of both states fell into idolatry; Ahab married the daughter of the idolatrous king of Zidon, and served Baal, by building a house and altar for him in Samaria. Elijah however destroyed the prophets of Baal, and Jehu slew the worshippers, and broke to pieces the image and temple. Ahaz also, king of Judah, made molten images for Baalim, but his grandson Manasseh was much more impious. Ahaz only shut up the temple of God, but he set up images and altars to Baal, and all the host of heaven in both its courts, and filled Jerusalem with their idols, altars and groves. Besides this he butchered all who would not worship them, and made Jerusalem swim with their blood. For this he was severely punished by God, but repented and was restored to his kingdom. His grandson Josiah purified the temple, destroyed every vestige of idolatry, and put down the priests of Baal.

Soon after this the Jews were carried captive to Babylon, which effectually and forever cured them of idolatry. How many centuries of suffering were necessary to root out this propensity to a particular form of sin! Does not this show that there is something very attractive to the senses in the worship of the sun, which commends it to the deceitful heart of man? It appears to be the most excusable of all kinds of superstition. Of all inanimate things the sun is most worthy to represent God. Do we not read in Scripture that the Divine being is compared to the sun? "He is a sun and shield," &c.; and who does not perceive the beauty of Satan's address to the sun:—

"O thou, that, with surpassing glory crown'd,
Look'st from thy sole dominion like the god
Of this new world."

Let us now glance at sun-worship in India. The worship of the sun is particularly insisted on in the Vedas. The *Rig Veda*, the most ancient, contains hymns to the sun; and the holiest verse of the Vedas, the *Gyatri*, is addressed to the sun as the representative of the glorious God over all. Now these books, according to Sir W. Jones, Ritter and other learned orientalists, were written about 1500 or 1600 B. C., which nearly agrees with the time of the Israelites' departure from Egypt. From this and many other arguments it is evident, that the worship of the celestial bodies was the first religion of India. The next period of Indian history, informs us of the two royal races of the sun and moon, in the former *Râma* being born and the latter *Krishna*. The *Rajputs* who profess to be descended from one or other of these races, universally worshipped the sun, and this worship is still practised in *Rajputana* to a great extent.

In other parts of India, the *Sauras* wear the peculiar *tilak*, perform the worship, and read the *Purana* of the sun. His especial worshippers are few, but he is worshipped more or

less every morning by all *Hindus* when they first see him, when bathing, and in certain ceremonies in conjunction with other gods.

On ordinary days the sun-worshippers never eat, till they have seen the sun and have worshipped him, and when he is entirely covered with clouds they fast. The *Hindus* do not kiss the hand as mentioned in the book of *Job*, but raise their joined hands to their forehead, bow till they touch the earth and pour out water from their joined hands towards him when bathing. *Sun-day* is especially devoted to his worship, as by the ancient Britons; and many natives think that this is our reason for resting and worshipping on that day. We have very often been obliged to correct this misconception.

Before dismissing the subject of sun-worship, we shall notice a superstition intimately connected with it, the worship of the *horse*. *Herodotus*, when speaking of this practice among the *Getes* in the time of *Cyrus*, says, "they deemed it right to offer the swiftest of created, to the swiftest of *uncreated* beings." This shows that they considered the sun as a *god*. We also find mention made of horses and chariots of the sun in 2 *Kings* xxiii. chapter. Further, the horse was considered sacred as a type of the sun by many nations, as the *Scythians*, *Scandinavians* and all the German tribes. This was also the case in India, where he was offered in the *Aswamedh* sacrifice. See an account of this sacrifice in *Ward's* book and *Tod's Rajasthan*. In the latter work an account is given of one so recent as 200 years ago, which was celebrated at *Jyepur* by *raja Jyeesing*.

The milk-white steed also, was deemed an oracle from whose neighing future events were calculated. It was such an omen, that gave *Darius Hystaspes* a crown. In *Rajputana* it is the omen of death to heroes. In the present day the horse is regularly

worshipped on the Dewali festival, when all the horses belonging to rajas and great men, are painted and gaily caparisoned in muslins, shawls, jewels, and gold or silver rings on their feet. The whole of the king of Gwalior's horses are led in review before him, and a particular mare is worshipped by him and his nobles, who stoop down and take hold of her feet. The syce bears a metal

dish in which he receives the offerings made.

Let us pray that the Sun of Righteousness may arise on this benighted land, with healing beneath his wings, and bless God, if he hath shined into our hearts to give us the knowledge of the glory of God in the face of Jesus Christ.

Muttra.

P.

UNGODLY MARRIAGES.

Is it lawful or unlawful for christians to enter the marriage connexion with those who are not decided christians ?

THIS question, we feel, embraces a subject of the greatest importance. We wish, therefore, to draw the reader's serious attention to it; and we ask for a candid hearing while we attempt to answer it.

We have no hesitation in saying, that the christian who marries a person who has not afforded evidence of conversion of heart, and of faith in Jesus Christ, is guilty of breaking the commands of God; and that, therefore, his marriage is an *ungodly marriage*. For proof of this position, we quote, in the first place, a passage of Scripture with which almost every one is familiar. Paul, in his direction to widows on the subject of marriage, writes: "*She is at liberty to be married to whom she will, ONLY IN THE LORD.*" (1 Cor. vii. 39.) We are told, as soon as we quote this passage, that the expression "*only in the Lord*" is rather vague, and its precise import doubtful: that it may mean, "So that it be consistent with her obligations as a christian: or, religiously, in the fear of God; for so alone are matrimonial connexions auspiciously (?) formed." If either of these interpretations can be proved to be the correct one, then shall we be driven out of one stronghold while we yet retain others. But even so much is

not easily effected. We think that the plain meaning of the apostle is this: the widow—(and, by inference fairly deducible, every believer)—may marry whom she will, but *only one who is in the faith of Christ*, or who possesses an interest in the salvation of the Lord. And, lest it be said that this is mere assertion, let us, by comparing Scripture with Scripture, endeavour to ascertain whether this meaning of the term "*in the Lord*" be correct or not. Paul, writing to the Romans, (xvi. 7) says, that "*Andronicus and Junia were in Christ before*" him. He calls the Corinthians "*babes in Christ.*" (1 Cor. iii. 1.) He speaks of believers "*falling asleep in Christ.*" (1 Cor. xv. 18.) He distinctly tells us: "*If any man be in Christ, he is a new creature.*" (2 Cor. v. 17.) Of himself he relates, that he "*knew a man in Christ above fourteen years ago.*" (2 Cor. xii. 2.) "*Amplias (is) the beloved in the Lord.*" (Rom. xvi. 8.) Timothy is "*faithful in the Lord.*" (1 Cor. iv. 17.) To the Corinthians the apostle says—"The seal of my apostleship are ye in the Lord." (1 Cor. ix. 2.) "*Tychicus (was) a faithful minister in the Lord.*" (Eph. vi. 21,) and also "*a fellow-servant in the Lord.*" (Col. iv. 7.) "*A voice from heaven said, Write,*

Blessed are the dead who die in the Lord, from henceforth." (Rev. xiv. 13.) We ask now what is the meaning of the terms "*in Christ*," "*in the Lord*?" Can we substitute any other meaning than what is contained in the words "*in the faith of Christ or the Lord*?" Of all the passages above quoted, the two most forcible are, "*If any man be in Christ he is a new creature*;" where "*being in Christ*" is the same thing as being "*a new creature*"—a converted, regenerated creature: and, "*Blessed are the dead who die in the Lord.*" Whence is this blessedness? By dying in the Lord. What can this mean but "*dying in the faith or trust of the Lord*?" "*Blessed are all they who put their trust in the Son.*" (Ps. ii. 12.)

2. We might here quote 2 Cor. vi. 14, but though in our opinion the passage has decided reference to the marriage connexion—yet inasmuch as there is generally much dispute about it, we will not rest our argument upon it.

3. In the third place, we beg the reader's attention to the first few verses of Gen. vi. Here is a passage of Scripture which surely needs no explanation, no enforcement. It distinctly teaches us how the ancient church became mixed up with the world, and finally shared its ruin by "*the sons of God marrying the daughters of men.*" God's spirit would no longer strive with those who so far forgot their duty, obligations, and privileges, as to marry the daughters of the world, and thereby become one with the world. No sin ever brought down on the sinner more awful and speedy destruction than did this sin. It was this *little crime*, as some would call it—this matter of no consequence whatever, which kindled the displeasure of the Almighty,—a displeasure which demanded the waters of a universal deluge to quench it. Verily, if the nature of any transgression is to be

discovered by its effects, what shall we say of ungodly marriages? If we had been beside the favored Noah and his family, when the opened windows of heaven poured destruction on our earth,—if we had heard the shrieks of perishing millions, and witnessed the last agonies of a despairing, dying world,—we had never thought lightly of any sin, much less of that peculiar sin which was followed by such a dreadful manifestation of the divine displeasure.

4. We proceed to strengthen the argument against ungodly marriages by a few more considerations. No man who has read his Bible with the least attention can be ignorant of all the solemn exhortations, and stringent laws, which forbade the marriage of the children of Israel with the people of other nations. On this head the commands of Jehovah were decided and frequent—"Neither shalt thou make marriages with them: (seven nations of idolators), *thy daughter thou shalt not give unto his son; nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods.*" (Deut. vii. 3.) Again, we read that one of the reasons why idolatry was forbidden, was that Jehovah was very jealous "*lest thou make a covenant with the idolaters of the land, * * * and thou take of their daughters to thy sons.*" (Exod. xxxiv. 15, 16.) But Israel would not obey the voice of the Lord, hence is the charge brought against them: "*Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughters of a strange god.*" (Mal. ii. 11.) Bitterly does Ezra lament before God the wickedness of Israel in this respect: "*For they have taken of their (the heathen nations) daughters for themselves, and for their sons.*" (Ezra ix. 2.) Nor are

the people wholly unconscious of their sin: "*We have trespassed against our God, and have taken strange wives of the people of the land.*" (Ezra x. 2.) Now we ask, what was the express reason why these ungodly marriages were prohibited and condemned? Because "*they will turn away thy son from following me that they may serve other gods.*" Hence is it said that the Israelites "*were mingled among the heathen, and learned their works.*" (Ps. cvi. 35.) This consideration we think, will refute the objection that an analogy from the case of the Jews will not stand good when applied to christians: that, in other words, though the Jews were prohibited from forming ungodly connexions, christians, who live under a law of liberty, are not so forbidden. Why was the prohibition on the Jews? Because such marriages would lead them astray, and become the fruitful source of innumerable evils. Are not these, or the like evils to be seen as resulting from the ungodly connexions which some christians form? Then does the command given to the Jews affect the christian. It is no part of the ceremonial dispensation which has passed. It is moral in its very nature. The cause which made it then needful still exists; its application therefore is still to be enforced.

There is another point which calls for a few words. The Jews were forbidden to intermarry with idolaters. Christians will certainly abstain from this: and more than this is not to be required. Yet let it be considered whether there was, in the time of "Moses and the prophets," a *third* class of people to whom any law whatever could have reference. There were but Jews and heathen when the prohibition was given: it could therefore apply to none but idolaters. There were no nominal Jews as distinct from converted Jews. The nation was a

theocracy. It was adopted by God; He was their God: they his people. Hence the Jew could not form an ungodly connexion, but by marrying one who was not a Jew,—a heathen. In the days of the christian dispensation, things are quite different. There are real christians, christians only in name, heathen, Muhammadans, and others. These are all divided into *two* classes by Him who knoweth all things. In his sight the world is composed of *converted* and *unconverted* persons: believers and unbelievers. The believer stands in the place of the Jew of old: the unbeliever, of every name and creed, is in the position of the ancient idolater. If we believe in the doctrine of regeneration as it is taught us in the word of God, we must assent to these views. It is nothing but being "*born again*" which makes a man different from his neighbour. And hence, as a necessary inference, the believer who marries a person who affords no evidence of being born again is, *in the light of heaven*, no less guilty than he who marries a Muhammadan, or an idolater. In either case an *unbeliever* is married,—one who is not "*in the Lord.*"

5. We shall not be accused of wandering from our subject if we direct the reader's attention to the following portions of Scripture. 1 Cor. xv. 33. James iv. 4. 1 John ii. 15. 2 Cor. xix. 2.

We ask, what are "*evil communications*" but the fellowship of those whose influence would tend to draw away the soul from Christ and heavenly things? It is not false teachers alone who seduce and mislead, and corrupt: nor their doctrines alone which are "*evil.*" That influence is a thousand times more seductive and fatal, which winds itself around the unwary soul, and acts directly on the *heart*, instead of enslaving, by a long process, the mere intellectual powers.

Further, the "*friendship of the world*" is said to be "*enmity towards*

God," the friend of the world is the enemy of God. Is not that christian manifesting enmity towards God who loves, with strongest love, a creature of the world, a very worldling? Will he not be accounted an enemy? Does he not belie his very profession of being renewed in the likeness of God when he bestows his warmest affections on that which is as unlike God as the East is distant from the West? What! can I love, with a love strong and enduring as life, that being who is, in very truth, the enemy of my reconciled Father, a foe determined and unsubdued to my adorable Redeemer? No: I cannot, must not, will not. Son of God! I would not injure thee. I see no charms in the best of mortals unless they bear some resemblance to thee. Already is my heart given away to thee; and surely thou wilt not allow any but thy friends and thy beloved to share its affections.

Again, it strikes us that the person in whose heart there is enmity to Christ can never, by any possibility, really love the christian as a *christian*, who resembles Christ. That which in him is the greatest beauty, likeness to the Saviour, is not perceived, and cannot be admired. That which is his glory and his gain, in which consists all his true dignity and honor, true religion,—is neither regarded nor valued. Hence, it may be asserted, without fear of contradiction, that wherever there is mutual attachment between parties "*unequally yoked together*," there is there proof that the christian has declined in religion more or less, lost his resemblance to the Redeemer, and become assimilated to his unconverted partner. "If, however, by the grace of God," he rise superior to human weakness, resist temptation at home, and overcome obstacles

abroad,—then, being a consistent christian, he can have no agreement with his unchristian partner, "*for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness?*" Thus the servant of Christ, by taking one false step in life, is reduced to the awful dilemma of betraying his Lord, or of sacrificing his own domestic happiness. Miserable alternative!

Once more: I am expressly commanded to "*love not the world nor the things of the world:*" and I am warned in these solemn words: "*If any man love the world, the love of the Father is not in him.*" Can I knowingly, deliberately violate this command? Am I willing to make such a sacrifice? Am I prepared, in giving my affections to a worldly person, to forfeit the love of my heavenly Father! Ah! what infatuation! Give me the love of God: let this cheer my drooping spirits throughout life: let this strengthen my failing heart in the hour of death. Rather than lose this, I will forego every thing. A mortal's love, like himself, is fading, dying. But God's "*favor is life, and his loving kindness is better than life.*"

In conclusion, I hear the solemn words of the seer: "*Shouldst thou help the ungodly, and love them who hate the Lord? Therefore is wrath upon thee from the Lord.*" I start: for if I give my heart to an enemy of God—wrath is on me from God. His wrath I dread, I cannot endure it. It is too awful for me. Therefore, by all these considerations, I would be warned; and pause ere I take a step which is so opposed to the will of God, and fraught with such dangers and countless evils.

J. C. P.

THE DEITY OF THE HOLY SPIRIT.—THE DOCTRINE OF THE TRINITY.

THE Holy Spirit is represented in the Bible, as a person distinct from the Father and from the Son.

As a person,—for HE “hears,”—HE “speaks,”—HE “wills,”—HE “ap-
points and sends forth” ministers into the Church.”—“Whatsoever He shall hear that shall He speak.”—“All these,” (spiritual gifts) “that one and the self-same Spirit worketh, dividing unto every man severally as He will.”—“The Holy Ghost said, Separate me Barnabas and Paul to the work whereunto I have called them.” He is, moreover, “The Comforter” (a personal office), who “teaches all things, and guides into all truth.” (See John xvi. 13; Acts xiii. 2, 4; 1 Cor. xii. 11.)—As distinct from the Father and the Son. “THE HOLY GHOST,” says our Lord, “whom THE FATHER shall send in MY name, He will teach you.” “I will pray THE FATHER, and He will send you ANOTHER Comforter.” (John xiv. 16, 26.) The Holy Spirit must, therefore, be one of the most exalted of created beings, or he must be God, the Creator. But,

Secondly, that He is the latter, and not the former, we are certain; because, those attributes which are peculiar to Jehovah, and cannot belong to any creature, are expressly ascribed to Him; the peculiar works of God, which no creature can perform, are attributed to Him; he is expressly called God and the Highest; and the only sin spoken of as unpardonable, is sin against Him.

1. The peculiar attributes of God are ascribed to Him.—He is *Omnipresent*,—present everywhere at the same time; for He dwells in the hearts of believers at all times and in every place, intercedes within them, and is their Comforter. All believers are alike “temples of the Holy Ghost.” (1 Cor. vi. 19, 20.) “Whither,” says the Psalmist, “shall I go from thy Spirit, or whither shall I flee from thy presence?” (Ps. cxxxix. 7.)—He is *Omniscient*,—He knows all things; just as “the spirit of man knoweth the things of a man,” so the Spirit of God knoweth the inmost mind of God. “For the Spirit searcheth all things; yea, the deep things of God.” (See 1 Cor. ii. 10, 11.) He too is the especial Inspirer of Scripture, including

the revelation of future events throughout time and eternity, which could be present to the mind of none but Him that knoweth all things. “All Scripture is given by inspiration of God.”—“For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” (2 Tim. iii. 16; 2 Pet. i. 20, 21.) He is *Omnipotent*,—having all power; for,

2. The peculiar works of God are attributed to Him. He created all material things out of nothing. He is the Author and Preserver of that new creation and spiritual life within, which is always represented as no less a work of Almighty power. (See and compare Gen. i. 2; 1 Cor. ii. 12–14; 2 Cor. iv. 6; John iii. 3–8; James i. 18; 1 John iii. 9; v. 1–4; Ephes. i. 17, &c.)

3. He is expressly called “God” and the “Highest.” (See Acts v., compare 3 and 4 verses; 1 Cor. xii., compare 11 verse with 4, 5, 6; See Luke 1. 35, and compare with Psalm lxxxiii. 18.)

4. Lastly, we know that the evil and guilt of sin consists in its having been committed against God.—“Against Thee, Thee only have I sinned.”—An offence against the most exalted of created beings, must be infinitely short of one against the Supreme. Now whatever the unpardonable sin of which our Lord speaks may be, into which it is not necessary to our argument to enquire, if the Holy Spirit be inferior to Jehovah, the selfsame sin must be at the same time the greatest sin and the least of sins—infinitely short of all that “sin and blasphemy,” which our Lord says “shall be forgiven to men,” which is an absurdity. A more conclusive proof of the Deity of the Holy Spirit it is almost impossible to conceive.

* To all this evidence, it may be added, that we find the Holy Spirit associated with the Father and with the Son in a manner in which we can never imagine the Creator to be associated with the creature. Our Lord directs baptism to be performed in the name—the one name—of the Father, the Son, and the Holy Ghost. See also Isa. xlviii. 16; 2 Cor. xiii. 14.

Herein, we admit, is a “great mys-

tery." We do not say that the word "Trinity" is to be found in the Bible. But we do read there that there is one Supreme God, and but one. "Hear, O Israel, the Lord thy God is one Lord." "Thus saith Jehovah, I am the first and I am the last, and beside me there is no God." "I am Jehovah, and there is none else." We do likewise read there, that the Lord Jesus Christ is the Supreme God, and that the Holy Spirit is the Supreme God likewise; and to the distinctness between the Father, and the Son, and the Spirit, no other term than "personal" seems to apply. We speak,

therefore, of the "person of the Father," of the "person of the Son," and of the "person of the Holy Ghost," because we know no other term—we have no other—whereby to express a distinctness of existence which is beyond the grasp of the human understanding. But mystery is one thing; self-contradiction is another. There is no self-contradiction in the doctrine of the Trinity, because no one maintains that the Triune Jehovah is one in the same sense that He is three—or three in the same sense that he is one.—*Churchman's Magazine.*

FAMILY BIBLE READING FOR MAY.

Day of the Month.		Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
			Last quarter, . . . 8th day. . . 4h 44m Morning.			
			New moon. . . . 14th day. . . 9h 16m Night.			
			First quarter. . . 22d day. . . 7h 51m Morning.			
			Full moon. . . . 30th day. . . 8h 38m Morning.			
1	S		Deut. ii. 1 Cor. v.	h m 5 29	h m 6 25	
2	Ld		Psalms.	" 28	" 25	
3	M		Deut. iii. 1 Cor. vi.	" 27	" 25	
4	Tu		iv. 1—40. vii. 1—24.	" 26	" 26	
5	W		v. vii. 25—40.	" 26	" 26	
6	Th		xxix. viii.	" 26	" 27	
7	F		xxx. ix.	" 25	" 27	
8	S		xxxi. x.	" 24	" 28	
9	Ld		Psalms.	" 24	" 28	
10	M		Deut. xxxii. 1 Cor. xi. 1—16.	" 21	" 29	
11	Tu		xxxiii. xi. 17—34.	" 23	" 29	
12	W		xxxiv., Joshua i. 1-9. . . . xii. 1—27.	" 23	" 29	
13	Th		Joshua i. 10-18 & ii. xii. 27-31, xiii., xiv. 1-5.	" 22	" 30	
14	F		iii. & iv. xiv. 6—40.	" 22	" 30	
15	S		v. 10—15 & vi. xv. 1—33.	" 21	" 30	
16	Ld		Psalms.	" 21	" 30	
17	M		Joshua vii. 1 Cor. xv. 34—58.	" 20	" 31	
18	Tu		viii. xvi.	" 20	" 31	
19	W		ix. Acts xix. 23—41 & xx. 1, 2.	" 19	" 33	
20	Th		x. 1—27. 2 Cor. i. 1—22.	" 19	" 33	
21	F		xi. 10—23 & xiv. i. 23, 24 & ii.	" 19	" 34	
22	S		xxiii. iii.	" 19	" 34	
23	Ld		Psalms.	" 19	" 35	
24	M		Joshua xxiv. 2 Cor. iv.	" 19	" 35	
25	Tu		Judges ii. v.	" 18	" 35	
26	W		vi. vi.	" 18	" 36	
27	Th		vii. vii.	" 18	" 36	
28	F		viii. 1—32. viii.	" 17	" 36	
29	S		viii. 33—35, ix. ix.	" 17	" 37	
30	Ld		Psalms.	" 17	" 37	
31	M		x., xi. 1—11. 2 Cor. x.	" 17	" 38	

Biography.

OBITUARY NOTICE

OF THE LATE MRS. DR. MARSHMAN.

From the Funeral Address, delivered March 14, 1847, by Mr. W. H. DENHAM, Serampore; being also the substance of the Statement read by Mr. LESLIE at the close of the Sermon given in the April Number.

HAD one whose age, lengthened residence in India and knowledge of the Mission circle, (the members of which are in heaven,) and whose opportunities to note their conversation and devotion to the Lord Jesus Christ, spoken to you this evening, particulars might have been laid before you of which I am ignorant, and the statement have been commended more effectually to your kind remembrance. But in my anxiety to do justice to this part of my subject, let me not wrong you. I feel thoroughly persuaded that no mere statement, whoever the narrator may be, can increase *your* reverential regard for her memory. In her long preservation among you, you have witnessed "the power of religion;" in her removal, you have seen death stripped of all its terrors. She received the message with calm and unmoved fortitude. "To her to die was gain." It was my lot, however, to join the Mission band but lately. To this the above remark must be attributed. With you it is far different: *you* have her life, at least a considerable portion of it, before you. Which of you has not received repeated marks of her kind attentions? What a loss has been sustained in her removal, not only by ourselves but the whole neighbourhood, and especially the poorer members of it! May her example and her reward induce us who remain to "seek more earnestly the things which are above."

It is now little more than two years ago, shortly after my arrival in India, that I was favoured with an introduction to the circle at Serampore, and to the family of Mrs. Marshman

in particular. At the request of Mrs. Marshman herself, I came to pay a friendly visit here. Dear Mr. Mack was then living; and during my stay I saw much of him also. You will not be surprised when I say, that many things combined to endear the place and family to me, though at this time I was unable to form a correct estimate of the worth of its venerable head. The effect of my first interview is, however, impressed on my memory with all the freshness and vividness of the moment. There was so much simplicity and Christian kindness, that I seemed to be talking to a friend with whom I had held converse for years, instead of one to whom I had been introduced but recently. My first interview possesses a power over me now, from which I am not anxious to divest myself.

More than once I visited Serampore during the few months I continued in Calcutta, unconscious indeed that I should come to live and labour among you, in the gospel—and it may be to die and leave my ashes among you. To be associated in the work commenced by the illustrious dead, is to my own mind a source of more ennobling pleasure than had I been dignified with sovereign authority in this gorgeous land.

It is true, my acquaintance with you is of recent date; but the intercourse I have been privileged to enjoy in the family, and the accurate knowledge you possess, partly obviates the difficulty I should otherwise feel in addressing you. Of the early history of our departed friend I can say but little, but it is genuine, and I think

you will concur with me that it possesses much value. Her own lips and her own pen are the principal sources from whence every sentence is taken.*

The last year, as you are aware, was a season of affliction to her. During this period she often spake of God's gracious dealings with her in the days of her youth. Occasionally she would take a delighted retrospect of the happy and profitable hours she had spent with her own mother in similar affliction. Her eyes would frequently fill with tears while she narrated the instances of parental tenderness and Christian counsels of one who was taken from her in her infant years. But I must not anticipate.

Mrs. Marshman was born on the 13th of May, 1767. She was the daughter of Mr. John Shepherd, a freeman of Bristol, who possessed some estates in that neighbourhood, and of Rachel his wife, who was the eldest daughter of the Rev. John Clark, of Frome, in Somersetshire, an eminent minister of the Gospel, and for more than 60 years pastor of the Church at Crockerton in Wiltshire.†

It was her happiness to be early trained in the ways of God, and to be taught, in the first lisping of infancy, the words of truth and peace. Her mother appears to have been an eminently godly woman. It was but a day or two before her death that she affectingly referred to the scene of her mother's death, and fervent wishes for her offspring. She said, "My serious impressions commenced very early. It was the custom of my dear mother to retire with me and talk to me of heaven and heavenly things. Her health was at this time very indifferent. I recollect sitting by her bedside and listening to her

words. They made a great impression upon me—they were gentle like the morning dew. And then her prayers for me and for God's blessing on us all, were so fervent and affectionate. When at the early age of eight years I saw her lovely countenance silent in death, her tender and affectionate words rushed upon me. I endeavoured to recollect them; and though unconscious of the loss I had sustained, prayed that God would be my God: and I think he heard my prayer. The removal of my dear mother so sensibly affected my father's health, that he never fully recovered the stroke. In about three years he followed his beloved wife to the silent grave."

Thus at the early age of 11 or 12 she was deprived of both her natural protectors. From this time the charge of the orphan devolved on her venerable grandfather, the Rev. Mr. Clark. He instructed her himself; and whilst imparting secular knowledge with unremitting solicitude, he nurtured to the fullest extent those seeds of genuine piety which had already been sown in the heart of the child by the pious mother.

To the happy years she spent under his roof, and to the high and holy advantages she there enjoyed, she was accustomed to the last to refer with grateful affection and holy delight. It always gave her pleasure to repeat to her children and others, with a zest and interest peculiarly her own, the trite yet wise maxims and anecdotes with which her mind had been stored by her beloved grandfather, and those who were accustomed to meet beneath his roof. In the case of Mrs. Marshman was verified those many and encouraging words of Holy Writ—"to train up a child in the way it should go"—with the assurance that out of the mouths of babes and sucklings, God can and frequently does perfect his praise!

At the age of 15, however, her heart was increasingly impressed with

* Besides scattered papers, three quarto volumes of memoranda in her own handwriting remain in the possession of her children.

† This venerable man is said to have been absent from his people but once during his long pastorate. He preached his last sermon at the truly patriarchal age of 93!

her lost state as a sinner before God, and her absolute need of a Saviour. From this time for two or three years her health was so bad that her friends often despaired of her life. To this period, she used to tell her children, she could look back as the happiest of her life, for it was a season of peculiar mercy. In her affliction she learned the character of God as a tender Father, and the suitableness and preciousness of the Saviour.

Soon after her recovery she felt it to be her duty to make a public profession of religion by Christian baptism. The ordinance was administered by the Rev. Mr. Marshman of Westbury Leigh in Wiltshire, to which neighbourhood she had recently been removed. At the age of 17 she became acquainted with the late Dr. Marshman (who was however no relation, so far as we can ascertain, to the Mr. Marshman mentioned above), with whom in a wise providence she was appointed to share the labours and enjoyments of a long and useful life. Soon after their marriage they removed to Bristol where they remained for some years, and where a sphere of usefulness appeared to be pointed out, and where the cup of domestic bliss was so full that it was not without many misgivings that Mrs. Marshman was brought to contemplate the prospect of a change, and to enter into the spirit of her beloved partner, which required them to break up every association at home. They, however, finally determined to leave all for Christ's sake, and to spend and be spent in His service among the heathen.

With the circumstances of their leaving England and their providential guidance to this settlement, the protection afforded them by the Danish Governor, and their unparalleled labours, you are familiar: I therefore for the sake of time pass on to the events of the few months preceding her removal. This, as you are aware, has been effected by a gentle and

gradual process. It is true, she may have rallied at intervals; her naturally vigorous constitution may have risen superior to disease and infirmities; but we, who observed her closely, realized in these fluctuations her approaching separation. How much mercy is apparent in God's gracious dealings with his children—to us who remain as well as toward the sufferer! How beautifully did religion unfold itself in the experience of her last hours! Occasionally she seemed to suffer acutely; but how exemplary was her patience under it! In hours of deepest affliction her hope was firm and unwavering. Her religion was very far from enthusiasm: hers was a settled and well-grounded hope. She "*knew in whom*," and in what, she believed. It was her prayerful wish to enjoy the comforts and power of religion. She realized this, but it was serene not ecstatic enjoyment. Her last hours were undisturbed and calm. Frequently she ejaculated these words of Watts:

"Far from my thoughts, vain world, begone!
Let my religious hours alone;
Fain would my eyes my Saviour see:
I wait a visit, Lord, from thee.
Hail, great Immanuel, all divine,
In thee thy Father's glories shine;
Thou brightest, sweetest, fairest one,
That eyes have seen, or angels known."

She naturally possessed great constitutional energy and capacity. Her temper was ardent and enterprising, and her attachments powerful. This was sweetly blended with deep religious feeling, moral worth, humility, unfeigned faith, and a zeal which no difficulties, no privations, could quench or overcome. What had she not to encounter and endure in the early years of the Mission!

Her failings whatever they may have been—and she made no pretensions to exemption from failings—were more fully and more readily acknowledged by herself than by any one I have heard speak of her: others who have known her longer, but not more intimately than myself,

may be able to specify them. Whatever I have heard imputed to her, may be summed up in one sentence—and we must remember the whole of the illustrious dead, whose names are inscribed on that mural tablet, are equally implicated in the charge, viz.—too strong an attachment to the work they had at heart in India—an all-absorbing and unconquerable love to Serampore. They have carried it with them to the grave: may it cleave to their memories for ever! Their lives, their time, their talents, their earnings, their influence were given to its accomplishment, the best proof of *their* sincerity, as was touchingly referred to by Mr. Leslie, while standing on the margin of their graves:—“Here they gave their lives, and here are their tombs.”

One feature in our dear friend's character must not be omitted: in fact it characterized the whole period from her illness to her departure—I mean the spirit of prayer. Till very recently, how regularly did she attend our services, especially our Thursday morning meeting for prayer—at half past 7 o'clock! This she did after she had entered her 80th year! And when unable to do so, which was about December last, how anxiously did she inquire about the services, and after the welfare of individuals of our circle! With her of late it was literally “*prayer without ceasing*,” and in *every thing*—“*thankfulness and praise*.” The cause of such serene and holy solace, with the perfect apprehension of approaching dissolution—for she frequently dwelt on her departure, that it was at hand—arose from her entire and unreserved confidence in the Saviour. His finished work and righteousness was her only hope, her only plea. “His precious person, his precious atonement, his precious intercession,” were terms frequently on her lips: these refer to truths which are the life, power and happiness of the Christian on earth, and which will form the

theme of the Christian's exultation in heaven. But I must close this hasty sketch by dwelling for a moment or two on her last hours—and dying experience of a Saviour's love.

On Tuesday, March 2d, I received a note from Mr. Marshman, informing me that a sudden change had taken place with every appearance of danger. I went immediately to the house, and found her somewhat revived but extremely weak. Her countenance was serene, and though her voice was feeble, her articulation and mental powers were unimpaired. She addressed me in her accustomed manner, and said she would not be long in this world. After speaking to me for a little while, Mr. Marshman and her medical attendant came into the room. I said to Mrs. Voigt I would withdraw silently and return in about an hour. I did so. On my return Mrs. Marshman said, Why did you go away this afternoon? I explained the reason. She said, Well—and proceeded to speak of her removal and of her trust in the Redeemer: she thought a few hours before, the world and all its scenes would have closed upon her. She recurred to her early experience, and “the great searchings of heart” which preceded her consecration to God. At her request I read the xlii. Psalm: she ejaculated the words I read in the language of prayer. After commending her to God I left her, not knowing whether I should see her again. It was on this occasion that she fervently prayed for her children—for the *Church and Congregation* meeting here—for her neighbours, *European and Native*—for the *young people, minister, schools*—*emphatically and distinctly*. Dear friends, shall those prayers be lost—shall they have no influence—shall they rise in judgment against you?

The following morning Mrs. Denham called: she appeared a little better. The substance of the conversation I have given already. She

dwelt particularly on her mother's kind instructions and death. About 5 P. M. I called. On entering the room she appeared to be in deep thought; her countenance bore indications of peaceful repose. I stood for a moment or two looking at her. When she observed me, she extended her hand and pointed to a chair by her bed. A few words were interchanged; and she repeated a verse of a hymn which, I regret to say, I do not remember. She paused, and in a firm and audible tone uttered several stanzas appropriate to her present state and expectations. She ceased, and I enquired "Whose verses are those?" Mrs. Voigt said, "Olney, Mamma?" as she was particularly attached to Cowper's hymns. "No, I committed them to memory before I was 18 years of age: it was a time of mercy to me." She again referred to this favoured period, and dwelt upon the exercises of her mind. "It was then," said she, "that Bunyan's Pilgrim was made so useful to me." Mrs. Voigt having for a moment left the room, she now re-entered, and Mrs. Marshman said, "Where is Bunyan's Pilgrim?" Mrs. Voigt took it down and placed it in my hand. Mrs. Marshman looked at the book and said, "How wonderful that that book should have been made so useful!" I replied, "A Native Christian had recently told me his heart leapt for joy whenever he read it—adding—had Bunyan, when in gaol, known how extensively useful it would prove—that even in this land and on the banks of this idolatrous river, which to men in his day was all but fable,—such a thought would have cheered him in his gloomy prison." "Would have cheered him?" she rejoined, fixing her eyes on me, "it did cheer him. But I am near the river he describes. Oh that I may be landed safely!" "But there are no fears, Mamma?" "No child, no fears. He has said, Fear not, I am with thee, be not dismayed I

am thy God, I will strengthen thee, I will help thee—*He is able to save to the uttermost every one who cometh unto God by him—whosoever cometh he will in no wise cast out.*" Looking at me she said: "Should you say anything to the people about me, after my removal, speak from those words which have been made so precious to me: 'He sent from above, he took me and drew me out of many waters:'—but read where Christian passes the river." I did so. That which seemed to affect her most was the part where Christian begins to sink and Hopeful encourages him. To describe to you the exquisite feelings I experienced while reading to her, when her own feet were just dipped within the waters of the river is utterly impossible. We were talking just as Bunyan describes Christian and Hopeful to have talked. Though a dream, it was no longer a similitude: the scene, the *circumstances were real, were all but identical.* As I read I paused, for she occasionally spoke on the circumstances recorded. When I came to the words, "and after that they shut the gates; which when I had seen, I wished myself among them"—she fervently ejaculated the words. I looked at her and inwardly said: "May I die the death of the righteous: may my last end be like hers?"

At her wish we turned to Christian's removal and the remaining characters. That of Standfast and his last words appeared to interest her greatly. "*This river hath been a terror to many*"—when I came to the words, "Now while he was thus in his discourse his countenance changed; his strong man bowed under him;" after he had said, "*Take me for I come unto thee.*" Just here her death-like countenance, yet so serene, greatly affected us. I could read no more. I knelt down and prayed, that her feet like his might stand fast in that dread hour.

This was my last conversation. I

saw her once again but the interview was brief. Her time was at hand. To her and kindred spirits death has no terrors. In the language of David it is indeed a "*shadow*." Death for her had no sting—over her the grave claims no victory. The thread of life was broken and we knew it not. The spirit *had* winged its flight; the separation was painless, stingless—without a groan! We looked—her head rested on her daughter's bosom, but

her spirit stood spotless before the throne of God!

"Call not the mourners when the Christian dies,
While angels shout glad welcomes to the skies,
Mourn rather for the living dead on earth,
Who nothing care for the celestial birth."

Death to the bedside came his prey to hold;
All he could touch was but the earthly mould
Thus to its native ashes men convey,
The freed soul rises to eternal day."

Original Poetry.

THE LANDING OF MARSHMAN.

By N. BROWN.

"As the boat which carried him and his whole earthly treasure, his beloved family, drew near to Serampore at the dawn of day, he left his family and passed over to the shore; and when alone and secluded from observation, he threw himself on his knees on the ground, and with deep emotion blessed the Lord God of all his mercies, for his family, his companions, and their preservation; and on that green sward supplicated God's further protection, and *his fullest blessing on India*."—*Oriental Baptist, Feb. 1847.*

FROM the home of his sires in a foreign bark
A stranger has come o'er the waters dark;
And the gorgeous East hath met his eye,
But he passes the city of palaces by;
For the Christian rulers its pomps that share,
No welcome give to the man of prayer.

The mists were rising o'er temple and tower,
Strange birds were singing in grove and bower,
As he trod the shore at the dawn of day,
Where the shadows unbroken of ages lay,
Where the flame and the ear had their tribute of blood,
And its hecatombs drank the relentless flood.

And the struggle of hopes and fears untold
O'er that lone heart in its anguish rolled,
As on bended knee to the earth's green breast
He sunk with the burden of souls oppressed;
"Oh God! for thy blessing on this dark clime,
To be poured in its fulness through coming time!"

To the mansions of mercy arose the prayer,
And God's amen was recorded there;
And the cloud passed off from the weeper's mind,
Like the roll of the waves he had left behind;
And there fell on his vision the morning ray
Of a glory that never shall pass away.

And there he sleeps—and around that sod
 Dark lips are chanting the praises of God;
 From valley and mountain and distant wave
 They are hymning the Lord that came to save;
 And the roses of Sharon sweetly bloom
 O'er fane that were sacred to guilt and gloom.

He is gone to his rest—but the work begun
 Shall extend with the years of the rolling sun;
 And the saint from his home in the skies shall behold
 Glad throngs ever flocking to Jesus' fold;
 And precious to God shall be India's shore,
 When the idols it loved are remembered no more.

Narratives and Anecdotes.

DEATH-BED PROFESSIONS OF PEACE.

I REMEMBER a sick-bed scene, which at the time made a very deep impression upon me. It is not, I hope, even yet worn out. It was on a Sunday night, in the autumn of 182—, not long after the commencement of my ministry. I was about to retire, fatigued by the public services and other duties of the day; but before I could do this, there was a loud knock at the front door,—a very unusual occurrence at such an hour. Something must be amiss, was the instant thought in my mind. My conjecture was soon confirmed. It was a messenger to request my immediate attendance on one of my parishioners, who was thought to be dying. Wearied both in body and mind, I felt a strange reluctance to comply. I well knew the person: he had been much afflicted with sickness: but his afflictions, I too much feared, had not been blessed to him. Many a warning had I given him of the awful end of an ungodly sinful life; many a time had I entreated him to consider his ways,—to pray for grace to repent and believe,—to flee, whilst he yet had a moment's time, to the Saviour's open arms for present real peace, and everlasting salvation. Being naturally a most passionate man, his passion, I was informed by his family and neighbours, would sometimes, on even the most trifling occasion, rise to an uncontrollable height of fury. Yet he had always received my instruction with what I thought patience; and my admonitions

with, at least the appearance of, a submissive spirit. I do not recollect, however, that any expression of thankfulness for my seeming to take an interest in his spiritual welfare, ever escaped his lips. For little temporal kindnesses towards himself and his family, he had again and again thanked me—but for no other. The care of the soul was evidently not to him the one thing needful: his thoughts, heart, affections, were all of the world; and he appeared to have no hope or wish beyond it. It was not long before I was hastening to poor H—'s dwelling. I had arrived at the hatch, and was proceeding to enter, when I was thus accosted by a woman, one of the neighbours—"Oh, Sir, walk up, Sir, if you please! Poor H. is, we are afraid, dying! He has been vomiting blood nearly the whole of the day, and now we think, and the doctor too, that he cannot be here long. But, oh, Sir, bless the Lord for it! he is in such a sweet heavenly frame, I wish I was so fit to die!" Of course, I made no reply to all this, but went on as quickly as I could to the sick man's chamber. I entered the room with that mysterious awe which I think one ever feels on these occasions. There I thought the king of terrors was doing his worst. It was a kind of garret; everything was remarkably clean and neat, as well as I could judge by the light of a small candle that was dimly burning on the window seat; the walls had been recently white-washed, and the little furniture that was there set in order. I noticed a Bible lying open on a small table

covered with a white cloth. There were many persons in the room besides poor H—'s wife and children. My eye was quickly fixed on the poor sufferer; he was lying in a most exhausted state, but perfectly sensible. I could perceive blood still oozing from his mouth; and I thought his moments were numbered. "What shall I say to him? O Lord, direct me in this my difficulty!" was my heart's language at that moment. As far as I could understand what he said, in reply to a few remarks I made, it was, that he was completely happy, without any fears; that he longed to be with Jesus; that he felt as if he was already in heaven. His wife, and the neighbours who were present, assured me that this had been his strain during the whole day, and a great part of the preceding night. I could not disbelieve what they said, more than what I myself heard: but in my own mind there were the most serious doubts as to the reality of poor H.'s conversion, and the safety of his state. I intimated as much to him. Conversion, I told him, was a great work, the work of God! that it could be described only by such great expressions as these: a new birth, a new creation, a resurrection from the dead; that he must not be satisfied with any peace or tranquillity of mind that did not rest on a solid scriptural hope that his sins were pardoned, and his person justified through Jesus Christ: that any other kind of peace was a delusion of the wicked one, the last mighty effort, it might be, to retain and ruin his soul. I then besought him most earnestly to look well into his heart, to pray God to search him and try him, and show him to himself; lest after all he should go down to the grave with a lie in his right hand. After a short prayer, I took my departure. I did not expect to see this poor man again in the flesh. My thoughts, I found, were hurrying forward to the solemnities and disclosures of the great day; there was the awful tribunal before which both minister and people would soon be giving up their account unto God. "Blessed are they who shall be able to render up their account with joy! Poor H. was, to the wonder of every one, still living on the morrow. He was a little relieved. The discharge of blood had revived him. There was no alteration as to his apparent frame of mind. He was still, he said, quite happy; so great, indeed, he

declared, had been his comfort and joys, that once or twice in the past night he thought that he was actually in heaven! Contrary to the expressed opinion of many medical men, he gradually recovered strength. He is, I believe, still living, though years have elapsed since the time I speak of. But, alas! alas! he had long before I left P— returned to his old and sinful habits. Prayer, the Bible, ordinances, were all, I have reason to believe, neglected by him. He was living literally without God in the world. In considering poor H.'s character, I have often been reminded of that awful passage of Scripture, Matt. xii. 45. My remonstrances were received now just as they were received before his illness; with patience, but without feeling: and almost the last words he said to me before I left the parish were these—words implying the most awful sentiment—that he hoped his sufferings in this life would be instead of any sufferings in the next. Oh, how fearfully deceptive are death-bed professions of repentance and conversion to God! Surely it becomes us all, and ministers especially, to be slow to speak when we can only barely hope; and not to talk of a glorious heaven, and a never-setting sun, which in the day of judgment may prove to be the blackness of darkness for ever. Let us, my dear readers, give diligence to make our calling and election sure. Let us work out our own salvation with fear and trembling. Let us, each one of us, say to our souls, when prying too much into the spiritual concerns, and the probable everlasting state of others:—What is that to thee?—follow thou the Saviour! *Churchman's Monthly Magazine.*

AN EXTRAORDINARY CASE.

TOWARD the latter end of the year 1831, died a Farmer Higgins, an inhabitant of Boaltonsborough, in Somersetshire, some of the peculiar incidents of whose life are worthy of being recorded and handed down to future generations, as an example of the Divine displeasure against hasty and inconsiderate resolutions, and violent imprecations against the arrangements of the Omnipotent will. From the time of his marriage, which took place in the year 1793, Farmer Higgins became extremely anxious for a son, but his wife presenting him with three daughters in succession, and no son, he became

very disconsolate, and even enraged at his repeated disappointment, and vowed, with an oath of imprecation, that should his next child be a daughter he would never speak to her. Before the birth of his fourth child, he impiously repeated the same solemn vow; the child however to his inexpressible joy proved to be a boy, but the father's satisfaction was but of short continuance; for this long-wished-for and much desired son was destined by providence to be to him the cause of years of remorse and pungent sorrow. Farmer Higgins, indeed, very soon had reason to repent of making such a rash vow, for the child, as soon as it began to take notice of surrounding objects, was observed to avoid him, and never could be induced, even for a moment, to remain in his arms. As the boy advanced in years, and the time of articulation arrived, his shyness towards his father became more and more apparent, and it was soon observed that, whilst he conversed freely with his mother and sisters, he never addressed a word to his father, or uttered a syllable in his presence. At first this shyness was thought to be accidental, as his father was much from home, but when the boy had gained the full powers of speech, he still observed a constant and marked silence towards him, and it became but too evident that Farmer Higgins was destined never to hold any conversation with his son. The afflicted parent would often entreat him to speak to and converse with him, but neither entreaties, threats, nor promises were of the least avail. He even promised him the half of what he possessed would he but converse or even speak to him, but it was all to no purpose. The mother also often admonished and desired him to oblige his father by talking to him; but his reply invariably was, "No mother; do you not think I would talk to father if I could? Whenever father approaches, my voice begins to falter, and before he comes within hearing, the power of speaking entirely fails me." It is a very remarkable part of this young man's history, that the inability of speaking applied to all other males as well as the father, and this very singular feature in his life continued for thirty-five years, up to the period of Farmer Higgins's death, with one exception. Immediately after this occurrence, he began to converse with all around, males as well as females, taking upon himself

the ordering and arrangement connected with his father's funeral, and he still continues to enjoy the full powers of speech. He was always a kind and dutiful child to his father and cheerfully obeyed all his commands, but it was observed that at his death he evinced great apathy, exhibiting no signs of distress or sorrow. He was fifteen years of age when he was first made acquainted with his father's vow, but it produced on him no perceptible effect.—*Youth's Magazine*.

SEARCH THE SCRIPTURES.

A MAN named Amos, a member of the church at Llwynrhadowain, who had recently left that communion and joined the baptist church at Aberduar, visited Christmas Evans; the latter, with his usual simplicity, says, "I had always regarded the baptists as anabaptists, as re-baptizing, and from my infancy had always heard them called anabaptists, nor had I ever understood that any man of my condition had searched the bible for himself to ascertain what baptism it enjoined. In the controversy with my old friend I was pressed severely, so that I was beaten; but this I attributed to my ignorance; I therefore carefully examined the scriptures to mark down every passage that mentioned infant baptism, for I believed there were hundreds of such there. But after a careful perusal, I was terribly disappointed to find none of that character there. I met with the circumcision of children, the naming of children, the nurture and admonition of children in the fear of the Lord, and gracious promises to call children princes in the stead of their father; but not one verse about the baptizing of infants. While, on the other hand, I met with about forty passages all giving their obvious suffrages in favour of baptism on a profession of repentance and faith. These passages spoke to my conscience, and convinced me of the necessity of obedience to the baptism ordained by Christ, who called upon me to give him personal obedience; when, after some contest between flesh and spirit, obedience and disobedience, I applied to the church at Aberduar, where I was in due time received.—*Evans's Life*.

BAPTIST CHILDREN AND CHILDREN OF THE COVENANT.

In a baptismal sermon, Mr. B. Hodgkins, of Bishops' Stortford, related the following anecdote :—

"A deacon of an independent church had two children sprinkled by his pastor, after which he became a Baptist and joined a Baptist church. The Lord gave him three other children, which, of

course, were not sprinkled. These five are now adults; the two first, which were sprinkled, are unbelievers, and the three not sprinkled have been made partakers of divine grace. Two of them have been baptized on a public profession of their repentance towards God and faith in the Lord Jesus Christ, and the youngest is ready to follow their example. The father is now present, and is a member of this church."—*Baptist Reporter*.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

WE are again privileged to record additions, though not extensive, to several of our churches in India. We hope our brethren when thus favoured, will not fail to inform us, such intelligence being not only gratifying in itself to all who love the Redeemer, but tending very much to encourage every one engaged in efforts to promote his cause in the earth.

CALCUTTA.—A young female, the daughter of one of the deacons of the church in Lal Bazar, was baptized on a profession of faith in the Lord Jesus Christ on the last sabbath of March.

DINAPORE.—A gunner belonging to the artillery was baptized and added to the church in this place on the 6th March.

AGRA.—Four persons, two of them natives, the other two belonging to the European community, have recently been baptized and received into the fellowship of the church at this station.

ASSAM.—The Missionaries at Gowhatty have been again cheered by the addition of two more converts, both natives, one of them a female in Mrs. Barker's school. Their baptism took place on the 21st March.

NOWGONG—CENTRAL ASSAM.

WE commend to the attention of our readers the following interesting account of a work of grace amongst the lads of the Orphan Institution at the above station, communicated by the Rev. M. Bronson, in a letter, dated 20th February last. May we not hope that these manifestations of the quickening power of God's Spirit in various directions are but as the drops which precede the fertilizing shower, giving promise of a rich harvest of souls being ere long gathered into the garner of God from amongst the degraded people of India.

"It will not be uninteresting to the friends of Missions in general to know that the Lord has heard prayer and granted a blessing upon the humble efforts of his servants in this part of the great Missionary field. In September last an unusual seriousness was apparent among the elder lads of the Orphan Institution, and a great improvement in their daily deportment, as well as a tenderness of conscience being visible, I felt assured that the Spirit of God was in their midst. About this time I intro-

duced, as reading books, Bunyan's *Pilgrim's Progress* in Bengali—and the Parables of our Lord with a short Commentary. These were blessed to their greater awakening; often as they read of the man clothed in rags, burdened with sin, turning a deaf ear to the entreaties of his own loved family, that he might escape from the city of destruction and obtain eternal life, their own falling tears and earnest inquiries showed that they too felt their perishing condition and need of the Saviour's forgiveness.

The same feeling was particularly manifest at our sabbath school and Bible class, which we hold on every Lord's-day evening. At length one of the eldest boys followed me home from worship, and begged to know what he should do? He said that his sins were a heavy load, he had no peace of mind, he had long prayed in secret for light, and for a new heart, but his prayer was not heard, and he feared he must perish. After considerable conversation of this kind, bespeaking the greatest distress of mind, he knelt with me in prayer and most importunately entreated the Saviour's forgiveness. On conversing with others, I found that they were in a similar state of mind, and had for some time been in the habit of secret prayer. Such was the state of things on the 15th of November, the time appointed for our yearly missionary meeting. Our dear brother Brown reached us several days first, whose conversation and preaching was greatly blessed in exciting among them a still greater anxiety for the salvation of their souls. On the arrival of our remaining brethren and sisters, the state of feeling was such that we felt it our duty to suspend the school and all other business, and give ourselves up to the work of declaring the glad tidings of salvation. At sunrise, noon, and evening, a good number of people came to hear the word of God, and the exhortations of their fellow-countrymen who had come down from Seesagor. It was deeply affecting to hear these dear native brethren pleading with their countrymen to renounce idolatry and embrace the Gospel, and still more the orphan children losing their burdens at the foot of the cross; rising one after another to tell what peace they had found in believing—and what love they felt to the Saviour of sinners. Truly "out of the mouth of babes and sucklings God perfecteth praise." The scenes of these days can never be effaced from my memory. Day and night on every side arose the voice of prayer, or the song of praise. The love of God—the boundless mysterious love of God, in dying for sinful man, seemed to fill every heart and induced in them a desire to be publicly recognized as his disciples. Though several were young—yet as they had been long acquainted with the principles of Christianity—and now gave so clear evidence of sincere

repentance for sin and love to the Saviour, who could forbid water that these should not be baptized who had received the Holy Ghost as well as we? Accordingly, on the 29th of November, at 5 o'clock, p. m. we stood by the water's side, and in accordance with the command and example of the Saviour, ten rejoicing converts descended into the baptismal waters, and were "planted in the likeness of his death." A large collection of people was present, who preserved the greatest order during all the services. The address from the Rev. Mr. Brown was solemn and impressive, and we cannot believe that God's own truth then delivered will be allowed to be spoken in vain. Among others I had the pleasure of baptizing my eldest daughter Mary, who has for some time past given us reason to hope that she is a subject of renewing grace. She had long desired to obey this command of the Saviour, but on account of her youth it was deemed advisable to defer it until the present. Among the baptized were two interesting young women who have for some time been under Mrs. Cutter's instruction—and a young man from Mr. Cutter's Printing Office. During the meeting a number of others openly renounced Hinduism and appeared to feel that they were destitute of any good hope of salvation, and were eager to obtain more light and information. These we hope will in due time become settled in their opinions, and be willing to break the bonds of caste, and sunder every earthly tie for the love of Christ. The sacrifices that such a step involves are so great that the love of God can alone enable them to do it.

The displays of divine grace among these fatherless and motherless children, who only two or three years ago were rescued from want and the grossest darkness will we hope encourage all our friends and supporters in their labours of love. Our infant Institution has nothing but the promise of God to sustain it. Funds and endowments we have none. Yet as our numbers and expenses have increased—friends *unknown and unseen* have been raised up to meet its pecuniary demands, and now our kind and merciful Father has granted another token of His favor by pouring out His Spirit, and gathering into His fold nearly every member of the first class. Some of these have good talents and a

strong desire to proclaim the Gospel to their countrymen, and we confidently hope that in time God will honor some of them with this privilege. Allow me to bespeak the prayers of all Christians, that these lambs of the flock, and all who have embraced Christianity in this province, may hold on their way, waxing stronger and stronger to the end of their lives, and that these little churches may increase and multiply until they shall number thousands of this now benighted people.

TAVOY.

Extract of a letter from Rev. C. BENNETT, dated March 3d, 1847.

"THE post we occupy is held by a

small garrison indeed; some have fallen on the field, some are almost exhausted, and others quite disabled, and obliged to go into quarters. Our dearly beloved brother Mason, who has stood at his post for nearly seventeen years, is at length exhausted, and must retire for a season, but we hope he will be enabled to return to the field, with fresh courage and vigor. We have also sustained an irreparable loss in the death of our beloved and worthy sister Mason. She was faithful unto death, and we doubt not she has obtained a crown of life. Our numbers are reduced, but we are not discouraged, the power that sustains us is from above, and we are sure of success."

Foreign Record.

GREAT BRITAIN.—THE LONDON ASSOCIATION OF BAPTIST CHURCHES held its annual meeting in New Park Street Chapel, on the 20th of January. The number of Churches comprised in this union is thirty-one, thirty of which made the customary returns. The number baptized in these, during the year 1846, appears to have been 432, and the number removed by death 112. The clear increase in the whole body seems to be 252, averaging rather more than eight per church. This, though materially less than in some former years, is more than in others; it shows an advance, though not an advance satisfactory to Christian zeal. Some other things in the letters were of a decidedly cheering aspect. As far as could be learned from the brief reports given, every church was in the enjoyment of internal peace; a fact which brightens the future, as well as the past, nothing being so great a hindrance to the progress of religion around as discord among ourselves.—*Baptist Magazine*.

BAPTISM OF JOHN ROBERTSON. A.M., late Minister of the Presbyterian Church, Wallsend near Newcastle-on-Tyne.—This excellent and talented minister having been convinced that immersion, on a profession of faith in the Lord Jesus, is the only baptism sanctioned by the word of God, resigned his communion with the Presbyterian church, and was baptized by Mr. Carrick, of North Shields, on Wednesday evening,

Dec. 13. Before descending into the water, Mr. R. addressed the congregation in reference to the change that had taken place in his views on the subject of baptism. For several years doubts had existed in his mind regarding the practice of infant baptism, and though on sundry occasions he had preached on the subject to the satisfaction of his people, he never was able fully to satisfy himself. In reading German theology, a department with which he has rather extensive acquaintance, he was surprised to find that, though paedobaptists, they universally admit that the passages of scripture which are thought to intimate that infant baptism had come into use in the primitive church are doubtful, and prove nothing. Various works on both sides of the controversy he had perused, and especially the New Testament Scriptures had been examined with the severest scrutiny and care—the result is, he had been compelled by the force of truth to leave a church with which were associations that would be dear to him in heaven, and of which he had been a minister upwards of twelve years, and to connect himself with a denomination to which he was almost an utter stranger. But he felt that he was following truth, and he was assured that his God would not forsake him. Mr. Robertson is a laborious and successful minister: a few years ago he commenced a preaching station at the village of Wallar, three miles from his church, which, by the

divine blessing upon his efforts, has grown up into a congregation, having upwards of a hundred members in church fellowship. It is to be hoped Mr. R. will meet with encouragement from the Baptists, and be directed to a field of usefulness where he may exercise his ministerial talents with comfort and success.—*Baptist Reporter*.

BUCKINGHAM.—On Sabbath evening, Dec. 27, Mr. John Hamilton, editor of the *Bucks Advertiser and Aylesbury News*, was baptized by E. L. Forster, of Stony Stratford. Mr. H., who had formerly been associated with the Scotch Secession Church, preached before his baptism a very energetic sermon upon the nature of the Gospel, at the close of which he gave his reasons for becoming a Baptist. He said that he was dissatisfied with his former baptism on three accounts. It was performed by unconverted persons; it was administered in the wrong way; and it was attended to at the wrong time.—*Ibid*.

OXFORD.—Mr. Bulteel, who was formerly a clergyman in the church of England, but seceded some years ago, and was immersed upon a profession of his faith, has placed Mr. Denham in his large chapel at Oxford, and is building another at Plymouth, which he intends for "A Free Episcopal Church."

MADAGASCAR.—GRATIFYING INTELLIGENCE.—The following intelligence from Madagascar, forwarded by Rev. J. Le Brun, of Mauritius, in October last, will not fail to awaken the devout thankgivings of the friends of Missions:—

"Great and glorious news from Madagascar! The Christians, though still persecuted, are daily increasing in number. There has been of late a great awakening among them; and there are more than one hundred new converts. Among the number is the Prince Royal, presumptive heir to the throne, and only son of Ranavalona. There is yet in this young Prince a little of the spirit of Nicodemus. But he joins with the Christians for prayer and reading the Bible. The Queen had given order to apprehend all the Christians, and twenty-one of them were condemned to death, when the young Prince stepped forward to defend them; he succeeded so far, that only nine of the twenty-one were obliged to take the *tangena*, and one of them, I regret to say, died in consequence. The rest were reduced to slavery, but were immediately redeemed by their friends. It is rumoured that the Prince contributed liberally to their redemption."—*Evangelical Magazine*.

OUR COTEMPORARIES.

THE FREE CHURCHMAN.—We observe with much satisfaction that the subject of Christian Baptism has been taken up in the pages of the *Free Churchman* for April, with especial reference to the appearance of this periodical. The Editor in a foot note remarks:—

"Hitherto we have abstained from direct reference to the points at issue between us and our Baptist brethren:—but, as they have lately, in their new monthly Magazine published in this city, opened their pages to such matters, we feel quite at liberty, nay rather urged, to introduce to our readers occasionally, what seems for edification on this interesting subject—but especially on whatever affects the baptism of the infant children of Christian believers.—We insert the above extracts as showing one of the grand uses of this Christian and gracious privilege, which has been so much abused, but is so much to be esteemed and improved; and immediately as bearing so strongly on the subject with which they stand connected, *Christian Education*—the claims of which they very practically illustrate.—Ed. F. C. M.

The promotion of the sacred cause of truth being our single object, and believing that this result will be more effectually secured by the conflict of opinions, we gladly welcome the promised introduction of opposite views to our own, in a publication called into existence for the especial purpose of asserting and maintaining an important truth of God's word, in reference to which we are one with ourselves. We have experienced nothing on this subject so depressing as the expressed opinion that Baptism is a thing of no consequence, a mere ceremonial injunction, the correct observance of which is but of little importance so long as the heart is right in the sight of God. We hold such language to be little less than an insult to the Son of God, whose gracious example has invested the ordinance of Christian Baptism with a peculiar glory. Neither do we deem it a matter of little interest to the believer to be "fully persuaded in his own mind," whether it was the

intention of the Great Head of the Church to fill the world with BAPTIZED UNBELIEVERS, or to limit the "burial with him in baptism" to the risen followers of the risen Jesus. We, therefore, hail the appearance of every thing calculated to remove indifference, and to promote inquiry and solemn consideration with a view to discover what is really the Lord's will in this matter.

THE CALCUTTA CHRISTIAN ADVOCATE—regrets that the peculiar views advocated in our pages should confine the circulation and usefulness of the publication to that body of Christians whose organ it is. We can assure our esteemed cotemporary that the supposed cause of regret does not exist—that the circulation, at least, is very far from being confined to those who hold our distinctive views. Our cotemporary cannot surely regret the advocacy of peculiar views in a denominational organ. This advocacy was one of the expressed objects of the publication at its commencement; and but few of our subscribers, we think, can have viewed either with surprise or regret, the development of our expressed intentions. It must not be forgotten that this publication was commenced to meet the requirements of the members of our own communion chiefly, though not exclusively, for the greater portion of our space has been devoted to subjects of interest and profit to all. The encouragement received from friends of other denominations demands our grateful acknowledgment.

Our cotemporary has balanced the advantages and disadvantages of the Baptismal controversy, showing, to our apprehension, if not an actual preponderance of the former, at least a sufficiency of good to neutralise all the evil which in our imperfect state is likely to result from the free expression of opposite sentiments. We quite coincide in the opinion that the discussion "can do neither them (the Baptists) nor other sections of the universal church any harm so long as the evil passions of human nature are kept in subordination." We cannot be certain that our cotemporary will never be constrained to say "we do well to be angry;" but it has been, and shall be, our constant endeavour to introduce what we conscientiously believe to be the truth of God on this subject, in such a manner, that should any one be angry, his anger may be "without a cause" on our part. Our cotemporary however does not set us a very good example when he says, that "this subject (Baptism) they (the Baptists) are not able impartially and dispassionately to discuss." But it is right to state that this is put forth as a mere matter of opinion and not of fact.

The publication of the *Oriental Baptist* is regarded by the *Advocate* as a renewal of the contest on the subject of baptism. It is rather the continuation of the contest in another form, and unless the Baptists are prepared to give up the question altogether the contest must be continued. Peace is dear to us, but truth is dearer. We are commanded to "follow after the things which make for peace"—but equally important are the injunctions, "try the spirits,"—"earnestly contend for the faith which was once delivered unto the saints." Would our Free Church brethren have done right, had they, for the sake of peace, given up the struggle for spiritual freedom; and shall we be doing right if for the sake of peace we barter away what we believe to be a truth equally scriptural, and in its results equally important, with that which upholds Christ as head over his own house? No; the contest between truth and error, light and darkness, must go on. Truth cannot suffer in such a contest. Let not our readers, however, conclude that the *Advocate* will mix itself up with the controversy. Far from it. "Heaven," according to our cotemporary, "is the best place in which to settle the question." Here we do not agree with him. Earth is the appointed place for the disciple of Christ to "fulfil all righteousness." In heaven it will be too late to discuss the subject of baptism, for we do not suppose that any christian expects to be baptized in heaven. The question is one of present duty, and the resolve to be faithful in that which is greatest does not exonerate the believer from the duty of being faithful also in that which is least. Earnestly do we join in the prayer of our cotemporary that the results of the contest in which we are engaged may be the exercise of a greater spirit of forbearance, and the more abundant development of that love, which, amidst contentions for the truth, "is not easily provoked, and thinketh no evil." May the Lord incline the hearts of all his people to a more earnest and prayerful study of His own word, and grant unto them a mind prepared to do his will; for then we have the divine assurance that "they shall know of the doctrine whether it be of God."

THE CALCUTTA MISSIONARY HERALD.

BARISAL.

Owing to certain painful circumstances, which it is not necessary to specify, the connection formerly subsisting between the Rev. S. Barciro of Barisal and the Baptist Missionary Society has been dissolved, and he is no longer on the list of the Society's Missionaries. Shortly before this event took place, Mr. Barciro was requested to furnish an account of the special contributions he had received from the christian public for missionary purposes, together with the expenditure. This he has done, and his statement is herewith published for the information of the kind and liberal donors by whom the funds were provided. It will be understood that this statement is exclusive of the salaries which Mr. Barciro and his native preachers have all along derived from the Baptist Missionary Society. Measures are being taken to provide for the spiritual wants of the station and the further instruction of the converts. These measures will involve considerable expenditure, towards which special contributions will be very acceptable. Until such time as the arrangements in progress are matured, and a missionary has taken permanent charge of the station, persons desirous of rendering pecuniary assistance, are requested to send their contributions to Calcutta, either to the undersigned or to any one of the Society's Missionaries.

Calcutta, April 16th, 1847.

J. THOMAS.

Account Current of the Receipts and Disbursements of the Barisal Mission from 12th April, 1845, to 26th March, 1847.

RECEIPTS.

From a Friend at Umballa, ..Rs.	500	0	0	From J. R. B. Ross, Esq.Rs.	20	0	0
„ Col. Parsons (3 donations),	300	0	0	„ A. Money, Esq.,	30	0	0
„ Rev. W. Robinson,	150	0	0	„ M. Shawe, Esq.,	16	0	0
„ H. Atherton, Esq.	100	0	0	„ W. Derridon, Esq.,	41	0	0
„ Edmund,* Esq.	50	0	0	„ Babu N. C. Bannerjee,	5	0	0
„ Dr. Lazarus,	25	0	0	„ F. N. Hawkins, Esq.,	25	0	0
„ Conductor May,	12	8	0	„ Babu Dwarkanath Banner-			
„ A. Seance, Esq.,	25	0	0	„ jee,	4	0	0
„ Bap. Mis. Society as pr.3 in-				„ J. Knott, Esq.,	10	0	0
„ stalments of 20 and 1 of 29,	89	0	0	„ Mr. Jordan,	5	0	0
„ Anon.—Dacca,	20	0	0	„ Mrs. Jordan,	15	0	0
„ W. H. Jones, Esq. ditto....	10	0	0	„ Babu Udday Chaud Adee, ..	2	0	0
„ R. R. Sturt, Esq.	60	0	0	„ E. S. Brown, Esq.,	10	0	0
„ J. E. D'Silva, Esq.	40	0	0	„ T. G. Caulfield, Esq.,	5	0	0

Co.'s Rs. . 1,569 8 0

* This no doubt should be G. Edmonstone, Esq.—There is also an omission of 9 Rs. received through Rev. J. Wenger and remitted to Mr. Barciro in January last.

J. THOMAS.

N. B. Two or three small donations published in the *Herald* before, have not been realized.

DISBURSEMENTS.

<i>Servants.</i>		including children, per diem, for	
Burkundaz and his assistant, and a christian and his family, for looking after the chapel and keeping it clean, and tiera servants,....	262 0 0	32 days, at 1 each,.....	270 0 0
A house for that christian and his family,	15 0 0	Charity to the poor and afflicted christians,	72 0 0
<i>Suit expenses.</i>		A boat,.....	9 5 0
Five Suits, including stamps, khoraky to the plaintiffs and witnesses, and wages of Mooktiars, &c.....	134 5 3	Oil,	2 13 6
Cotwahparah or Dig-gulliah case, including 3 suits relative to plunder of 29 houses of christians, that of the materials for a chapel, imprisoning the converts and the Dhándobá Burkundaz and his attendants, &c., relief to the destitute christians, their families, boat hire, wages of Mooktiars, khoraky to the witnesses, &c.....	544 5 6	Mats for seats,	5 1 6
	678 10 9	A set of pewter glasses and a flagon for the Lord's Supper,	22 0 0
Boat hire to Dec. 1846,.....	230 0 0	Wine for ditto ditto,	8 0 0
Entertainment of the candidates and some of their families, and of the christians coming a day and a half before baptism, on three occasions, about 135 persons,		A reading table,.....	6 0 0
		A pulpit,	10 0 0
		Medicines,	4 0 0
		<i>Loans to Christians for setting up shops.</i>	
		To Raja Mistry and his sons of Chorakhlaily, on bond,	75
		„ Phalaram and his brothers on ditto,	30
		Again,	2
		„ Kebulráam, lately plundered, on hand bill,	6
		„ Shágar Háldár and Reeday-kirty, as per advance for materials for a chapel school at Bakani,	113 0 0
		In the hands of Dhándobá Burkundaz and his assistant Baddardi, for current expenses,	10 0 0
			20 0 0
			1,736 10 9
		Deduct Receipts,	1,569 8 0
		Balance due, Co.'s Rs.	167 2 9
		E. F. S. BAREIRO.	
		Barisál, 31st March, 1847.	

DACCA.

FROM THE REV. W. ROBINSON.

March 12th.—I have just entered this mighty river, (the Ganges,) on my way home from Barisál and Dhándobá, where I have seen some of the new converts baptized by Mr. Bareiro. But before I mention other subjects, I must give you a short account of things at my own station, during the months of January and February.

Labours in and around Dacca.

During the late cold weather, I have been able to go about and preach in Bengali, and I have found much pleasure in my work; but the hot weather is now approaching, when I fear I shall be able to do but little. On Friday, January 8th, I went to the Chauk with Chánd and Rámjiban; Chánd addressed the people first. When he concluded I read a passage out of the 14th Psalm, "The Lord looked down from Heaven,"

&c. I spoke of the sinfulness of men, their danger as sinners, their need of a Saviour, the death of Jesus Christ for sinners, his promises to save all that come to him, &c. &c. and ended with an exhortation to all to come to Jesus Christ for salvation. The congregation increased as I spoke, and all seemed attentive: it was gratifying to preach to them. A man appeared at my side, whom we once considered an inquirer, but who has since embraced the doctrine of baptismal regeneration. He appeared at my side, as I supposed, that he might be thought one of us, and partly that he might be able to draw away a young man, then standing with me, of whom we hoped well. Under these circumstances I thought it right to address this apostle of baptismal regeneration very seriously, before a number of people, and to charge him before them all, with propagating a fatal

error. "The doctrine which you preach," said I, "is a soul-destroying error; it is like that of the bráhmans, who teach that bathing in the Ganga takes away all sin. In both cases people are taught, that the application of water to the body will save the soul." I then cautioned the people, who were present, not to listen to his doctrines. He was very angry and said much of an abusive nature, but I felt, that I was doing my duty. It seemed to me very desirable that the people should be disabused, and not allowed to think that such a man preaches true Christianity.

On the 16th, I gave a whole Bible to a man named R. of Málaucha, on the other side of the river. I was inclined, from his conversation, to hope well of him; hence I wrote down his name, and place of abode, that he might be visited; but I discovered afterwards, that he was a man in search of employment, hence his bland expressions, and his desire to please me. He wanted me to give him a letter to the Judge, that he might get a situation. I have had many such customers for books.

On Lord's-day the 17th, I preached in the native chapel, and had more hearers than usual. My text was Isaiah xlv. 9—15. From such a text I, of course, spoke against idolatry; and as long as I spoke against worshipping their false gods, the people heard me with attention, but when I began to tell them of the way of salvation by Jesus Christ, and of the necessity of believing on him, nearly all left the place.

On Tuesday 19th, I went with all our native brethren to a village called Raya Bazar. As it is an inland place, there was no way of reaching it but by walking; I suppose it is six miles from the part of Dacca in which I live. I had been told that the people there were anxious to hear more of the gospel, and that one man had invited our brethren to go and spend a day in the village. I am afraid, however, that I was not welcome; the poor man looked a little disconcerted, when he saw me near his home. I suppose he thought that his neighbours would say he had become a christian. He however, of his own accord, nobody requesting him to do so, went and borrowed an old chair for me of a bráhma; a number of people being collected, I addressed them at considerable length on the main doctrines of the gospel, and

as they were quite still, when I had finished my address, I took the opportunity of offering up a prayer, to which they seemed to listen with much attention. Chánd then addressed them, and after him Táráchánd. We then had a little conversation with the old bairági from Bághbári, whom I have mentioned in former letters. This old man has established himself there as a teacher, mixing truth and error, confounding Christ and Krishna. He has, I believe, read some parts of the Old Testament, and has made, of bamboos, what he fancies to be an imitation of the mercy seat, and on that, he says, Jesus Christ is to sit when he comes. Fearing that he was likely to do much evil, by misleading the people, I talked to him very seriously, and warned him of his danger. He seemed a little affected, but the impression, I fear, was transient. I then warned the people not to listen to him, and exhorted them to believe nothing but what is to be found in the Bible. We then sung a hymn, Chánd prayed, and we left them; we had been engaged about two hours. This visit was paid in the open air; the man did not ask us into his house; all our shelter was the shadow of his roof. We left the village about one o'clock, and after walking about half an hour, we sat down by the side of a tank to take some refreshment. A number of bráhmans came, with whom we had a long unprofitable contest. I like preaching much better than disputing, but we cannot always do as we would. I reached home a little weary with a walk of about twelve miles in the sun, but I hope not at all injured. I may add to the above, that I subsequently sent two of our brethren to inquire how things went on there, and they reported, that the people of the village had threatened to turn poor Thákurdás, the man to whose house we went, out of caste. There had been several weddings in the village, among people of his caste, and he had not been invited to one of them; he did not seem however much to regard this treatment. So far good, but when our brethren passed through this village two or three weeks afterwards on their way from a market, where they had been preaching, they found that the old bairági's influence was paramount, and that Thákurdás was more inclined to listen to him than to me.

I went one evening with Jaynáráyan

and Taráchánd to Bábu Bazar, a place in Dacca, where we had a considerable congregation. I addressed them from 1 Cor. vi. 9, 10—"Know ye not, that the unrighteous shall not inherit the kingdom of God," &c. The people heard with much attention, but one man interrupted me, saying, "If these things are wrong, why do the gentlemen practise them?" "There is," said I, "one law for you, for the English gentlemen, and for all other men: and those who do such things cannot enter the kingdom of Heaven, whether they are Hindus, or Muhammadans, or persons called Christians. You know, that I preach to the English gentlemen on the Sabbath evening, and though I tell them the same things as I tell you, they never contradict me, for they know these things are written in the Bible." This seemed to satisfy them all, and I proceeded to the end of my subject without any more interruption. Taráchánd commenced when I had done, but a dispute arose, and there was nothing but disputing, till it grew dark, when we turned our faces homewards.

On another evening I went to the Chauk with two of our brethren, and preached from this text: "We must all appear before the judgment seat of Christ," &c. I have usually had more people. I was glad to observe however that when Jaynaráyan began to speak there was a considerable increase of hearers. They were attentive from first to last; noise there was none; contradiction there was none.

Itineracy of the native preachers.

On the 16th of February Chánd and Rámjiban returned from Sylhet, after an absence of 28 days. Their hearts had been gladdened with the manner in which they had been every where received. They took with them more than a thousand volumes of Scriptures, and a still greater number of tracts; not only had all these been distributed, but also many, many more, were wanted. They have shown me a number of notes, some written in English, some in Bengálí, all requesting books. They spent two Sabbaths there, when they had regular services in the house of a friend, one of brother Leonard's former pupils; numbers attended, some of them were Romanists. Several of the Romanists there were as anxious for books as other people.

One of them invited our brethren to his house to dinner; on another day a Greek invited them to dine at his house. They were engaged almost day and night in the distribution of books, and preaching the gospel. Sylhet is evidently a promising field, and we ought, were it possible, to occupy it without delay. There are three of brother Leonard's old pupils there, and two of them are religiously inclined, having family worship morning and evening.

Visit to the new converts in the vicinity of Barisal.

Having thus given you some account of my own station, I feel inclined to say a few words about my visit to the christians at Dhándobá, from which I am now returning. Having to spend the Sabbath, March 7th, at Barisal, the Collector kindly offered his kacheri as a place of worship. I preached in the morning, and brother Pearce in the afternoon. We had such a congregation as the place could afford, fourteen or fifteen beside ourselves. We spent the evening with our kind friends the Reilys. —On Monday we left Barisal for Dhándobá, and reached the mouth of the creek, on which the chapel stands, on Tuesday afternoon. As most of the christians live not near the chapel, but are scattered over a part of country several miles in extent, we sent persons to invite them to meet us at the chapel the next day. We went up the little creek on Wednesday morning, and reached the chapel soon after nine. Few had then assembled, but they came in gradually, so that by one o'clock we had about a hundred of them present. We sung hymns with them and prayed, and two short addresses were given, but we did not preach to them; our object was not so much to give them instruction, as to inform ourselves concerning their state of mind, and the degree of knowledge of divine things which they had attained. We were all highly gratified. Considered as recent converts from heathenism, we were surprised to find their knowledge so extensive, and their views so correct, and, as far as we could judge from the long conversations we had with them, they are not mere nominal christians, but persons who have felt the power of the truth. Few of them can read and write, yet they are men of good common sense, and appear more intelligent than

many older native Christians in their rank in life: they are nearly all cultivators of the soil. They do not seem distressingly poor; they were all decently clad, and the women among them, of whom we saw nearly thirty, had a very modest decent appearance. We do not doubt, that there is a great and good work begun in that place, and may the Lord prosper it more and more.

Persecution.

But one man there was, whose appearance was that of poverty, squalid poverty; he had nothing on but a dirty rag, and his sad countenance was a true index of the grief of his heart. All smiled and seemed happy, but he smiled not; he was patient, he did not, he said, regret becoming a christian, but he could not be cheerful. In his circumstances few men would have smiled. He has drank of the bitter cup of suffering to no small extent. He is a widower with four children, who, with their grand-mother, are dependent on him, but they are destitute, and he is destitute; both he and they are in want of daily food. The zamindars gave an order, and his house was plundered; his cattle, his ploughs, his rice, the food of his family, his clothes, were all taken away, and his house broken down. "Where," said I, "are your children?" "They are with the grand-mother, near the ruins of the old house." "What have they got to eat?" "They pick a few wild herbs, and eat them." "But why does not the father work, and give his children food?" Who dares to employ him, seeing the zamindar is his enemy, and he wanders about afraid to be seen, lest the zamindar's people should beat him or kill him? We gave him something for the body as well as something for the mind; but he must go by stealth

at night to convey a little food to his starving children. This case, bad as it is, has its parallels. Nearly thirty christian brethren, in this poor man's neighbourhood, have been treated in the same manner. Great is their distress, but who will relieve them? If those who have plenty could see their distress, their suffering for Christ's sake, they would, I dare say, remember our Lord's words—"I was hungry, and ye fed me, naked and ye clothed me." Distance does not relieve the servants of Christ from the claims of duty. Brethren Pearce and Wenger determined to visit, on their way to Calcutta, the villages where this persecution has been raging; they will therefore be able to give more particulars.

[Messrs. Pearce and Wenger concur in the favourable estimate, formed by Mr. Robinson, of the recent converts at Dhándobá who were present and could be conversed with on the occasion referred to. It is to be regretted that Mr. Barcero, who in the pecuniary statement given on another page, charges the Christian public the sum of 262 Rs. for looking after the chapel there and keeping it clean, and 40 Rupees more for furnishing it, should now claim that chapel as his property, and leave it doubtful whether he will consent to relinquish his claim in favour of the Society.]

The impression produced by their visit to the recent converts near Cotwálipará, upon the minds of Messrs. Pearce and Wenger, was also favourable, although in point of knowledge they seemed to fall somewhat short of their brethren near Dhándobá. The persecution they have suffered has been a fiery trial to them, but as far as we know all have stood firm.—Ed. C. M. H.]

SURI, BIRBHUM.

FROM THE REV. J. WILLIAMSON.

Itinerating labours.

Suri, 25th March.—The following is a brief outline of our preaching excursions during the past season.

On looking into our journal, I find that we have not itinerated in this district to the same extent this year, as in former years. This is doubtless owing to our having attended the Annual Association. The gospel, however, was made

known and tracts distributed by us, at several places both on our way to Serampore, and on our return home. Besides I doubt not that we were all not a little edified by our attendance on the meetings of the Association.

In the early part of November, we attended the fairs of Bhandibon and Loopoor, at the latter of which places we remained nearly a week, holding forth

the word of life to many, and among the rest, to some apparently serious hearers, who appeared happy to obtain a tract or gospel to take home with them, that they might be better able to retain in memory what they had heard, and be more fully instructed in the true religion.

Shortly after our return from Calcutta we set out for Doobrajpoore, the largest village of Beerbhoom, and six kos distant from Sewry. At this place we staid six days, making known the gospel to many people assembled on market days, and visiting a few neighbouring villages, especially one where a large hat is held. From Doobrajpoore we proceeded to the great annual fair, held at Kendula, preaching at two villages by the way. As usual, we spent about two weeks at this melá, teaching, preaching, conversing, and sometimes disputing with the people, among whom we distributed a very con-

siderable number of tracts and gospels. Except during short intervals for refreshment, we were out among the people nearly the whole of the day, occupying the principal streets or roads, leading to and from the centre of the fair: but what were we among so many! Had our number been four times greater than it was, we should not have been too many. In general, the attention to and eager reception of the word, was encouraging.

We have since attended the smaller fairs of Bokreshwar and Deowacha, at each of which we remained a few days, explaining and recommending the gospel to all who favoured us with a hearing.

Our fairs in general are less frequent than they were, and two especially are not now one-fourth of what they were 20 years ago. The cause of such declension is not very apparent, but we feel inclined to interpret it as one of the favourable signs of the times.

DELHI.

FROM THE REV. J. T. THOMPSON.

Town of Nooh, district of Goorgaon, 25th Feb. 1847.—The state of spiritual destitution in which I observed the people of Rewaree to be, and their desire for the word of God, induced a wish to visit other places and make known to them the gospel of salvation; accordingly, having intimated my wish to Mr. E., and received his prompt and cordial co-operation in affording pecuniary aid, I felt very happy in being enabled to leave home three days ago, with a supply of Scriptures and tracts for places never before visited by me in the southern parts of Delhi.

Goorgaon, a small station, though the Sudr of the district, with a small number of people able to read, I thought had been amply supplied in my previous visits to it, but I found some who had not received even a tract, and some among the native officials anxious to have the New Testament and particular parts of the ~~old~~ ^{Scriptures}; I could not however gratify all, as I have but a scanty supply of the volumes they wished to obtain. The reading portion of the Sudr station and of the district too, I think, will soon be on the increase, through the influence of a school at Goorgaon, for teaching Persian, Urdu, Hindi, and English,

which is wholly supported by the European authorities of the station. With the ability to read, the educated portion of the people may become desirous of examining the books offered to their consideration.

At Soná numbers attended to hear the word and take books. One or two were disputatious; but the general seriousness of the people led me to close the day with prayer. About 300 Gospels and tracts, and a few volumes, were given to the people of this place. There is a hot spring here, smelling strongly of sulphur, and the water flows from it into three cisterns or reservoirs; in the first of which, the source of the spring, Hindus and Muhammadans bathe; in the second, Chamárs (tanners and shoe-makers); and in the third, sweepers. If the water should be analyzed and found to be beneficial to drink or bathe in, the whole of the works at the spring and below it, might be so modelled as to keep the main fountain for Europeans, and three other cisterns, on each side of and below the fountain, for natives. The well at the fountain or hot spring is reported to be ten feet deep, and the cistern above it, or square, five feet more, where the bathers stand or plunge in to wash them-

selves. All the cisterns are drained three times a year, by a dozen or more men incessantly employed in baling out the water for 12 hours together. Notwithstanding this effort to keep the cistern clear, it is a filthy looking place altogether. The odour from the sulphur is very strong, and is perceptible at some distance from the spring. It is said that cattle drink this water as it runs out in the streets, from the last of the cisterns.

In yesterday's route I came in sight of an amphitheatre of hills, within two or four miles on the right, and 8 or 10 on the left, forming a beautiful and most enchanting valley. This range is the continuation of the Bind'achul hills beginning at Mirzapore. In to-day's route I passed a very pretty lake of some four or six miles in extent, and green fields of wheat in its vicinity.

I have had a pretty good day of labour at Nooh this day, in declaring the glad tidings of salvation through the Lord Jesus Christ, in handing the word of life to a number of the townspeople, and in discoursing with a vakeel of the munsif's court here, by name Jumna Dás. This interesting, inquiring man, had learnt something of christianity at Sirdhana many years ago, and meeting with a Hindí Testament had acquired a knowledge of the Hindí alphabet, in order to read it; but not understanding Hindí very well, he could not comprehend all that he read. To-day he was gratified with the gift of the Urdu Testament, from which he hoped to satisfy himself whether or not the Lord Jesus Christ was the alone Saviour of the world. I prayed with a good number of very attentive people, and wished I could have staid another day with them. Somewhat more than a hundred books and tracts were distributed this day; and the men were solemnly warned that the books contained the knowledge of the Saviour of all mankind, and that their Maker required it of them to believe in him and become his followers: and that this was the language both of his providence and his word.

26th.—We are at Huteen to-day, a kind of granary or mart for gram, wheat, bájrā, &c. as well as of cotton; and inhabited chiefly by baniyas; of whom, and the other classes, but few are able to read. There were however some applicants for the word, and some attentive hearers

to whom we made known the gospel, and testified against idolatry. Some of the thánnah people and members of the mukadam's family, (all Hindus,) were among the chief applicants for the word, and appeared to take an interest in what was said to them of the Lord Jesus Christ, as God manifest in the flesh and the Saviour of the world. This view of Jesus was startling to those who had learnt from Muhammadans that Christ was only a prophet. The dissemination, therefore of the scriptural knowledge of our blessed Lord, is attended with offence. Before the day closed, several respectable people called at the tent, and their conversation regarding the Lord Jesus Christ led me to read the 72d Psalm, and portions in John's Gospel, in Colossians, and Timothy; and the conclusion of the Gospels of Matthew, Mark and Luke, containing our Lord's last ascending command to preach the Gospel to every creature, and to disciple all nations. We parted with public solemn prayer under the Shami-áná, at which all present stood up in deep silence. The aged pándit had an hour's talk with me at parting, and promised to come to Delhi. I look back with pleasure at this intercourse with the Dárogha, the son of the mukaddam, and the old pandit, and the interesting conversation we had together.

1st March.—At Hodal there were a few that attended to hear and understand and take books; and the same at Ban-chári. At the latter place I spent a good Sabbath with brother and sister Blewit. A christian family came three miles to attend the morning service, when I discoursed from "Occupy till I come." At Palwal, to-day, very few have as yet come. The dák munshí joined in our morning worship, and seemed well disposed; he was formerly a constant attendant at Delhi. Another of my stated hearers is at Bancharí, and spoken well of by the officer under whom he serves, as superior in character and disposition to the other natives. He is not without hope of yet professing christianity. The day did not close without my being encouraged, by a party of Nánaksháhís coming to me with two tracts in their hand, which they had received from a christian drummer at Loodiana; and having read these, as their soiled appearance showed, they wanted more. I spoke on the command of the Saviour to his dis-

ciples, to preach the Gospel to every creature, and to receive into the number of his people all who believe, by baptizing them. I spoke too of our Lord's ascension, and of his promised return in the clouds of heaven, when every eye shall see him, and all the unbelieving among the kindreds of the earth shall wail because of Him. While addressing these persons, about fifty others came to the spot, and we sang and prayed. A good number of books were distributed.

2d.—The presence of several christian friends at Palwal induced my staying with them another day, which gave me two or three seasons of solemn worship with them, morning and evening; and I wish I could have protracted my stay. The friends assembled were very well disposed, and deeply and uniformly attentive to the things of God. They have proposed to afford me facilities for coming among them occasionally on a sabbath-day; and I do hope the measure may be feasible, both on account of their desire to hear the word, and the posts of Palwal and Hodal, where these friends reside, being within the Delhi district. The roads too, both on the Palwal and Delhi side, are now being made or metalled, which was not the case before: hence travelling was neither convenient nor safe formerly.

3d.—At *Ballabhgarh*. These are the days of the Holi festival, the saturnalia of the Hindus, when they glory in disgracing themselves by licensed drunkenness, defamatory language, and other excesses. Parties of such persons passed by the tent, went to the rajá's residence, partook freely of country liquor served gratuitously to them on this day, and returned staggering, clamorous, and foul-mouthed. Multitudes however of sober people attended at the tent, and sat for hours listening and hearing. At the close of the day, I addressed them on the spread of the Gospel, on the arm of the Lord being about to be made bare for the conversion of the nations, and on their obligation to believe in and live after the Gospel. I pointed out to them at the same time the degraded state in which they now were by nature, and under the operation of the religious systems of the country; and assured them, that if they would be guiltless before their Maker now, and hope to dwell with him hereafter, they must believe in the Lord Jesus, the Sa-

viour revealed in the Gospel, and whose followers we were. They heard me in silence, and I sung a hymn and concluded with prayer; the whole party standing up.

4th.—*Fureedabad*. A good many have attended, have heard in silence what they consider as calculated to awaken them from a state of indifference to the things of God and eternity; and those able to read, have taken books. An old pandit, who got a Gospel at Garhmukteswar, and has read it through, has now taken a Testament, with a view to further acquaintance with christian truths. He is a great reader of Hindu books, and an expounder of them. The taste of such a one is too vitiated to love the simplicity and holiness of the sacred volume: but the old man talks of visiting Delhi shortly for a few days, to witness our stated worship. Having read the words of our Lord to a select number of attentive hearers, in Mat. xi. 27—30. Mark xvi. 15, 16; also Acts i. 9—11, and Rev. i. 7, and spoken from them, we sung a hymn and concluded with prayer. At *Budderpore* thánnah the policeedar and muharrar were glad to get a volume of God's word each, which they had only heard of before.

6th.—*Delhi*. I have now returned home through mercy safe and well, and rejoice in having been permitted to preach Christ in places where he was not known, and in having distributed some two thousand portions of the word of God and tracts. The people, as far as they are able to read, are very desirous of the word, and in taking it, some feel as if aroused from a death-like state of indifference or disinclination to the things of God or of ignorance as it respects the Gospel; and on the whole, the people listened with deep attention and joy to the details of God's word and affecting, awakening tracts. They had little to object, but much to solicit in the way of information, as to the Saviour, his laws, worship, people, kingdom, &c., &c., and much time would be needed, to satisfy their inquiries. I hope however that the short visit now made will not be in vain, but serve to satisfy their inquiries to a certain extent, and prove the means of exciting further inquiry into the things concerning the gospel.

To be concluded.

THE ORIENTAL BAPTIST.

JUNE, 1847.

Theology and Biblical Illustration.

THE NEW EARTH.

SUBSTANCE OF A SERMON BY J. MAKEPEACE, AGRA.

Rev. xxi. 1.—“And there was no more Sea.”

THESE words form a part of the representation given in the Apocalypse concerning the new heaven and new earth which John beheld when the first heaven and first earth had passed away. In considering this and similar representations we must ever bear in mind, that in the future and perfect sphere of existence, the redeemed will be invested with the highest possible degree of dignity and enjoyment. There will be the absence of everything that will not subserve this glorious end or that will militate against it. The nations of them that are saved shall lack nothing capable of imparting to them a “fulness of joy and pleasures for evermore.”

The declaration of the text may be regarded as containing a literal as well as a figurative signification; and it is to the idea embodied in the literal interpretation that we would first direct our attention. From the description of the new earth furnished in the closing pages of the book of God, we may gather that its pure and blessed inhabitants possess privileges to which the dwellers in this inferior

world cannot possibly attain—privileges which as far exceed ours as their condition of being surpasses that in which we exist.

1. The assertion of the text, when taken in its literal import, signifies that the whole of the new earth shall *be, in its every section, habitable*. There will then be established a different ordinance from that which prevails under the present constitution of our world. We are informed that in the process of creation, “God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land earth; and the gathering together of the waters called he seas.” Such an arrangement at the period of creation was doubtless made for wise and benevolent purposes. A little reflection, however, will convince us that while, on the one hand, it may be promotive of good, on the other, it operates as a disadvantage to multitudes of our race. We might even gather from the bare announcement of the text that inasmuch as in the new earth,

the scene of matchless *perfection*, there shall be "no more sea," therefore, the constitution that now exists must be a sign of *imperfection*. The ocean now rolls round our world as though it would keep the various tribes of mankind apart. It thus becomes a barrier to free and unfettered intercourse between remote nations, and between man and man, though "made of one flesh." It checks the progress of civilization and improvement, inasmuch as it prevents one enlightened people from coming into immediate contact and sharing its advantages with another more barbarous and rude. It operates injuriously to the cause of liberty and the interests of the slave; for had not the great and wide sea intervened so as to preclude the sons of Britain from witnessing the negro's wrongs, they would have arisen, long ere they did, in one mighty mass, and smiting the fetter from the limb, have bidden the oppressed go free.

And to take into view a higher consideration still,—how, humanly speaking, has the triumph of the Gospel been retarded! what an obstacle does such a constitution as that to which we refer, present to the spread of divine truth among the nations of the world! what a mighty and expensive machinery is now put in motion, for the purpose of conveying to distant shores the missionaries of the cross, and what a lengthened period must elapse ere they can reach the sphere of their toil in "the isles that are far off on the sea." But if on the contrary every region of the earth's surface and every island of the ocean were brought and linked together and thus made to form one spacious and unbroken continent, with what a surprising rapidity would the soldiers of the cross sally forth and rear its standard on every soil, and unfurl its banner to every breeze.

Again—where is the Christian in this or other lands who does not feel that, because he cannot pass the limit

of the shores on which he dwells, the gladness resulting from the communion of saints is materially abridged? He is cut off from all personal intercourse with thousands who, being "partakers of like precious faith," are members of the same household, and bear the same relation to the Lord their Redeemer. And we are not exaggerating the case when we affirm that there is a longing desire felt in the breast of many a Christian man and many a Christian woman to take a glance at the men who in other climes are renowned for mighty achievements in the cause of righteousness and truth. How many in this assembly would exult to have stood in the presence of the heroic and intrepid Knibb on one of these great occasions, when pleading the cause of the down-trodden son of Africa, a thousand hearts were melting at his impassioned delineations, a thousand ears were spell-bound at the magic of his eloquence, and a thousand tongues uttered their thunders of applause responsive to his appeal. To see such a man—of noble and athletic frame—engaged in such a cause before crowded assemblies; to feel at one time while you listened as though your whole nature would be dissolved into tears, and at another to be wrought up to the highest pitch of ecstasy, was a blessed and unspeakable privilege with which but few comparatively were indulged.

And no less would the hearts of British Christians be gladdened at visiting ever and anon those distant scenes where distinguished and beloved missionaries are engaged in the translation and distribution of the word of life, or in the proclamation of the glad tidings of salvation. But this is not permitted them. The fear of encountering the perils of the deep, the consideration of expense and the time that must transpire, constitute a mighty and insuperable barrier to the accomplishment of the project. It is in truth a cheering subject for

contemplation that brethren actuated by the same spirit, allied to the same family and heirs of the same immortality of glory are anxious while sojourning here below to see, embrace, and know each other. But thus it cannot be. We must wait till, having passed from the several regions in which our earthly lot has been cast, we meet and dwell in that happy and perfect sphere where there shall be "no more sea." How delightful the contrast that shall then be exhibited to the present state and allotment of our being. The broad expanse of the new earth shall not then be divided into remote and inaccessible sections. One portion of the redeemed family shall not be separated at a distance from another. No. All shall dwell in the same land, enjoy the same climate and breathe the same air. Every glorified inhabitant shall be ever near and easy of approach. And it may not be too much to imagine that there shall be seen grouped together holy men who when on earth were engaged in the same employ, but whom, though their names were familiar and dear, the rolling ocean kept perpetually asunder. But now the barrier has been removed. They see each other face to face. Honoured ministers and honoured Missionaries from the east and the west, from the north and the south shall be taking sweet counsel together, enumerating their toils and recounting their successes. And those who have been less distinguished shall nevertheless meet with gladness in the heart and triumph on the lip; and, telling the one to the other all the way by which the Lord hath led them through the wilderness, shall commingle their joys at a completed salvation. Such, such is the delightful and animating prospect! When God shall have called his sons from far, and his daughters from the ends of the earth, and shall have introduced them into their future abodes of being and blessedness, he will then constitute them one entire and indi-

visible family. They shall go no more out for ever. One member shall never mourn the absence or distance of another, inasmuch as then no dark waters shall roll their impetuous tide among the redeemed, so as to cause any one to be isolated or to break up into fragments the household of faith. There shall be "no more sea."

2. We now turn to consider what may be deemed figurative in the representation. The term "seas" employed in the first chapter of the Book of Genesis to which we have made reference, is derived from a word, signifying tumultuous agitation and roaring. It is therefore sometimes used in the symbolical language of the prophets to denote a vast body of people in a state of restless commotion. The world in which we live is to be regarded as naturally the scene of universal tumult and strife. When man fell from his state of pristine purity he stood in the attitude of a rebel against God. And being at enmity with God it was a natural result that he should be engaged in contention and warfare with the creatures God had made. History, from the fall until now, presents in dark characters the annals of anarchy and rebellion resulting from that principle of hatred which rages rampant in the hearts of the children of disobedience. And if such be their natural feeling of enmity against God and his creatures, they will oppose every discovery of his will which has for its object the benefit of the human race. You will find in the 65th Psalm that David declares concerning the Most High that he "stillesh the noise of the seas, the noise of their waves and the tumult of the people." Such expressions are employed in the Scriptures to denote especially the opposition of rebellious men to the establishment of the kingdom of Messiah. Turn again to the two first verses of the 2d Psalm—"Why do the heathen rage and the people imagine a vain

thing? The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed." And so if we turn to the 6th verse of the 46th Psalm it is declared that "the heathen *raged*, the kingdoms were moved." Now it is the avowed design of the Gospel to vindicate the honour and assert the claims of the divine majesty, to show to the children of men the evil and danger of apostacy, to bring them into a state of willing obedience to him from whom they had revolted, to "cast down imaginations and every high thing that exalts itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ." And when we contrast the holy requirements of the Gospel with the debasing tendencies of our corrupt nature, it is not matter of surprise that our fallen world should have continually exhibited a theatre of moral conflict—that "the heathen should rage and the people be in tumult." It is impossible for us to take our stand in any country under heaven without hearing on every side the din of rebellious hosts. There is marshalled against the propagators of Christianity a formidable array of hostility. They have to confront and quell, through the power of the living God, the myriad votaries of idolatry and the followers of the false prophet, whose uproar and tumult against the faith of the Gospel are as loud and as boisterous as the "noise of the seas and the noise of their waves."

But there is one delightful truth stated in the volume of inspiration, that over all opposers of the Gospel the Almighty hath decreed, and will speedily consummate, his triumph. In the language of prophecy he will "overturn, overturn, overturn until He come whose right it is." Ere long—and the sea shall cease from its raging, the tumult of the people shall be hushed, and Christ shall

have "the heathen for his inheritance and the uttermost parts of the earth for his possession." In the new earth, "wherein shall dwell righteousness" there shall be "no more sea"—the symbol and its correspondence shall disappear together; for then the warfare of time shall have been accomplished, the triumphs of the cross shall have been achieved, and the mighty multitudes of the redeemed shall have been gathered from every region of the globe, and God shall reign without a rival and be for ever all in all.

In conclusion, my fellow-sinners, the subject we have been considering presents to you a mighty and thrilling appeal. In the world in which we live there is no distinction made between the righteous and the wicked. There is no marked discrimination of character—God "maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." Their pastures are alike clothed with flocks, and their valleys also are covered over with corn. But the time is rapidly approaching when a final and irreversible distinction shall be made between him that "serveth God and him that serveth him not." "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand and the goats on his left." Then each shall go to his own place—each shall join his own company. "The wicked shall go away into everlasting punishment, but the righteous into life eternal." Between the abodes of the redeemed and of lost spirits, there shall be a "great gulph fixed." There shall be "no more sea"—but there shall be a "great gulph fixed" which none shall be able to pass over.

We now leave the subject with you, entreating you to ponder the tremendous consequences of rebellion and alienation from God. "Now then

we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God."

THE VALE OF YEARS.

A TALE.

I AM a traveller, a pilgrim and a stranger on earth, and one who is looking for a better country. I have been in several parts of the world, and though I have but little to say against the accommodations which I have met with in the different places in which I have sojourned, for every part of the earth shows the goodness of the Lord, and his kindness to the children of men; yet I am thinking of soon leaving this world, and departing to another. I cannot say, that discontent with my present circumstances is the cause of this intended movement; but in consequence of a penal statute emanating from our righteous Sovereign, whom we have awfully, but without cause offended, we men are required, after a certain number of years, to remove from this world, and take up our abode in another. We can never tell at what period the order for our removal may arrive, for that is a point which depends solely on the will of our offended, but merciful Sovereign, who informs no one of the time of his removal, but requires every one to be ready on pain of being removed in an unprepared state. This want of information, is not intended to injure any one by taking him unawares, but to stimulate every one to preparation, that all may be every day, every hour, every moment ready; for if any are removed in an unprepared state, the most awful consequences will follow. Some are called away at a very early age; some in riper years; but this is certain, that those who are not called away earlier will be removed in old age. Thus every human being must, sooner or later, leave his native world to become an inhabitant of another world.

I am, as I have said, a traveller, and I will now mention a few things that have come under my observation during my travels here on earth.

Some years ago, while pursuing the journey of life, I entered a certain valley,

which very much drew my attention; it is called the Vale of Years. It is a large valley, and very populous. The proper way through this world to another, lies through this valley; hence, all men, after they have been travelling on earth a certain number of years, enter this valley. As far as I could learn, it is usual for travellers to enter it about the fiftieth year of their pilgrimage. Such is the custom at present; but there was a time, when travellers did not enter this valley till they had numbered six or seven hundred years of pilgrimage on earth. Now, however, the journey of human life is reduced to a tenth, or less than a tenth of what it formerly was. It is thought by some, that this journey will yet be considerably prolonged; perhaps till it reaches its former length of eight or nine hundred years. A few have observed, that the length of this journey is even now gradually increasing; for, say they, it is not so short now, as it was some ages ago. But though, what may be called the proper way from this world to another, lies through the Vale of Years, there are other ways, by which a very great proportion of the human race pass out of this world into another. These ways are all shorter than that which lies through the Vale of Years, and the travellers in these shorter ways, instead of spending sixty or seventy years in completing the journey of life, reach the end of that journey in thirty or forty years; some even in twenty; some in ten; some in a year or two, and some in a few months, or even in a few days. The travellers, however, are never allowed to choose their path; they must take the longest ~~and~~ either of the shorter ones, just as they are directed. Were the path left to their own choice, many would choose the longest; for they wish to make the journey as long as possible. Many indeed wish never to enter the Vale of Years; they would, if possible, make the

journey very long without entering that valley; but such a wish is vain; they must enter the Vale at the appointed time, and if the journey of life is prolonged, it must be prolonged in the Vale of Years.

The situation of this valley is remarkable, and it has drawn the attention of every intelligent and observant traveller. It lies, as we may say, at the extremity of the earth; on one side is this world, on the opposite side another world. No one can cross it, and pass out on the other side, without entering another world. Of course the inhabitants of this valley have nearer views of another world, than those persons have, who live in other parts of the earth. To other men, another world appears at a great distance, and often the mists and fogs caused by certain noxious exhalations, are so dense, that it is scarcely discernible; and by some, who do not look with attention, it is not seen at all. There are many, who, though travelling to another world, as all men are, seldom look that way; yea, their attention is so much drawn by surrounding objects, that they seldom even think of the world to which they are travelling. So averse are they to entering the Vale of Years, and thus passing on to another world, that they cannot hear even a little conversation on the subject; nay more! if any one calls their attention to it, they are offended at him, and charge him with a want of politeness, and good breeding, for introducing a subject so unpleasant, and so calculated to damp the spirits. Thus a sort of negative happiness is felt by some in forgetting that they are travellers, and in totally disregarding the progress which they are involuntarily making. They are like men in a small boat, who are being carried by a rapid current towards the broad ocean, in the boisterous wave of which their diminutive vessel will certainly founder. Alarmed, they dare not look that way, but keep their eyes steadily fixed on the land, which they are leaving, and which is fast receding from their view. Soon they will ~~disappear~~ disappear for ever, swallowed up by the bottomless deep.

When men enter the Vale of Years, they are so near another world, that it almost forces itself on their attention; it is so prominent an object in their horizon, that if they do but look that way, the sight of it is quite unavoidable.

Many therefore will not look in that direction, or if they do, they are careful not to look too far; they will extend their view only to a short distance down the valley, and soon turn to look again at the world, which they are most unwillingly leaving. And often do they try to persuade themselves, though fast descending the Vale of Years, that they have not entered it, or that, at most, they are but just commencing the descent.* The state of mind manifested by these persons is very lamentable; and many of their fellow-travellers are ready to weep over their infatuation; for there is a certain preparation necessary before men can enter another world with safety and comfort, and it is very clear, that those who are so infatuated as not to admit that they are approaching another world, are not making due preparation for it. But some in the Vale of Years are of a different character; they look but little at the world, which they are leaving; they pronounce it all vanity; they take pleasure in looking across the valley in the direction of another world, and the more clearly it appears in the horizon, the better are they pleased; they gaze at it; they contemplate it; they converse about it; and they long to pass out of their valley, and enter that world, which to them appears so delightful. These are happy men; they are prepared for another world; they hope for much happiness in another world; and all their brightest hopes will be realized.

The form of this valley is worthy of some attention, for it differs much from that of many other valleys. On the side next the earth, it shows a very gentle declivity; the descent is so gradual that it is almost imperceptible. The consequence of this very gentle descent is, that some persons enter the valley almost before they are aware, that they have done so; and a few, who had advanced a considerable distance down the declivity, have been known to contend that they had not so much as entered the valley. None, however, but the inconsiderate, and those who were very averse to entering the valley, have ever been thus deceived. The way in which all persons could ascertain, were they so inclined, the progress they have made in the descent, is to pause and take a retrospect of the ground over which they have travelled; they would then perceive that,

though they had descended very little in a day, perhaps not very much in a year, yet that, in the course of a few years, their progress had been very considerable. The practice of taking a retrospect of their past journey, was very highly approved by all the wise men in the valley; indeed, it was so exceedingly beneficial, that it was omitted by none but the thoughtless, and those who were slow to admit that they had entered the valley. It was possible to find a number of persons who had entered the valley at the same time, and who had descended to an equal distance, who nevertheless entertained very different opinions concerning the progress which they had made. This contrariety of opinion was owing to a difference in moral character, more than to any other cause. Good men had no great aversion to the descent; some of them were even pleased with their progress, for they wished to cross the valley and enter another world; but ungodly men regretted their progress; they wished to remain on earth; hence they were slow to admit so painful a truth, as that they had descended far into the Vale of Years. All men, however, were not allowed to live till they had reached the bottom of the valley; there were graves at almost every step in the descent, from the entrance to the bottom. Some had died as soon as they entered the valley; others when they had descended but a little; others when they had gone further down the declivity; others died near the bottom, and a few lay interred in the very lowest part of the valley. It was a truth well understood by all, that no one could, under any circumstances, re-ascend the declivity, and re-occupy the ground on which he stood before he entered the valley; also the fact, that any one might be removed into another world, by the will of the Almighty, at any degree of descent, on any day, at any hour, produced gloomy reflections in many. But this great uncertainty did not produce on all the proper effect, did not induce them instantly to prepare for their removal, that, whenever called, they might be ready. Many alas! though alarmed, made no preparation.

But to return to the shape of the valley; though it had a most gentle declivity on the side next the earth, and so enabled the travellers to review, to a considerable distance, the ground

over which they had passed; yet on the other side, where it bordered on another world, there was scarcely any declivity. That side was steep and precipitous, bounded by a range of almost perpendicular mountains, so that even those who had reached the bottom of the valley, and who knew that they must soon enter the other world, could see little or nothing of the world which they were about to enter. It was intended by the All-wise Disposer of human destinies, that no mortal eye should discern any objects in that world; hence, it is termed, and with great propriety, the Invisible World. Only its boundaries, the high steep mountains, could be seen; but to see over them or even between them, from the valley, was impossible, and to climb them, in the body, was equally impossible. Even at death, only the spirits of men were allowed to enter that Invisible World; their bodies remained behind, were laid in the earth, and mingled with the clods of the valley. But the impossibility of seeing into the next world, did not occasion any very great distress. The ungodly men in the valley cared but little about another world; this world engaged their whole attention, and they had too much reason to fear, that in another world, there would be no happiness for them; hence they seldom allowed their thoughts to dwell on so unpleasant a subject. They might, it is true, by a change of conduct, and faith in the great Saviour, have secured to themselves much happiness in another world, but they had no relish for things spiritual, and scarcely any desire after the happiness of that world. There were many good men in the valley, and though they could have wished for a sight of the next world, and its happy scenes; yet, generally speaking, they were content to wait for that sight till the time of their departure. They were not however wholly ignorant of another world, and the glorious things there revealed, for they had a book, which gave them some valuable information; and, as they studied it with great care, some of them knew more, yea much more of another world, than a person unacquainted with such studies would have supposed.

The valley was thought by some very insalubrious, and a place where very little comfort could be enjoyed. But this opinion was not wholly correct. It is true,

that many in the valley were very unhealthy, and that many had but little comfort; but these evils were not so much owing to locality as to other causes; this is clearly proved from the fact, that many never had better health than in this valley, and never enjoyed more real comfort. The root of many evils was, what the sufferers were very slow to admit, a deficiency in moral character. Yet this truth was very apparent to all that duly considered the conduct of the profligate man, and that of the man of correct morals. Many, in early life, had indulged in great excesses; and of these they reaped the bitter fruits after they had entered the valley; and as not a few still continued to indulge in excesses, in which even robust youth could not indulge with impunity, health of course failed, and then the valley was stigmatized as being most insalubrious, a place in which no one could enjoy health. It was indeed a lamentable fact, that most of those who entered the valley, retained the improper habits which belonged to them in the early part of the journey of life. Many, before they entered the valley, had resolved, that in their declining age, they would effect a great reformation; but procrastination was their bane; they resolved and re-resolved but at last died as they had lived. There were however, some who,

sensible, that they suffered from their former excesses, laid them wholly aside, and were soon happily surprised to find, that they had better health and spirits than before they entered the valley. There were also a few, and it is feared but a few, who, after they had entered the valley, not only laid aside all habits and practices injurious to health, but also began to think seriously about another world, and to make the necessary preparation. They could not avoid knowing, that they were descending the valley, and a few looks towards another world produced salutary reflections; and subsequently, by looking often that way, they became convinced that this earth was little worthy of their attention, that its pleasures were both transient and unsatisfying, and that it was their interest to turn their attention wholly to another world. Sensible of their great criminality in living so long regardless of God and divine things, and feeling their great danger, they looked for pardon to Him who came to save sinners. That pardon obtained, as it always was by those who truly sought it; they had peace of mind, descended further and further down the valley, without fear or regret, often thought with pleasure of another world, and calmly waited the hour of their departure.

(To be continued.)

AN INQUIRY INTO THE ALLEGED DISADVANTAGES OF UNBAPTIZED CHILDREN.

BY THE REV. W. BROCK.

IN deciding between the different opinions which prevail in the religious world men are influenced by the effects which they produce. Unable to understand the arguments in support of an opinion, or unwilling to devote to them the attention that is required, they look at its tendencies, and as they are in accordance or in opposition to their notions of what is right so ~~do~~ they decide. Among other opinions which have been judged of from these alleged tendencies, may be mentioned our denominational opinions concerning the baptism of children. They must be wrong, it has been decided, because of their results. Inquiring about those unhappy results, we are told that

we exclude our children from privileges which God designed them to enjoy.

I can think of only two ways in which the pædobaptists can have an advantage over ourselves. They may have means of grace which we do not enjoy; or they may have especial promises, relating to the success of means in themselves common to us all. Premising that by means of grace I understand any instrumentality that God has appointed for the communication of grace, I proceed to examine in the first place, WHETHER PÆDOBAPTIST PARENTS HAVE ANY MEANS OF GRACE WHICH WE DO NOT POSSESS.

There are what may be termed parental

appliances. Are these exclusively possessed by pædobaptists? Let us see. They commend their children to God in earnest and believing prayer. One encouragement to prayer after another occurs to their remembrance; of which the language of the Saviour is about the chief, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Instead of forbidding them they bring them in faith and prayer for Christ's blessing, hoping that with the cause of Christ they will become connected, and that for the promotion of his glory they may be permitted to survive. This, assuredly, is a great privilege; but then it is not one which is enjoyed by pædobaptists alone. It is not one which follows upon attendance to a sacramental rite. Whether a child has been baptized or not, its parents have an equal right to commend him to God, and precisely the same grounds on which to raise their hope that their prayer will be heard. Witness the language of Christ just quoted, which, as all admit, is the strongest recorded warrant for commending our children to the divine blessing at all. Those who differ from us examine it, and act as we have described. Those who agree with us examine it, and act exactly in the same way; convinced that whatever warrant it may supply to the parent who sprinkles his child, it supplies one just as strong to him who does no such thing. And is it not apparent that their conviction is sound? Christ does not say that only the children who had been baptized might come to him. He spoke of children in the mass. Neither directly nor indirectly is baptism referred to, either as the cause or as the consequence of their being welcomed by Jesus Christ. All that the language says is that children are, even as they then were, welcome to Jesus Christ. I ask, then, whether, as he brings his child to the throne of grace, the baptist has not the same authority as the pædobaptist? Has he not, to the very letter, the same ground on which to hope that his effectual fervent prayer will avail much? What, therefore, the disadvantage under which we labour? What the worth of the argument sometimes drawn from the tendencies of the doctrine we espouse? It interrupts no parental emotion; it inflicts no injury on the child; it offers not the slightest obstacle to the presen-

tation of the prayer of faith. "At the time of her birth," said a pious man, "I commended my little daughter to God, as, I trust, I have done many times since. Once, in particular, I took her in my arms, and retired and wrestled hard with God for a blessing; at the same time offering her up and solemnly presenting her to God for acceptance. In doing this I was greatly encouraged by the conduct towards children of Christ himself." Now the parent who offered up his child like this was a baptist. He was Andrew Fuller. And what could a pædobaptist have done more?

Among the parental appliances must be named instruction in the knowledge of Jesus Christ. Such parents as we refer to not only pray for the conversion of their children, but they also aim at it. The example of the Saviour is pointed out in all its beauty and comprehensiveness; his reverence for his parents; his benevolence; his meekness and gentleness; his purity and love. The death of the Saviour is especially pointed out as a sacrifice for sin, through faith in his blood. And all this with the express design of bringing the children into fellowship with Christ. The pædobaptist does this with holy ingenuity and power. But the baptist does it too. It is not as the consequence of their baptism that the former is authorized to beseech his children to love and serve God. By no means. He does so by virtue of the direction of the gospel; "And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Here a course of instruction in the knowledge of Jesus Christ, was without doubt enjoined; and Christian parents were to give it, not because they had submitted their children to a sacramental rite, but just because it was the will of God that in this way their children should be trained up. However careful any man's examination of the direction to Ephesian parents, or however accurate his comparison of it with all that took place at Ephesus, when Timothy was preaching there, and when Paul baptized, no connexion can be traced between the baptism of children and the education of children, no allusion can be found to a practice of making their instruction in the knowledge of Christ dependent on their baptism into Christ. Our children are to be instructed, but they are so by virtue

of a command which comprehends equally the families both of baptists and pædobaptists.

With regard, therefore, to the parental appliances or means of grace, the pædobaptist possesses no advantage over the baptist. After all that may be said of bringing children into the covenant by baptism, it cannot be said that it is on that account they are to be trained up in the nurture and admonition of the Lord.

Then there are what may be termed pastoral appliances. Are these exclusively possessed by pædobaptists? In conjunction with their own prayers, the parents in question secure those of a beloved minister on behalf of their child. When professedly presented to God in the administration of water by such a minister, prayer was offered on its behalf. The foundations of his soul were moved with earnestness, as he sought for the benediction and the benefactions of heaven; and he concluded not his prayer until all were instinctively and devoutly saying, "Surely that is the effectual fervent prayer that availeth much."

Then there is effort as well as prayer. In public worship the pastor remembers the children. His illustrations, arguments, and appeals are frequently and intentionally adapted to them; whilst more privately he meets with them, and by familiar, appropriate, and affectionate exposition of the truths of the word of God attempts to promote their everlasting good. All that devout ingenuity can suggest does he resort to,—travailing in birth for them until Christ be formed in their heart. Happy the family thus provided with ministerial care!

But is prayer such as I have described peculiar to pastors of one denomination? Is instruction such as I have described conveyed exclusively to children who have been baptized?

Let this question be fairly answered, and it will be said that the children of our families are not neglected by their ministers, because they are baptist ministers. They are prayed for, they are attended to, they are addressed, they are besought in Christ's stead to be reconciled to God.

Addressing the child of a member of his church, a minister once wrote, "I hope, dear child, you are not omitting the first of all concerns,—the dedication of your heart to God. This, and nothing short of this, is true religion. You have

often heard, you have often written on religion. It is time you should feel it now. Methinks you are feeling it, and as you do so there is joy in heaven and there is joy on earth. But oh, should I be mistaken! Alas! I cannot bear the thought. O thou Saviour of sinners and God of love! take captive the heart of my dear young friend, and make her willing to be wholly thine. If you can find freedom, do oblige me with a letter on the state of religion in your own soul; and be assured of every sympathy or advice that I am capable of feeling or giving." Now can any thing surpass this in kindness, faithfulness, or love? Could any pastor have been more like a pastor? Could the child of any parents have been more highly blessed? All parties would instantly reply, No. Well, this child had never been baptized and the parents were baptist parents, and their faithfully affectionate minister was a baptist minister. The minister was Samuel Pearce.

Let it not be said any more, then, that our system entails injury on our children. Whatever means the pædobaptist may employ, whether parental or pastoral, whether instructory or intercessory, we may, and, thank God, we do, employ the very same.

Let us examine, IN THE SECOND PLACE, WHETHER PÆDOBAPTIST PARENTS HAVE ANY ESPECIAL ENCOURAGEMENT RELATING TO THE SUCCESS OF MEANS IN THEMSELVES COMMON TO US ALL.

It is well known that where just the same instrumentality has been employed very different results have ensued. One man has been converted whilst another has been unmoved. One has been taken, another has been left. Are persons unmoved because they have not been baptized? is now the question. Are they left to the darkness of nature on that account? Certainly not. Sprinkled or not sprinkled, immersed or not immersed, so far as the matter is revealed to us, their spiritual character is just the same. In praying for, or in appealing to, one who was never carried to the font, I have as much reason for hoping that I shall succeed as my pædobaptist brother has in praying for, or in appealing to, one who has. Now, if it be really so, the advantage which he claims over me is nothing worth. Let us see. What saith the word of God in reference to conversion? Having addressed men as

sinners, the scriptures universally testify that if they be saved, it is "not by might, nor by power, but by the Spirit of the Lord." "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." The sentiment of these passages appears to be, that whatever the circumstances of men previous to their conversion, Christianity regarded them all as alike sinners, and God saved them all alike, not because of the performance of a religious rite, but because of his sovereign love; as it is written again, "He hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Are we not, then, led away from every thing that has been done by man, or for man through others, and fixed at once and exclusively upon the purpose and the grace of God? No distinctions are to be regarded. No ceremony is to be relied upon; for if any man is saved, it is, without controversy, through the grace of God in Christ. "He is horn, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Hence we deal with men, and with children also, as sinners, hoping, as we do so, for the exertion of the power that belongeth unto God.

Where, then, the disadvantage of which men speak? What loss do we or our children sustain? We have the same instrumentality as the pædobaptists, and they, equally with ourselves, are shut up to the sovereignty of the grace of God.

Besides, how do the pædobaptist ministers deal with those who have been baptized? Do they say that by the sacramental rite the deceitfulness of their hearts has been modified? Do they tell them that, in consequence of their baptism, less of divine energy will be sufficient,—less of almighty power to bring them back to God? Do they proclaim one method of salvation for him whom they pronounce baptized, and another method for him who is not? Not they.

Quite as earnestly and as devoutly as ourselves, do they maintain the depravity of every heart, and the necessity, in every case, of the interposition of the grace of God. Who that has heard the pædobaptist preachers of the present day, does not remember how to their congregations indiscriminately they address the word of life, and then how indiscriminately they invoke the blessing of the Holy Ghost! And when they have done so, what has been their ground of hope that they shall succeed? Not the rite which was performed upon the people in their infancy, but the promise of God, "My word shall not return unto me void." But this promise is ours as well as theirs; and thus we have met again, occupying common ground, and depending upon common influence; our system depriving us of no advantage, their preaching being proof. "It becomes those of us," said Dr. Leischild, in a sermon for the baptist jubilee, "who practise infant baptism, to guard our hearers most jealously against making their baptism their ground of hope before God."

Thus, neither in the means of grace, nor in the influence which they may scripturally be expected to exert, does the pædobaptist enjoy any superiority — any privilege exclusively his own. After all that is said about the loss inflicted on our children, there is, our brethren being judges, positively no loss at all. We believe nothing, we practise nothing, we literally know nothing, which prevents us from vying with the pædobaptist, either in suffering little children to come unto Christ, or in feeling that of such is the kingdom of heaven.

To those who differ from us it may be said: "Think seriously on what has been advanced, in order to treat our peculiarities fairly. Be sure of this at least, that no paternal aspiration would be suppressed, and that no parental hope would be destroyed by your becoming baptists. Of this you may be convinced from the affecting statement of Andrew Fuller, and the tender exhortation of Samuel Pearce. 'Prove all things: hold fast that which is good.'"

P. EDWARDS'S REMARKS ON INFANT BAPTISM EXAMINED.

THE April number of the *Free Churchman*, to which reference was made in the last issue of this Magazine, contains two articles on infant baptism, one reprinted from the *Free Church Magazine*, the other headed, "Extract from P. Edwards on baptism." The principal object of both these pieces is to show that infant baptism forms or ought to form the groundwork of christian education, to be provided by the church, either directly or indirectly, for the children of its members.

Now considering the great difficulty which our pædo-baptist brethren experience in proving that infant baptism is sanctioned by the word of God, it appears to us that they would do better, in urging the duty of religious education, to appeal at once to the express command given to christian parents (and indirectly to the churches which they form) *to bring up their children in the nurture and admonition of the Lord*. Surely those whom the motives drawn from infant baptism will lead to educate their children according to the will of the Lord, would feel and acknowledge the authority of an express command to the same effect: whilst those who will not hear the voice of the apostolical command, are not likely to listen to the doubtful voice of infant baptism.

It is, however, not our intention to say much about education, but rather to examine the arguments adduced by P. Edwards in favour of infant baptism. He bases them principally upon the commission given by our Saviour to his apostles.

"They," he says, "are sent to make disciples (scholars); for *discipulus* in Latin, and *scholar* in English are just the same; they are to enter such as are made scholars, by baptism; they are to instruct those scholars in the things of Christ, in order that they may observe them. Our blessed Lord, by making use of the word *μαθηταί*, *make disciples*, and *διδασκοντες* *teaching*,

carries our views immediately to *μαθηταί* scholars, and *διδασκαλοι* schoolmasters; and thus we are presented with a Christian school, with scholars and masters."

In all this we perfectly agree with the learned writer, excepting only the monosyllable *Α*. It is not *Α* Christian school that is presented to our view, but *THE* christian school, *THE* school of Christ. The disciples spoken of are *HIS* disciples. They are to be entered into his school by baptism, and in that school they are to be taught all his commandments, by the same persons who are commissioned to baptize them. We of course maintain that their entrance into the school of Christ—in other words into his church—ought to be their own voluntary act, arising from their having been led to choose Christ for their master by motives and appliances, on which the commission is silent, because they could not be mistaken. The preaching of the gospel was to be the grand means of making men feel their need of Christ and of producing in them a desire to enter his school by baptism. By *disciple* we understand not merely a believer in Christ, or a converted person, or a secret adherent of Christ, but one who is his *avowed follower*. We have taken some pains to ascertain the meaning of the word *disciple* as used in the Gospels and the Acts (for it never occurs in the Epistles), and we have found that it always means an avowed follower of some Master, usually of Christ. In the book of Acts it commonly means what we call a professing christian. The only apparent exception is that of Joseph of Arimathea, who during the lifetime of our Lord had not publicly avowed himself as one of his followers; but there can be little doubt that he had done so privately both before Christ himself and before his avowed followers.

But whilst we maintain that only

those persons ought to be entered as scholars in the school of Christ, by baptism, who have become acquainted with his excellencies as a Teacher, and desirous of placing themselves entirely under his tuition, Mr. Edwards thinks that the scholars in Christ's school may matriculate in their infancy. "The word *μαθητής* a scholar (says he) does not necessarily imply previous learning, nor present learning, but only learning in design." And being apparently carried away with the ideal picture of a modern school, which embraces school-boys and school-girls of a tender age, he goes so far as to intimate that it matters little whether the said boys and girls in the school of Christ actually attend school, or whether they are at home in their cradles. Provided they have been duly entered on the rolls by means of baptism, they may continue to stay at home and draw the breast; for all that they are counted among the scholars and disciples of Christ, because they are intended to study under him afterwards. Would the missionaries of the Free Church of Scotland at Calcutta bestow the title of *alumni* on a number of tender Hindu infants at the breast whose names might have been entered on the rolls of their noble Institution by fond parents? Would they be ambitious of having such sucklings called their *disciples*? Yet according to Edwards's reasoning, a goodly proportion of the *scholars* in Christ's school, of his *disciples*, were to be infants at the breast; and he gave his apostles a solemn commission to make such infants disciples, to receive them into his school by baptism, and to teach these said infant disciples all his commandments.

Edwards, however, does not venture to say that the Apostles ought themselves to go into the nursery and there teach the young idea how to shoot; he even excuses them from becoming infant-school teachers. And how, will our readers ask, does

he get over the difficulty? for surely the same persons who are to receive the scholars into school by baptism, are also commanded to teach them; and therefore those who baptize infant disciples, ought also to teach these infant disciples. The writer gets over the difficulty by appealing to the prophet Joel; in this way: "Joel is to sanctify a fast, and call a solemn assembly, to gather the people, elders and children, and those that suck the breast. But how is he to assemble them? He is to blow a trumpet." He then goes on to show that as a sucking child knows nothing about the sound of a trumpet, the prophet was only expected to make the parents hear the sound of the trumpet, by which means their infants would be gathered without any special effort on the part of Joel. Consequently he thinks that the Apostles are excused from teaching baptized infants, because if they teach their parents and other adults, the children will naturally be taught also. This reasoning is very ingenious; but unfortunately it so happens that in the passage referred to (Joel ii. 15, 16,) it is not Joel, that is commanded either to blow the trumpet or to gather the sucking children; but it is the inhabitants of Jerusalem that are commanded by Joel, to do this; and moreover there is not one word to show that the blowing of the trumpet was to have been the means of gathering those that suck the breast. The command addressed in the most direct manner to the people by Joel is: Gather ye the children and those that suck the breast. The writer was here led into a singular mistake by the accidental circumstance that in the English version the little word *ye* is omitted: he supplied *thou* instead. A mere glance at the Hebrew original or at any other translation than the English would have shown him his error. But we doubt whether even if he had seen it, he would have acknowledged that, the

Apostles were commanded not only to baptize, but also to teach children that suck the breast. This doubt arises from a consideration of the subterfuges to which he resorts in order to prove the propriety of calling baptized infants disciples. He refers to Numbers iii. 28, where male children of a month old and upwards are counted among the keepers of the charge of the sanctuary, and asks :

“Can any body tell me how a child of six weeks old could be a keeper of the charge of the sanctuary? Certainly he could not otherwise be called a keeper, but as one designed and appointed to that service. Just with the same propriety an infant, who by circumcision or baptism was or is publicly entered into a religious school, may be called a disciple in a religious sense.”

Here we acknowledge that if the same God who gives to infant Levites the name of keepers of the charge of the sanctuary, had also given to either circumcised or baptized infants the name of religious disciples, we might perhaps adopt the same explanation. But we are not aware that a circumcised infant was ever, by God, called a religious disciple; and as to baptized infants, we deny that in the times of the Apostles there were any such; but supposing there had been any, they are not called disciples by God (for we shall presently see that the example which Edwards fancies to have discovered is not to the point). If God gives to infant Levites the name of keepers of the charge of the sanctuary, that confers no right upon man to call baptized infants disciples of Christ. The whole argument, however is very weak. In its simple form it stands thus: “Infant Levites are called keepers of the charge of the sanctuary; consequently it is not impossible that the infant children of Christians may have been called disciples of Christ. True, there is no decisive proof of their having been so called, but by a bold stroke we will take it for granted that they are called disciples in the commission; now if infants are called disciples by Christ,

they must have been baptized: consequently infant baptism is implied in the commission which our Saviour gave to his Apostles.”

But in order not to do Edwards injustice, we must mention that he fancies he has discovered a less doubtful passage in which infants are called disciples. That passage is Acts xv. 10, where Peter asks, why tempt ye God to put a yoke upon the neck of the *disciples*, which neither our fathers nor we were able to bear?

“That infants are called disciples, will appear plain if we ask, On whose neck was this yoke to have come? Every one knows, who knows the manner of Moses respecting circumcision, that it would have come on adults, but chiefly on infants: and then it is evident that as part of those on whom the yoke would have come were infants, it is as evident that those infants were called disciples.”

Here it may be asked, who can be supposed to be best acquainted with the meaning of Peter's words, whether Edwards, or the apostles Peter and James? Undoubtedly the two latter; and if they have given an explanation of the term *disciples* as used here, that of the former may safely be disregarded. Now James, in the 19th verse, describes the disciples as *those who from among the Gentiles have turned unto God*; and Peter, in verses 8 and 9, says in addition to this, that they were persons, *to whom God had given the holy Ghost, and whose hearts he had purified by faith*. Consequently these disciples were not infants.

But how are we to get over the difficulty that the yoke of circumcision would have come *chiefly on infants*? We deny that circumcision constituted the entire yoke of which Peter was speaking. He could not have spoken of circumcision alone as a yoke *which neither our fathers nor we were able to bear*. Edwards himself seems to have felt that these explanatory words did not suit his purpose, and therefore he has prudently abstained from quoting them. For

Peter and James and all the Jewish converts present, as well as some millions of Jews, Ishmaelites and Egyptians out of doors, were so many living witnesses that they had been able to bear circumcision.

What then was the yoke referred to by the apostle Peter? It was the obligation to keep the whole law of Moses. This is clearly stated in the 5th and the 24th verses, and is confirmed by the 28th verse, where we read: "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols," &c. Circumcision would have entailed upon Gentile converts an obligation for life to keep the whole law of Moses (see Gal. v. 2, 3, 4,) and this constituted the heavy yoke of which Peter complained,—a yoke which would have fallen most heavily upon those who had not been trained to it from early youth, in other words upon adult converts.

As we are examining this transaction, we may be permitted for a moment to point out to the advocates of infant baptism the danger to which they expose themselves by appealing to it. They say that baptism had taken the place of circumcision, and infant baptism had been substituted for infant circumcision. Nevertheless a large number of Jewish Christians were so unreasonable or so ignorant as to maintain that circumcision ought to be observed in addition to baptism. How then came it to pass that in that whole assembly there was not one who had the common sense to explain to them that as baptism had superseded circumcision, the latter must have become obsolete, and with it also the obligation of keeping the ceremonial Law?

There is only one point more on which we must make a few remarks: Edwards says:

"To what I have said concerning the use of infant baptism there is no objection that can be brought by a Baptist but may

be retorted. He may say, cannot all this be done without baptizing infants? Retort: cannot men be built up in faith and love, without either baptism or the Lord's supper?—Are not many baptized infants as destitute of real religion as others? Retort: and are not many baptized adults as destitute of religion as heathens?—Are not many unbaptized infants brought up in Christian knowledge equally as well as the baptized ones? Retort: And are not many, who have not been baptized in adult age, as gracious and holy as those who have?"

This is a melancholy specimen of human nature. Is truth to be defended by weapons such as these? Because Baptists attempt to show that that which they consider as a *mere human invention* is unnecessary and inefficient, are pædobaptists at liberty to call in question the usefulness and necessity of those things which they themselves consider as *divinely commanded*? The question, *cannot men be built up in faith and love without either baptism or the Lord's Supper*? sounds profane when coming from the lips of one who believes baptism and the Lord's Supper to have been instituted by Christ: and as for the two other questions, put into the mouths of our opponents, all we can say is that they are highly impertinent. We Baptists do not appeal to the superior usefulness or the superior efficacy of our practice in order to defend it: we appeal to its conformity with the plain instructions of our Lord, and the equally plain proceedings of his apostles in carrying out those instructions. We therefore demand to be judged by this standard, and not by one which we do not set up. If our practice is in accordance with the revealed will of God, we are not responsible for its usefulness or its efficiency. We leave that in his hands.

But the case is different with regard to Pædobaptists. In the absence of all direct evidence in favour of infant baptism they are compelled to have recourse to indirect evidence. Some of them appeal to what they call the Abrahamic covenant, and others to

the rite of circumcision. Some appeal to one passage of the New Testament, and some to another, in which they hope to succeed in discovering infant baptism at last. Whatever may be the ground which the defender of infant baptism takes, on that he ought to be met and on that he ought to keep. This is nothing more than what we are ready to do or to require for ourselves. Well, there are some advocates of infant baptism (not all) who in its defence appeal to its usa-

fulness; and there are others who appeal to its regenerating and sanctifying efficacy. But when these are asked to show us that usefulness, or that efficacy, which they appeal to, they, instead of giving a straightforward reply, turn round upon us, and challenge us to show the superior usefulness and efficacy of our practice, which we have not claimed for it. Is this fair? Yet these are the tactics which are taught in the passage now commented upon. J. W.

FAMILY BIBLE READING FOR JUNE.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting the Sun.
		Last quarter, . . . 6th day.	9h 59m Morning.		
		New moon. 13th day.	6h 45m Morning.		
		First quarter. 21st day.	1h 25m Morning.		
		Full moon. 28th day.	7h 15m Evening.		
1	Tu	Judges x., xi. 1—11.	2 Cor. x.	h m	h m
2	W	xi. 12—40, xii. 1—7.	xi.	5 17	6 38
3	Th	xiii.	xii.	" 17	" 38
4	F	xiv.	xiii.	" 17	" 39
5	S	xv.	Romans i. 1—25.	" 17	" 40
6	Ld	Psalms.		" 16	40
7	M	Judges xvi.	Romans ii.	" 16	41
8	Tu	xvii.	iii.	" 16	41
9	W	xviii.	iv.	" 16	41
10	Th	Ruth i.	v.	" 16	42
11	F	ii.	vi.	" 16	42
12	S	iv.	vii. 1—20.	" 16	42
13	Ld	Psalms.		" 16	43
14	M	1 Sam. i. & ii. 1—11.	Romans vii. 21—25, viii. 1—11.	" 16	43
15	Tu	ii. 12—17, 27—36 & iii. viii. 12—39.		" 16	44
16	W	iv. & v. 1—7.	ix.	" 16	44
17	Th	vi. & vii. 1—12.	x.	" 16	44
18	F	vii. 13—17, & viii.	xi.	" 17	44
19	S	ix. 1—24.	xii.	" 17	45
20	Ld	Psalms.		" 17	45
21	M	1 Sam. ix. 25—27 & x.	Romans xiii.	" 17	45
22	Tu	xi., xii.	xiv.	" 17	45
23	W	xiii.	xv.	" 18	45
24	Th	xiv. 1—46.	xvi.	" 18	45
25	F	xv.	Acts xx. 3—38.	" 19	45
26	S	xvi.	xxi. 1—17.	" 19	45
27	Ld	Psalms.		" 19	45
28	M	1 Sam. xvii.	Acts xxi. 17—40.	" 20	46
29	Tu	xviii.	xxi. 40, xxii. 1—29.	" 20	46
30	W	xix.	xxii. 30 & xxiii.	" 21	46

Jubvenile Department.

WHAT WENT YE OUT FOR TO SEE?

Matt. xi. 7—9. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.

Among the multitudes whom Christ addressed on this occasion there must have been some of those who went out into the wilderness of Judea to confess their sins and be baptized by John the Baptist, as we read in the 3rd chap. of Matthew, the 3rd chap. of Luke, and the 1st chap. of John. But it does not appear that many among them were the disciples of Christ, and hence it is evident that they did not profit as they should have done by what they heard from John, for John told all the people very plainly who Christ was, and if they had believed what he said they would have honoured and followed Christ. And as they did not follow Christ, there is every reason to believe that, after having confessed their sins and professed repentance by submitting to John's baptism, they returned to the sins they had promised to forsake, and became as wicked as ever, if not worse than before. These were the people Christ was speaking to, and you will acknowledge they ought to have known much about John, but what can Jesus have meant by the singular questions he asked them? "Did you go to see a reed shaken by the wind?" What a strange question this seems! who would go so far to see a shaken reed? "Did you go to see a man clothed in soft raiment?" Why should Jesus ask this? who would be so silly as to expect to find in the deserts a man in soft raiment, that is, in splendid princely clothing? What reason, then, could Jesus have

had for asking such things? This is certain, that Jesus would not have asked them without the wisest of reasons, though at first sight they appear somewhat strange. I should think he meant to reprove the people very severely. He meant to say, "Was John the Baptist only a shaken reed, that you have paid no more attention to his words? You went out to see him as if he were a prophet, and you came back and forgot all he had said, as if you had only found a reed waving in the wind. You have treated the prophet's words just as if they were of no more worth than the whistling of the wind through the reeds of the desert. How guilty you are!"

And again, because the people were offended at the humble birth and appearance of Christ, and wished him to be a great king and conqueror, therefore he said, "Did you find John the Baptist a man clothed in princely robes, like the herald of a king? If you had, you might reasonably have expected me to be a king, but as you found my forerunner in great poverty and self-denial, preaching repentance of sin, what should you expect me to be but a Saviour from sin, and if you expect otherwise, and are offended with me for not being a king, the fault is yours and the guilt must rest on your own heads."

And then Christ said solemnly to them, "I say ye went out to see a prophet, and more than a prophet, and therefore if you continue to disregard his preaching, you will be liable to the judgments, which God has ever inflicted on the despisers of the prophets."

Dear young friends, has this no application to you? Have you never treated the preaching of the gospel with as much lightness as you would the whistling of the wind? Have you never gone to the house of God to see

persons in soft raiment, instead of going to hear and understand God's word? O remember that the gospel of Christ is God's word, and that those who despise or neglect it will have to give a woeful answer for treating God's word in such a way.

J. P.

THE FARMER'S DAUGHTER.

PAINTERS and poets have delighted in representing happiness as dwelling in the humble secluded village. They have described the cottager as contented among the rural scenes of nature; free from vice, and charmed by the lovely attractions of virtue. In this way they have often made the poor of our crowded cities dissatisfied, and filled them with envy of those whom they have considered in better circumstances than themselves. But, alas! we are apt to forget, that while our hearts are opposed to God, reside where we may, we can be no otherwise than wretched. The beauty of Eden itself could not make us happy, while God is angry with us.

One of the first parishes in which I was called to exercise my ministry, numbered among its residents a family of the name of Seagrave. The master of the ancient, but neat farm-house, cultivated about four hundred acres of freehold land, which had descended to him from several of his paternal ancestors. The old gentleman enjoyed the esteem of his neighbours, had filled several parish offices, and felt no small degree of pride in the thought, that no one could lay any thing to his charge. He often spoke of his wife as remarkable for her industry, frugality, and kindness; and Maria, their only child, was considered, for beauty, the flower of the village; and possessing an amiable disposition, and agreeable manners, she commanded the respect of the whole neighbourhood.

It may be easily inferred, from this representation, that the Seagraves were as happy as this world could well make them. They had little desire to possess great wealth, they coveted no greater honour than they now enjoyed, and their pleasures were drawn from the discharge of their relative duties, and the occasional society of their friends and neighbours.

They were fully aware that their conduct was as correct as that of their neighbours generally, and hence they hoped for happiness in another world. How readily do we forget, amidst the intercourse we hold with man, the duties we owe to God. How strange that rational beings should ever suppose that the discharge of their duties to each other can be accepted by their Maker, instead of the obligations under which they are laid to him.

Maria Seagrave, of whom we are now particularly speaking, we have already said was remarkable for her beauty and good temper. The idol of her parents, and the admiration of her neighbours, she was by no means destitute of pride. Enjoying good health, and looking forward into life with the expectation of possessing a moderate share of its blessings, very few things gave her anxious concern. She seemed practically to forget, that after a few years' residence in this world, she must pass to another state, where eternity would develop no change. She did not, it is true, entirely neglect the cultivation of her mind; but, alas! she only grasped the accomplishments which should make her more agreeable to her fellow-creatures, neglecting to cultivate and to pray for those holy dispositions "which in the sight of God are of great price."

It must not be inferred, from any thing that we have said, that in the external conduct of Maria there was any thing to which her best friends could object. She was not merely just, but benevolent; and her constant attendance on the public worship of Almighty God, bore the semblance of religion. On no account would she be absent from the Christian sanctuary; and deeply would she have felt grieved had her friends considered her destitute of true piety.

But while all this was true, Maria Seagrave had, in reality, no correct view of vital Christianity. A pious old gentleman, blessed by the providence of God with a competency acquired in business, had retired to his native village, to devote his last years in promoting the best interests of his neighbours. This excellent man more than once invited Maria to his house, and most affectionately endeavoured to impress her mind with the importance of eternal realities. He presented to her view the scriptural

account of the entire depravity of the heart of man ; and showed, that whatever excellencies she might possess in the estimation of her fellow-creatures, she had awfully violated the Divine law, and was, therefore, exposed to the righteous curse of God ; he dwelt with unspeakable delight on the infinite love of Jehovah, in giving his Son to die for sinners, and entreated her, with her whole heart, to seek salvation through his atonement ; with an earnestness of manner, which arose from strong feeling, he assured her of the happiness connected with the entire surrender of the heart to God, and of the awful misery which shall for ever attend on those who obey not his gospel. Maria would sometimes listen to all these things with the most profound attention ; she would even weep when the good old man talked and prayed with her ; and often did she promise a speedy and earnest attention to his wishes.

But amidst all this, a fact existed which she never told, and which, if possible, she would have concealed even from herself,—Maria was not willing to attend to the concerns of her soul *at present*. She unhappily mistook the nature of true religion, supposing it would deprive her of the enjoyments of life. It would, however, be strange if the friendship of God, the service of angels, the communication of strength from heaven to sustain us amidst calamities, and to enable us to discharge our duties, triumph in death, and the gift of heaven beyond the grave, could make us unhappy. But such a mistake is awfully common. Men are unwilling to believe the testimony of Jehovah in his word ; they readily listen to the suggestions of “ the father of lies ;” and, loving sin, they devote their energies to wicked pursuits, in defiance of the solemn assertion of the Divine Being, that “ there is no peace to the wicked,” and imagine that some future day will be time enough to attend to the claims of their Maker, and the affairs of eternity. Our young friend would admit the justice of these claims on her regard, and acknowledge that these affairs should be considered ; but the village wake, or an invitation to a dancing party, would destroy every good feeling, and plunge her again into the vortex of dissipation.

And yet Maria very seriously promised that she would, after a little time, serve

God with her whole soul ; and she really thought that this promise was made with the utmost sincerity. But she was young yet, and had not seen the world ; she should, in a few years, be settled in life, and could then more readily attend to such concerns ; if she were religious now, she should be the laugh of her neighbours. Such, and others like them, were the reasons which led this young woman to trifle with the most important realities—the infinite realities of God and eternity. Alas ! that she turned a deaf ear to the demand of Jehovah, when he claimed her heart, even in her youth ; alas ! that she refused to listen to the voice from heaven, which saith, “ Now is the accepted time, this is the day of salvation ;” alas ! that she forgot the dreadful uncertainty of the future, the deceitfulness of the heart, and the hardening nature of sin.

Time rolled along, and Maria became a wife. Her temporal circumstances were now even more comfortable than before, but she continued to forget the duties she owed to God. Indeed, she now thought she had no time to attend to these affairs ; for she must needs try to make a little figure in the world, and to secure a provision for old age. Besides, she was constantly invited to parties of pleasure, which must be attended ; even, alas ! that it should be so, if her soul were lost. “ But most certainly,” she would say to her aged friend, “ most certainly these great affairs ought to be considered, and they certainly shall, before long, have my undivided attention.” “ But why not now ?” Ah ! why not ? Oh that she had been wise—that she had listened to the counsels of friendship—that she had practically admitted the claims of God.

In the midst of these bright prospects which the world was presenting to her view—in the midst of these fair promises of speedily attending to the concerns of the soul and eternity, Maria became a mother ; and in a few days after, before she had lived twenty-one years in our world—a *corpse*. Little can be said of her end ; she was scarcely conscious of its approach before she was summoned to enter the world of spirits. During her last moments, she deeply, and with tears, lamented her neglect, entreated the earnest prayers of those around for her “ poor lost soul,” and died.

The veil of eternity hid her and her

destiny from human view ; surviving relatives asked, " May we hope she is happy ? " but what can be said ?

Reader, delays in these matters are awful. The experiment of putting off the work of salvation to a future day is a dangerous one. Why not seek happiness now ? Why not believe the gospel at once ? Why not to-day, this hour, this moment, surrender yourself to the government of God, and the influence of his Holy Spirit ? Is it too soon to be really blessed ? Too early to enjoy the favour of God, and to be able to meet death, come when or how it will ? Once more the voice of friendship reminds you that at present your Maker " waits to be gracious ; " but ere long, death shall summon you to the bar of his judgment, where justice, strict justice, shall govern his conduct. What, in such a

day, wilt thou plead in arrest of punishment ? Now, then, flee to the throne which is emphatically " the throne of grace," and receive the blessings of pardon and eternal life.—*Family Magazine*.

USE OF FAITH AND PRAYER.—A poor woman who lived on the edge of a wood, in a lonely situation, being asked if she was not afraid to live alone in such a place, replied, " No, I have few cares and no fears ; for faith shuts the door at night, and prayer opens it in the morning."

LIFE AND DEATH.—" Life is sweet and death bitter," said Sir Anthony Kingston to Bishop Hooper at the stake. " True, friend," replied Hooper, " but the death to come is more bitter, and the life to come more sweet."

ASPIRING TO HEAVEN.

BY FANNY FORESTER, (NOW MRS. JUDSON.)

YES, let me die ! Am I of spirit-birth,
And shall I linger here where spirits fell,
Loving the stain they cast on all of earth ?
O make me pure, with pure ones e'er to dwell.

'Tis sweet to die ! The flowers of earthly love,
(Fair, frail, spring blossoms) early droop and die ;
But all their fragrance is exhaled above,
Upon our spirits evermore to lie.

Life is a dream, a bright but fleeting dream,
I can but love ; but then my soul awakes,
And from the mist of earthliness a gleam
Of heavenly light, of truth immortal, breaks.

I shrink not from the shadows sorrow flings
Across my pathway ; nor from cares that rise
In every foot-print ; for each shadow brings
Sunshine and rainbow as it glooms and flies.

But heaven is dearer. There I have my treasure ;
There angels fold in love their snowy wings ;
There sainted lips chant in celestial measure,
And spirit fingers stray o'er heav'n-wrought strings.

There loving eyes are to the portals straying ;
There arms extend, a wanderer to fold ;
There waits a dearer, holier One, arraying
His own in spotless robes and crowns of gold.

Then let me die. My spirit longs for heaven,
In that pure bosom evermore to rest ;
But if to labour longer here be given,
" Father, thy will be done ! " and I am blest.

Biblical Translations.

OPERATIONS OF THE CALCUTTA BAPTIST MISSIONARIES.

"THE word of God is not bound," wrote "Paul, the prisoner of the Lord." His chain hung lightly while he could exult in the fact that the word of the Lord had free course and was glorified. Though "present with the Lord," doubtless he still rejoices, while watching the progress of events in this lower world, to hear of the continued progress of the word. True, he oftentimes hears of deeds that might make angels weep—anti-christian impiety straining every nerve to extinguish that which is graciously given to be "a lamp unto our feet and a light unto our path," and uttering blasphemous denunciations against the circulation of the "Holy Scriptures, translated contrary to the most holy rules of the church into various vulgar tongues;"*—but he hears, too, of the glorious gospel travelling from nation to nation, and like the resistless current of some mighty river, gathering fresh strength from the obstacles which ever and anon cross its path, bursting the Babel-barriers of language, and proclaiming to them that dwell upon the earth, in their own tongues, the wonderful works and mercy of God. Doubtless the glorified spirit of the apostle still rejoices, with the members of the one family on earth, in the encouraging fact that the "word of God is not bound."

Amongst the efforts put forth by the universal church to dispense the word of life to the nations, the operations of the Calcutta Baptist Missionaries, under the auspices of the English Bible Translation Society, and the American and Foreign Bible Society, hold no mean position. We have been favored with a copy of the Fourth Report of their operations in translating, printing and circulating the Sacred Scriptures in the languages of India. This report embraces a period of four years, during which the honored translator, Dr. Yates, has been removed from the labors of earth to the service of heaven. But the work still goes on. Mr. Wenger, for several years

past the fellow-laborer of Dr. Yates, and Mr. Leslie, are vigorously meeting the requirements of this department. The translations during the period under review include the Bengálí, Hindustání, Hindi, Sanskrit and Armenian languages. The great work of this period is the completion of the whole Bible in Bengálí, with references. The value of this work, in regard both to its execution and prospective usefulness, has been attested by some of the most competent judges in the country. Had the translators, and their supporters, effected nothing more than the production of this Bible, truly they would not have lived altogether in vain. The total number of books printed during the four years, from a single gospel to the complete Bible, is 219,290,—making an aggregate of upwards of half a million since the commencement of the work in 1831?

The distribution of these Scriptures has been effected chiefly by the Baptist Missionaries located in different parts of the country. These productions are not unknown even in the Punjab. Mr. Thompson of Delhi writes that he has been repeatedly told by persons who had been in the Punjab, that the Punjabees very generally read our books, and that they have been seen in a great many places in the country. The operations, in the way of distribution, reach even to Constantinople, 500 copies of the ancient Armenian Testament having been sent to a missionary in that city. The Report before us contains a number of elaborate tables, shewing in detail the description and quantity of each separate book and edition, printed and distributed. This specification extends even to the aggregate number of pages printed, so that the supporters of these operations are not likely to complain of the absence of detailed information.

The principal supporters of these extensive labours are the Societies of England and America abovementioned. Friends in India have helped on the work to the extent of Rs. 8000 in the four years; while co-operating societies and

* Encyclical letter of the present pope, Pius IX.

individuals, have contributed, in the shape of purchases, upwards of Rs. 4000. The total Receipts is in round numbers Rs. 1,03,500,—the total expenditure Rs. 1,04,500. With reference to future operations, we learn from the report that the printing of 145,000 books has been resolved upon, some portion of which is now in progress, and the whole will be completed as circumstances admit and funds are available. We trust that those of our readers whom God has entrusted with the means of supporting operations like the present will joyfully contribute to swell the mighty stream of Gospel truth, which flows through the earth for the salvation and purification of our

race. The word has not returned void. Many instances of good effected are known;—how many are unknown!—for the kingdom of God cometh not with observation. "Search the Scriptures," was the direction of the Saviour to those who would not come to him that they might have life. Help on, then, the diffusion of the Scriptures that you may say to the unbelieving world around you, "Search the Scriptures—for they testify of Him." May the spiritual saving results of the extensive multiplication and diffusion of God's holy word soon furnish a glorious demonstration of the apostle's declaration, "The word of God is not bound."

Christian Missions.

THE AMERICAN MISSION ON THE TENASSERIM COAST IN MARCH, 1847.

"HAVE you many converts on the Tenasserim Coast?" is a question which, in one form or another, has been repeatedly put to me during my sojourn in Calcutta, I propose to give a brief answer to this question, and also to bring to your notice a devoted brotherhood and sisterhood of Missionaries who are almost wholly unknown to your readers, but who need to be known only to be beloved.

At Mergui there are *three* Burman Churches in good standing, a Selung Church of about *fifty*, and a Church of Pgho Karens numbering about *thirty*. The Sgan Karens, formerly belonging to that station, were, after Mr. Ingall's departure, made over to the Tavoy Missionaries. Just as Mr. and Mrs. Brayton were compelled by the dangerous sickness of the latter to leave the station alone, it providentially occurred that in accordance with a recent arrangement of the American Board in Boston and the Baptists in Nova Scotia, Mr. and Mrs. Burpe, proceeded down to occupy the place.

It is expected that the Churches of Nova Scotia will hereafter furnish Missionaries and support all the departments of the mission in Mergui. Mr. Burpe is a graduate of a Baptist college in Nova Scotia; a college of whose exist-

ance your readers may not perhaps be aware, yet which has a faculty that would do honor to any college. Mrs. Burpe is an accomplished lady and niece to the Attorney General of the province. She has made no small sacrifices for Christ's sake and the Karens; and we confidently anticipate a rich blessing on the united labours of herself and husband.

At Tavoy there is a small Burman Church of nearly *twenty* members, and various Karen Churches scattered in the provinces of Tavoy and Mergui, embracing more than *eight hundred* members; about *fifty* of whom belong to the Pgho tribe. I left there *three* Missionaries and their wives. Mr. Wade has the pastoral charge of the Karens in the northern section of the province; and is preparing and publishing a Karen Dictionary in two volumes octavo, and a Thesaurus of the Karen language which will fill two or three large quarto volumes. Mrs. Wade has long been the most laborious and successful school-teacher in the mission; but a residence of twenty-four years in India, "in labours oft," is doing its crushing work upon her enfeebled constitution. Mr. Cross was sent out two years ago to teach the Karen assistants at Tavoy, some *twenty* of whom he had in his school last season. He preaches constantly on sabbath even-

ings to a small English congregation, and has just taken the pastoral charge of the Karen Churches in the southern district. During the time the school is in operation Mrs. Cross gives daily instruction to the wives of the native assistants, and assists her husband by giving his young men a lesson every day in geography. Mr. Bennett is pastor of the Burman Church, and makes occasional excursions into the Burman villages, preaching and distributing books. The Karen Mission press has been under his charge from its first establishment. Besides the Karen printing he prints occasionally a Burman book, and last year did job work that nearly paid the expenses of the office. He also superintends a day school of *thirty* pupils in which English and Burmese are taught. Add to all these he has in his charge, during the rains, a Karen boys' boarding-school, varying, in different years, at from *twenty-five* to *fifty* pupils. In this school the scholars are taught English and Karen; but the principal labour of conducting it devolves on Mrs. Bennett, who is a fine Burman and Karen scholar and the author of several works in both languages. She has moreover better qualifications for such a school than philology. The most refractory are kept in awe by the milk of human kindness that ever drops from her lips.

At Amherst Mr. Haswell is pastor of a Pegan or Talaing Church of more than *forty* members. During the dry season he itinerates throughout the Talaing settlements, often going down as far as Uá (Yá). In the rains his time has been much employed with the translation of the New Testament into Talaing, and which he has been carrying through the press at Maulmain. He has also in his charge a day school on the mission compound, in which English and Burman is taught to about *ten* girls and nearly *fifty* boys. Mrs. Haswell bestows considerable labour on this school, and visits it daily. Mr. Haswell has also laboured successfully among the Karens in the neighbourhood of Amherst and has baptised several.

At Maulmain the Missionaries are divided into two bands. Those devoted to the Burman population live near the centre of the town; but those that labour among the Karens occupy a little knoll near the banks of the Atran, beyond the hills in the back

ground of Maulmain. Mr. Stevens has had the pastoral charge of the Burman Church ever since Dr. Judson's departure for America; and it has flourished under his care. Since the last report was printed *twenty* have been added by baptism, and the Church now numbers *one hundred and fifty* members. Mr. Stevens was sent out however for the express purpose of teaching a Burmese Theological school to enable the native assistants to obtain a suitable education for their work. He has now an interesting class of *five* pupils to whom he imparts regular daily instruction, besides *ten* or a *dozen* assistants in constant employ that receive occasional instruction. He is also employed, as he can find leisure from more active duties, in the preparation of several valuable exegetical and theological works in Burman. Mrs. Stevens besides the care of a large family, enlarged by the Missionaries' motherless children, affords her husband much important assistance in the watch-care of the Burmese female Christians.

Mr. Ranney has charge of the printing office, and acts as general agent for the different Missionaries at all the stations. He has a most laborious task, and fills a most important niche, though not one around which hangs much halo of romance. Mrs. Ranney has charge of a Burmese day school on the mission compound of about *twenty* pupils, to whom she gives daily instruction.

Mr. Stilson is the treasurer of the mission, and preaches in Burman occasionally. He teaches a Burman singing-school, superintends the sabbath-school, and teaches a Bible class. He is an engraver, and lithographs maps and drawings on a press in his own house, in as good a style as they can be done any where in India. He is also an accomplished musician to whom his Missionary associates are often indebted for the tuning of their pianos and the repairing of their accordions. He is the translator of Legendre's Geometry into Burmese, the author of a large treatise on Trigonometry with Logarithmic and other tables in the same language; and is now carrying a Burman and English Arithmetic through the press. Add to this, he has ready for publication a collection of music in Burman, and is preparing a treatise on Algebra for the same people. Mrs. Stilson had Burmese

schools in her charge while residing in Arracan, but her enfeebled health forbids her undertaking any such charge at present.

Mr. Howard is the pastor of the English Church, and has in his charge a boarding school of about *ninety* pupils, in which Burmese and English are taught; and for whom he holds regular religious services in the Burman language. About *sixty* of the number are females in Mrs. Howard's charge, who labours in their midst not only daily but almost all the day through. She directs her efforts not only to the mental and moral improvement of those entrusted to her charge; but also gives special attention to their habits, and endeavours, with an encouraging measure of success, to make them neat in their persons and neat in their rooms. No one can walk over the premises, look into the public and private rooms, and examine the plans pursued without being highly gratified. Some of the fancy-work wrought by the pupils would do honor to European children of the same age. Miss Lilybridge, recently arrived from America, is now relieving Mrs. Howard of a part of her labours, by teaching English in the school four hours a day. I was present while one of her classes were parsing English grammar, and I thought they did themselves and their teachers much credit. The boys are in the exclusive charge of Mr. Howard, and their boarding-house is on the opposite side of the street. I had not leisure to visit this department but Mr. Howard told me that one of his classes had been through Legendre's Geometry in Burmese.

The senior Karen Missionaries in Maulmain are "the Vintons." They form a threefold cord, brother and sister and wife, such as it were difficult to speak of without using superlatives. Still they are so busy in their work, say so little about themselves, and write home so few letters that they are almost unknown to the public; and quite unappreciated except by their personal acquaintances. I wish all the friends of missions could step in upon them while about their daily avocations. What the effect would be I had an illustration the morning I called. They were just reading a letter from a person in Scotland enclosing an order in favor of Mr. Vinton for two hundred rupees. It appeared that he came out as supercargo in a

ship to Maulmain, and while there called upon the Missionaries, and looked in upon the Vintons while they were at work. He said little, went away and was forgotten; but he did not forget what he witnessed. On reaching home he conferred with his sister and the two made up a purse of £14, which a few friends in their own private circle, who heard what he related, made up to £20. Mr. Vinton has in his charge various Karen Churches scattered all over the province of Maulmain and embracing about *five hundred and fifty* members. The dry season is usually spent with the other members of his family in travelling among the Karen villages, and in holding protracted meetings at different points; excepting one month which he has usually devoted to a visit to the Karens in the vicinity of Rangoon. During the rains he has in his charge a large boarding-school for both males and females, the principal labour of which devolves on his wife and sister. Last season the school numbered more than *one hundred and fifty* pupils. Quite a number of his young men have acquired a knowledge of trigonometry, land measuring, and the use of the compass and theodolite, and are now employed by government as land surveyors. He has an excellent theodolite which was presented to the school by Major Broadfoot. Some of his pupils have so far advanced in Astronomy as to have commenced the calculation of eclipses; and to aid them in their studies in this most interesting science, he has procured from his own private funds an excellent telescope which cost seven hundred rupees in England.

Mr. and Mrs. Harris have recently come out to assist Mr. Vinton and are diligently studying the language; but Mr. and Mrs. Beecher who accompanied them are only temporary residents in Maulmain, being appointed to Arracan.

Mr. and Mrs. Bullard are devoted to the Pgho Karens. He has three little Churches in his charge numbering nearly *one hundred* members. They live in the villages during the dry season, and are indefatigable in their labours for the salvation, and moral, and mental, and social improvement of the people. In the rains, they have male and female boarding-schools in town, where they labour together for the same great objects; and they fill up every interval with litera-

ry labours, preparing school-books and translating the scriptures. They seem to unite, what is usually found in practice so difficult to unite, great energy and zeal in direct labours among the people, with a proportionate attention to writing books. The only fear is they will wear themselves out too soon.*

Mr. Binney was sent out three years ago to teach a Karean Theological Seminary, and so soon as he could communicate with the people in their own language he entered upon the work, and has pursued it almost uninterruptedly ever since. Last season he had *thirty-six* pupils in his charge; and at the close of the term *four* of the number were ordained, the first Karens that have been ordained in the Tenasserim provinces. A part of them, he thought, would hold a respectable standing among preachers in America; and one of them, with whom

* The above remarks were noted down in my journal shortly after kneeling with brother Bullard in prayer, then in fine health; but I now learn that in less than two weeks from that time he was in his grave, while his jaded brother still lives! Well might the Apostle exclaim, "How unsearchable are his judgments, and his ways past finding out!"

am acquainted, I know would. Besides the duty of the seminary Mr. Binney usually preaches in English every sabbath evening; and persons not connected with the mission, who have spent many years in Calcutta, have characterised him as "the finest preacher in India." Mrs. Binney teaches the wives of the students, and has a normal school in her charge of *seventeen* pupils, in which, I understand, she teaches *six* hours daily. They left one of the most important churches in America for the station they now occupy; refined and intellectual society for these degraded and uncultivated children of the forest; and the least valuable of all they left behind was a salary of nearly *four* times the amount of what they receive in India.

Such are the American Baptist Missionaries on the Tenasserim coast, such their labours, and such the results of their labours; and the whole has been written for the information of those that know them not, but who wish to know them, of whom many have been met by the writer.

AN ABSENT MEMBER OF THE MISSION CIRCLE.

THE ASSAM MISSION.

THE following notice of the American Baptist Mission in Assam, is extracted from a letter from the Rev. W. Barker, dated 2d February last.

"Our Mission has not been so well sustained and so vigorously prosecuted as we anticipated when it was established. Since we commenced our labours here (more than 10 years since) only five missionaries with their wives and one unmarried lady, have been sent out by our Board. Of this number four missionaries and their wives have been spared and remain, except one, now temporarily absent in America. We have been obliged to exclude one of our early converts and one native assistant; this has been a great trial to us, given cause for the enemies of Christ to blaspheme, and the cause so dear to our hearts has suffered a great deal therefrom. The first positions taken up have been abandoned, in part from frontier disturbances, and in part from want of greater population in the immediate vicinity of the locations. This has also been a source of trouble and hindrance to us. The stations now occupied are Sibságar, Nowgong, I

and Gowhatty, where the population is much more dense than at the stations previously located in, and the field of usefulness great and promising. We had been labouring many years before a single conversion took place, and but little apparent success was manifest until the year 1845, when three were added to the church at Sibságar, and others about that time to the church at Nowgong. From this period our prospects began to brighten. The year which has just now closed has been one of special mercy, and will be long remembered by us as a season of refreshing from the Most High. And we doubt not there has been joy in heaven among the angels of God over penitent but long forgotten and long unpitied Assamese.

"The present number of the church in Sibságar is 12, of whom 8 are natives; in Nowgong 14, of whom 10 are natives; in Gowhatty 14, of whom 2 are natives. In view of what has been done in our midst this year, we are led to exclaim—"What hath God wrought," and we feel called upon to render devout thanksgiving to the Lord for his great goodness."

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

WE are again privileged to report a few additions to some of the churches; we have reason to believe similar additions have been made to one or two other churches, but not having been favoured with particulars we cannot specify them.

JESSORE.—During the month of April Mr. Parry had the pleasure of receiving seven converts into the church under his

charge on a confession of their faith in Christ by baptism.

BENARES.—On the 17th ultimo Mr. Small had the satisfaction of baptizing and receiving into the church one female convert, the wife of one of his catechists.

DINAJPORE.—Mr. Smylie has also been encouraged by the addition by baptism of one hopeful convert to the church under his pastoral care.

MADRAS.

WE have been favored with a communication from a correspondent at Madras, from which we extract the following notice of the Baptist denomination in that presidency. The Rev. J. C. Page has been sent out by the Baptist Missionary Society to labour in Southern India.

“Possibly some may say, where is the necessity of sending out a Baptist minister to the few scattered Baptists in Southern India? Why not leave them to connect themselves with other sections of the Christian church at Madras and at the outstations,—and thus endeavour to hide the apparent divisions among Christians in this heathen land, instead of making them more conspicuous? In reply, it may be observed that the Baptists by no means wish to make the divisions more conspicuous than they now are, but simply to have a minister of their own denomination to counsel, instruct, and take a pastoral oversight of them, to visit those who are in isolated places for the purpose of administering the ordinances of the Gospel, and if called on to do so, to admit approved candidates into the visible church of Christ, on a profession of their faith in Him, in the way He has appointed, and in accordance with the practice of the apostles as recorded in the New Testament. This is all that Baptists require, and in seeking to obtain it, they do not wish to offend their brethren of other denominations in separating from them in church communion, but simply and avowedly to adhere more closely to what they believe to be the truth, than they have hitherto done; for it is to be feared, that some, among Baptists, have not only made shipwreck of their principles but of their faith also, and the cause of this, in some measure, may be attributed to the want of a minister to go in and out among them, and in their giving heed to the doctrines of men in preference to the commands of God. It is therefore the desire of those who remain to walk in all the commandments of the Lord blameless, in order

that they may enjoy more peace and comfort in their own souls, and be able to realize and enjoy the promise made to those who hearken unto, and keep the commandments of God. Isa. xlviii. 18.

“It may not be considered out of place here, to give a brief history of the Baptists in Southern India. This will show the cause of their being here without pastors, unlike other denominations of Christians, who have their pastors at Madras and at other stations in the interior, while the Baptists are left entirely destitute. Some of the Baptists in and about Madras have belonged to Baptist churches in Great Britain and Ireland, and some of them say that they still hold their Baptist principles but have joined other churches, on account of there being no Baptist church or minister here. Some have been baptised on a profession of their faith, by Baptist ministers who have occasionally visited Madras. Some by the Rev. Mr. Day, of the American Baptist Mission, who was lately in charge of the Telugoo Mission at Nellore, but is now in America, where he went with his family for the benefit of their health in the latter end of 1845; some by the Baptist Missionaries at Berhampore, in Orissa, while others have thought it their duty to go from this to Calcutta to be baptised by the ministers of the Baptist churches there. By these means Baptists have made their appearance in Southern India, but the greatest number have come here with the artillery and her majesty's regiments, which came from the Tenasserim coast.

“Many officers and soldiers stationed at Maulmain, Tavoy and Mergui, as well as individuals belonging to the different public offices and inhabitants at those stations, joined the American Baptist Missionaries and their families when they assembled together on the Sabbath and at other stated times for public worship, and under God's blessing, these means of grace were the means of many being converted. Of the corps that have been stationed at Maulmain, I may mention that H. M.'s 50th and 62d were some time there, but as these

corps went from there to Bengal, it is not known whether churches were formed in them or not; but with reference to Her Majesty's 41st, 45th, 63d, 84th and 94th Regiments which came from Maulmain to Madras, we can speak more particularly, for it is well known that in most, if not in all those corps, healthy and well regulated little churches were formed previous to their leaving the Tenasserim coast. In this way very many Baptists have come to this presidency, and when these regiments went home, many of the brethren, who were young and had families, volunteered into other corps, while others took their pensions and were permitted to remain in the country. I may here add that the Baptist churches which were formed in corps previous to their leaving Maulmain have exerted a salutary influence among the men generally. All the

corps which came from Maulmain to Madras are gone home except H. M.'s 84th and 94th regiments; the former is now stationed at Secunderabad and has a church in it consisting of about 30 members, officers, soldiers and their wives, and is in a healthy prosperous state. The brethren in this corps often meet together for social worship, and by these means of grace, together with the orderly, steady and consistent conduct of the brethren, the minds of many of their comrades have been awakened, and they are anxious to join the church, but in consequence of having no Baptist minister the ordinance of baptism cannot be administered to them. This shows the difficulties the Baptists labour under in not having a minister of their own, but it is hoped that this state of things will soon give place to a better."

Foreign Record.

GREAT BRITAIN.—THE TRACTARIANS.—Puseyite theology is working quietly but deeply. The work of Rome is more effectually executed by Oxford teaching than by Romish priests. A new publication, entitled the *Oxford Magazine*, gives the following information:—

"There are, we are aware, many who are endeavouring to re-assure themselves by the belief that the worst is past. Because Mr. Newman and some of his followers have openly joined the Romish communion, they conceive that the active spirit of the tractarian party is departed, and that a re-actionary protestant influence must be at work. But to argue thus betrays either a want of knowledge of the actual state of things, or a willingness to be deceived. The real state of the case is, that the departure of the few fiery and vehement spirits has only inspired the remaining many with something more of caution; but they are not the less resolved and steady to their purpose of catholicising the church, and extending and consolidating the power of the clergy. It is but a few weeks since one, who claims to speak for the party, declared that, though less was said of "church principles," the work of "the church" was never more effectually done; that they, the tractarians, were now doing and not talking. And this we receive as a correct exposition of the existing state of things."

"One of the organs of the tractarian party has continually and vehemently demanded that a rigorous test should be applied to all candidates for ordination, which should exclude from the ministry of the church all who will not affirm, in the most unqualified language, the fundamental and most fatal heresy of Rome—baptismal regeneration. This paper also exults in the fact that the bishop of Exeter is applying such a test; that the bishop of Rochester, by his examining chaplain, the Rev. C. B. Greenlaw, a reputed tractarian, is doing the same; and, lastly, that the bishop of Oxford is, not only by his chaplain, but personally

and *viva voce*, enforcing the same dogma on candidates for ordination: the statement in respect to the bishop of Oxford is made on the authority of one who took the test without reluctance, and was recently ordained."

AMERICA.—GERMAN EMIGRANTS.—The German reformation has reached America. Rome loses in one quarter more than she gains in another. The Germans in the United States number 1,500,000 souls. In New York they are estimated at 40,000. The German Baptist church formed in that city, has rapidly increased in numbers. The emigrants in America may present a goodlier soil for the growth of a pure religion, than Germany, where the reformation has not been altogether satisfactory. The *Biblical Review* furnishes the following:—

DR. GIUSTINIANI.—The spirit of Ronge has reached America, and is at work. Every shipload of German emigrants has brought of late some seeds of such a reformation, in the publications, and occasionally the adherents, of the new German catholic church, and at length the reformation has actually begun among the German catholics in New York. There have been, occasionally, conversions to the protestant faith from this class of the population, through the labours of tract visitors and others in past years. But a movement among the mass, in favour of liberty of conscience, is what we have hoped for, and are now permitted to see. For two or three months past, from fifty to a hundred and fifty German catholics have met every sabbath morning in a hall in Grand Street, to hear the gospel preached in their own language by a missionary of the American Protestant Society (the Rev. Dr. Giustiniani), who in this matter, however, has acted rather upon his own responsibility than upon that of any association of protestants. Himself a convert from popery—having once been a friar of the

Franciscan order—he has laboured with a zeal tempered by wisdom and experience, to bring his hearers to renounce the superstitions and the false doctrines of the church of Rome. In this he has been remarkably successful.

SOUTH AUSTRALIA.—FORMATION OF A BAPTIST CHURCH AT MELBOURNE.—From this remote portion of the earth, gratifying intelligence has recently arrived. About four years ago, Mr. Ham, pastor of a Baptist church in Birmingham, was advised to seek a restoration of his health in a warmer climate. He had suffered long from an asthmatic affection, and it was the general opinion of those who knew him that his course was nearly finished. In his way to Sydney, near which place he intended to settle, he visited Port Philip; and there he found a few Baptists who had been long praying that the Head of the church would send them a minister of their own denomination, having been “as sheep without a shepherd.” They requested him to preach to them in the Mechanics’ Hall during his stay, and he did so. When the vessel was about to sail for Sydney, they entreated him to remain: he was unwilling to do so, but at length consented to continue with them another month, sending on his family to Sydney and intending soon to follow.

“At the expiration of that month,” says Mr. Ham, “the large spacious lecture room at the Mechanics’ Hall was completely filled. This room will contain upwards of 300 people. When I was about to leave, and had taken my place for Sydney, several respectable and influential persons came forward and gave me a very pressing and affectionate invitation to remain with them, and engaged to find me a salary amply sufficient to support me and my family in comfort and respectability for the first year. This invitation I felt it my duty to accept, as it was strikingly evident by the indications of providence that this was to be the scene of my future labours.

“In July, 1843, some months after the commencement of my labours, we formed a church of sixteen persons, two of whom were ordained to the office of deacons. Since that period we have gradually increased: sinners have been

converted; baptism several times administered; and at present we are about forty members, with a certain prospect of further additions.

“We have now an interesting prospect of usefulness before us should my health be continued and my life spared. Since the commencement of our cause we have raised a Sunday school of nearly 100 children, and an infant day-school of 107 children.”—*Baptist Magazine*.

FRANCE.—RELIGIOUS PERSECUTION.—Some members of the Evangelical Baptist Society in France having been fined by the tribunal of Laon for associating with others, more than twenty in number, for religious purposes, appealed to the Royal Court of Amiens. The Court decided that the sect of Baptists was beyond the pale of the religions authorised by law and consequently an illicit association. These men were “neither robbers of churches nor blasphemers of their goddess.” The worst that could be said of them was that they were an unknown sect. This is satisfactory. But where is now the much vaunted religious freedom of France?

BERNE.—ATHEISM IN THE UNIVERSITY.—REMONSTRANCE OF TWO PASTORS, THEIR SUSPENSION.—“Two ministers have just been suspended, in fact deposed. The affair is strictly this. The government of Berne has recently appointed Dr. Zeller, of Tübingen, the present head, with Professor Vischer, of the party of Strauss, and one of the most ultra-Rationalists in Germany, to be Professor of Theology in Berne. The Rev. Mr. Fellenberg,* of Berne, has been suspended for circulating a pamphlet against him, and the Rev. Mr. König, of Stettlen, near Berne, for the same offence, and also for preaching on the subject. Other ministers are now under close examination by the magistrates, on account of their circulating the pamphlet, and some private persons also, particularly the members of the committee of the Evangelical Society of Berne.”—*Ibid*.

* Mr. Fellenberg was a fellow-student of Mr. Wenger.

THE

CALCUTTA MISSIONARY HERALD.

CALCUTTA.

ARRIVAL OF NEW MISSIONARIES.

We have the pleasure of recording, with gratitude to God, the safe arrival of the Rev. Mr. and Mrs. Lewis from Ceylon.

CHUNAR.

FROM THE REV. H. HEINIG.

Having been desirous for some time to visit a place called Aharora, about 12 miles from this station in the hills, I at length, after the idolatrous festival, the Holi, was over, went there on the 9th of March. The town is quite surrounded with hills, and numbers about 3000 inhabitants; the chief trade is in sugar, stones, wood and iron, and the large valley extending many miles in length and breadth, appears very fruitful, abounding with groves of trees, in whose shade weary travellers find a resting place and protection from the burning sun.

After having pitched my tent in a garden abounding with mangoe trees which were in full bloom and promised a plentiful crop, my arrival was noised abroad in the town; many came to see me, and would at once have entered my tent to engage in conversation, but being weary from my long walk, I requested them to leave me for a few hours, and I would come to the city and deliver my message. With this they complied. In the afternoon I went into the bazar and proclaimed the message of salvation before a large congregation, who heard with great attention and apparent delight; this was not the effect of fear or reverence which the natives generally show when they first see a Missionary coming amongst them, but which is soon succeeded by impudence. These people formerly were often visited by Mr. Bowley, and had heard and conversed much with him

about salvation by Jesus Christ, and therefore I brought no strange things before them; crowds followed me to my tent, where we conversed in a more quiet and convenient manner. They stayed with me till a very late hour. The next morning I went early into the bazar and preached and conversed to a considerable length; and afterwards I went to some of their houses, where I was welcomed by those who were the teachers of the people, others of the higher class also came and took their seats; they evidently showed regard for the saving truths of the gospel, and if any made the slightest attempt to make light, or to mix his notions with the explanation of Christ's coming and his merits, the rest of the hearers immediately prevented him, interrupting the conversation. After that time, (having returned to my tent) my tent was continually crowded from morning till ten o'clock at night; they did not allow me time to get my meals, and I did not ask them to leave me, because I wished to improve the opportunity as much as possible, as my stay was very short, being obliged to return on Friday evening to prepare myself for the sabbath; however my mind was so much worn out from much talking, instructing and endeavouring to direct their minds from the worship of their gods and idols to the only thing needful, that I felt a little rest quite necessary.

Intending to start the next morning

early, I thought a few hours bodily rest would strengthen me for the march, but I was quite disappointed, for a heavy storm came on about 9 o'clock in the evening, when those people who had been with me, hastened to their homes. I was obliged to keep awake the whole night on account of the vivid flashes of lightning and the strong wind which threatened to tear my tent every moment, I and all my things were completely covered with dust; weary from watching I anxiously awaited the daybreak, and when the wind had a little abated I started, with many good wishes of the people who had again come to bid me farewell, and arrived home about 12 o'clock. Though very weary, yet I felt happy in my mind, and though I cannot speak decidedly of any conversions amongst this interesting people, yet I do trust, many of them were seriously impressed; since I have been engaged in Missionary labour, I have never felt more pleasure and joy in the work, and the recollection of this visit will continue to be sweet to my mind. I distributed 150 gospels and about 100 tracts.

But one circumstance I have to mention, that among the great number of children there is no permanent teacher, consequently the children know not how to spend their time, and of course grow up in idleness and bad habits. The people very earnestly intreated and begged me to establish a school. I asked why the rich people, who have built tanks and groves, did not care for the youths of the city? The usual answer was, that they took no interest in them, and when I inquired, where some of them had learnt to read, they answered, that now and then a teacher came and taught them, but he only taught them according to what the children could give him, for instance, a boy that could give him 3 annas per month obtained a little more knowledge than those that could only afford 2 annas or 6 pice; he generally remained 2 or 3 months in the place, and after he would go again to his field labours, consequently the children forgot almost all they had learnt, therefore the people solicited me to commence a school,—but I have no funds for this purpose. How thankful should I be, if some christian friends would assist me in doing good among this people. The expenses are generally in the beginning a little more as regards books, &c. &c. than the support

itself, if I had about 40 rupees for the first month and for the continual support say 14 rupees, I might be able to establish 2 schools, one in which Sanskrit and another in which Hindī is taught, and the children would imbibe a better knowledge and become useful members of society. Cast thy bread upon the waters, and it shall be found after many days.

The next week after my return from the abovementioned place, I went to a melā which was held in the Dargah near my residence; numbers of people were gathered from the adjacent cities and villages to pay their respects to some saints. I preached to a large crowd of people, who heard very attentively for a great length of time till I was almost exhausted, when some of the Hindus began to argue, who were answered by a devotee in my stead in the most reasonable manner. He asserted with firmness that Jesus Christ which we preach is the Son of God, equal with him, and exhorted them to reverence and obey him, to which he met with not the least objections, because they acknowledged him as their Guru. I was much surprised at what he said and inquired, where he had this knowledge from? to which he gave quite a different answer, as, that Ram is the essence of the whole world, and that both Hindus and Muhammadans came through him into the world, but did forget themselves in Māyā. Seeing that he wished to offend no party, I advised him to seek that way and accept those means by which his outward signs of a faqir might become the expressions of inward humility, and his walk and conversation worthy of a real guru of the people, which he acknowledged to be necessary. I invited him to visit me, which he promised, but he has not yet made his appearance.

The following week there was again a melā at the same place and for the same purpose I have mentioned, but it being the chief day for celebrating the memory of the saint, a great many Muhammadans were gathered together; my invitation to listen to the word of life drew an immense crowd together, who apparently paid great attention. After preaching a length of time, one began to ask what we had done to Jesus Christ, that he went up into the third heaven? but he would not await the answer, because his time for namāz was at hand; I was not sorry for his leaving the crowd, because

he made way for a more profitable conversation which another Muhammadan commenced, and after him a third would take the leading part of some arguments, but all tended to develop the errors of their system and to establish the truth in Jesus. I endeavoured to impress upon their minds, that we all stand in need of the Saviour, and that without Jesus Christ none can have the least hope of entering heaven;—one objected to this and said,

that every one could be saved by his own deeds, which I soon convinced him was utterly impossible, by telling him, that we all are sinners and that our best actions are defiled before God.

Oh, that the Spirit of Jesus Christ may soon be poured upon this people, that the eyes of their understanding may be enlightened and their hearts be sanctified, and that thus they may become sons and heirs of the kingdom.

AGRA.

FROM THE REV. R. WILLIAMS.

Since I last wrote you, *four* persons have been added to the church by baptism, two of the European community, the others natives; may they have grace given them to endure unto the end, that they may be saved. Some time ago I informed you, that we had land at Madaká-nagrā; I had just then legally purchased land, and had the prospect of obtaining immediate possession, but I am sorry to say, that I have been quite disappointed, in consequence of the person to whom the land had been mortgaged having a claim, whether real or otherwise I am not prepared to say; at any rate it was deemed sufficient to prevent my being put in possession, without a process of litigation, which, under existing circumstances, I do not think advisable. However, I am glad to say, that we have succeeded in securing some 50 bighas of good land at the village of Hiner, two miles distant from Chitaura, and we fully expect to secure more shortly. I am happy to state, the dwelling house for Mr. Smith and family is nearly finished, though we have not as yet realized the sum required for its erection; some hundreds of rupees are still wanted,—"the Lord will provide."

Itinerary.

I have recently been on a missionary tour to Allypore and to Bulandshahar. I had fully intended to go further up the country, but not feeling myself well, and the weather being very warm, I did not deem it prudent to do so, and therefore returned home, after an absence of 18 days, during which period brother

Domingo and I preached in 53 different places, some of them large towns and villages, where we had many large and attentive congregations. At Hathras, we preached in several parts of the town to great crowds of hearers. This, I think, is a good place for a missionary to be located. At Allypore we had good preaching in the town on two mornings, some hundreds heard attentively the word of life; I also preached once in English to a few of the residents of the station; this also presents a fine field for missionary labour. At Bulandshahar I remained for 3 days with our most affectionate friend Mr. E., where I had also the pleasure of meeting with brother Thompson of Delhi; our stay together was but short; I could have wished it to have been much longer, but circumstances did not admit of it. On the Friday evening we had an English service, brother Thompson preached, the next morning we went into the town and preached to a goodly number of natives, who heard us pretty well; on the same evening brother T. left for Delhi; on the Sabbath I preached twice in English. I trust the Lord was with us, and that the time was a time of love. Blessed be the Lord, there are some few in this place who serve him in spirit and in truth; may he pour out of his Spirit upon them abundantly.

FROM THE REV. J. C. A. DAN-
NENBERG.

Labours.

As I have not given you any account of my labours during the cold season, I

have the pleasure to do so now. Left home on the 2nd of October and took a round in our district, especially in brother Makepeace's and my district, and returned on the 24th, leaving again on the 28th for the Bhatেশ्वर melá, and returned on the 11th of November. From that period up to the 19th of December took two more rounds in the district. Left again on the 28th for Gwalior, and returned on the 14th of January, 1847. Since that time I have had two other rounds in the villages. In our tours through our own district we have 4 villages, which we make our headquarters and round each of which there is a cluster of villages. Our headquarters are Sainyá, Teráh, Etauráh, and Irádatnagar. The following is an account of work done from the 2nd of October, 1846 up to the 24th of March, 1847:—

Villages visited and preached in, in the Sainyá round:—

Visits: 5, consisting of 37 villages—preached 185 times.

Villages visited and preached in, in the Teráh round:—

Visits: 4, consisting of 17 villages—preached 68 times.

Etauráh round, villages visited and preached in:—

Visits: 3, consisting of 22 villages, preached 66 times.

Irádatnagar round, villages visited and preached in:—

Visits: 3, consisting of 18 villages, preached 54 times.

Villages visited and preached in on the Gwalior road, 36.

No. of villages 94. Times preached 409.

The above is exclusive of this station, Bhatেশ्वर and Gwalior.

Objectors.

The people in general have received us kindly and listened with good attention to the Gospel; although we have had many objectors, still considering how little the Gospel has been preached in this district, we are encouraged to persevere.—The objectors are not so numerous in the villages, as they are in the cities; some of them are soon put down and convinced of the folly of their religion; but others are very obstinate, though they may be convinced by argument, still they will strive to keep on as

long as they can, and when perceiving that they have lost their ground, will go from one subject to another, and in the end, when thoroughly defeated, will take refuge in the infidel questions.

Those who act thus, I am sorry to say, are mostly students of the College here; sometimes they will bring a long written list of such questions. Alas! the evil which is done by the Government Schools! It is true that they impart knowledge, but leave the heart without any religion to be governed by; many are convinced that their religion is not true, but refuse to receive the true revelation and religion.

Inquirers.

There are two Musalmáns, who are inquiring, one has come from Gwalior, having heard us preach, as he informed me. He has been coming for several days to me for instruction, but as I was obliged to go to Sainyá, I have not yet seen him again, but he has sent several times to the native preachers. I trust he is a sincere man. When he first came to me, he said that he knew he was a great sinner and felt the load of his sins, and that he heard us preach, saying, that Christ could remove this load, and then quoted the 28th and 29th verses of the 11th chapter of Matthew.

Another has just sent two questions to me which he desires to have answered, and if I could satisfy his mind he would become a Christian. The first question is "If Christ died willingly for sinners? If so, why does he say, Matthew xxvii. 45, 49, Mark xiv. 33, 36." Second question: "Why we preach and try to bring the gair-gaum (gentile) under the sound of the gospel, as Christ commandeth his disciples *not* to go amongst them." Matthew x. 5. I have as yet had no time to send him my answers, but shall do so as soon as possible. There are several Hindus of a high caste, who are very favourably disposed;—one of them took one of our native preachers aside, saying, "It is all true what you say, but by our receiving and believing it we lose our esteem and honour." In the Tirpoliá, we have had sometimes splendid congregations who do listen with the greatest attention; many are old hearers, who are quite regular in their appearance on Saturday evening. May "the

Lord open their hearts, that they may give heed to what they hear, and receive Christ as their best and greatest Friend.

Success.

I have not much to report of success in many conversions, but what I can report, I do with much pleasure. We have to rejoice over what the Lord has done in the past year; two souls, I sincerely trust, have been rescued from destruction, one in Sainyá, and the other in this place. The latter is an excellent man. I have no doubt that "he has the root of the matter in him." He is willing to do any thing, and when disengag-

ed, is always found reading his New Testament; he has accompanied us in all our excursions, and brother M. and myself have the highest opinion of him.—May he be kept by the power of God through faith unto salvation and be made an ornament to the Church of God. The other in Sainyá is, I doubt not, sincere, though he has not so much experience in Christian truth, but still his behaviour and conversation are very pleasing.—May that blessed time soon come, when India will "bow under the sceptre" of Christ and all shall know him from the least to the greatest, and the whole earth be filled with his glory.

DELHI.

FROM THE REV. J. T. THOMPSON.

(Continued from our last number.)

March 10th.—I have, since my return home, been again to Goorgaon, where multitudes assembled to make offerings to an idol, in order to avert the affliction of the small-pox, measles, &c. A kind friend, at the station, A. F. Esq. had provided me with a tent and other conveniences, and I had the solemn delight of addressing an assembly of 500 persons at first, and about 400 afterwards, on the sin and folly of idolatry as a departure from God and a renunciation of his power, wisdom and mercy, and a defiance of his wrath. I described their state to them under various similitudes, such as, the dry bones in the valley, the lost sheep, the lost piece of silver, the prodigal son, and the sensualist who cared for the things of this life and neglected the salvation of his soul. They heard with solemn attention, and I continued till late in the afternoon, trying to impress truth upon truth on their awakened and attentive minds, and very reluctantly parted with them, pleading with God and supplicating his mercy and power for them. Only about a hundred books and tracts were given, as not 5 men in 500 could read; but all were, without exception, most attentive hearers of the word. A christian friend was present, and expected to find some inclined to be disputatious: but none were of that stamp; all were attentive and astonished hearers.

We have much pleasure in giving insertion to the following extracts from letters, addressed to Mr. Thompson, referring to the *Church in the Army*, *Extract of a letter from Sergeant J. F., dated Umballa, 25th February, 1847.*

Rev. Sir,—The reason that I did not answer your letter before was on account of our intended place of worship, as you sent the money to assist us in our building of it. I was down about it yesterday, and Capt. S. has got the ground for the place, but he has not begun it as yet, for workmen are very scarce in this station. We had a meeting of the brethren about it, and he is going to have a large place built.

There is also a Capt. of the Artillery that is going to defray half of the expenses towards the chapel, so it will come very light on the brethren of Umballa, as there are a great many in this station at present. And it is thought that the chapel will be finished by the 28th April. And we are not so badly off for a place to meet in at present. There are four brethren of the Artillery arrived from Loodiana, and we meet in one of the staff Sergeant's rooms. It is one Sergeant L. who had a long time been a deacon of the church at Dum Dum, as also at Ferozepore, and the other three are Sergeants B. D. and G.; there are three in H. M. 3d Light. Dragoons, and 11 in our Reg. beside several others. Al-

together we muster pretty strong, and still the Lord is among us. We were very happy to hear from you, and return many thanks for the sum that you sent to aid us; and also the church returns thanks to Mr. E. for the sum that he sent, and pray that the Spirit of the Lord may rest upon you and him.

We received the *Baptist Magazine* on the 8th of this month, and were much interested with it, and rejoiced to see the work of the Lord prospering in this country. During the year that is past and gone, we see many added to the Church, and I hope the year we are entering upon will prove much more successful by the help of the Lord.

Extract of a letter from Mr. R. B. dated Bunchârt, 18th March, 1847.

"I may as well mention that with the concurrence of the brethren and

sisters here brother R. was chosen, as the most aged and serious, to preside at the administration of the Lord's Supper, of which we partook on the first Sunday in this month. It was indeed a heart-felt meeting of joy and thanksgiving. We have proposed to meet at Chattah, if spared, the first Sunday in every month for this solemn purpose: the Sunday to be passed in prayer and fasting."

Extract of a letter from C. J. D. Esq. Hodul, 18th March, 1847. "I am really sorry, that of necessity we must just now forego the pleasure we would have felt in having you amongst us. We must accordingly wait for the same until you return from Hurdwar, when we shall, please God, positively make out some plan of conveying you hither: and we will also have matured some plan of having as many Christians as possible at Hodul on the occasion of your visit."

WEST INDIES.—HAITI.

Mr. and Mrs. Webley have arrived safely at Jacmel. An account of their voyage and first impressions is given in a letter, dated February 22nd, 1847.

"You will be pleased to know that Mrs. Webley and myself have now completed our voyage, and are arrived at our destination. This it was our happiness to do on the 12th instant. Our voyage was characterized by much mercy, and not unfrequently by imminent peril. Indeed, upon three occasions we expected to find a grave beneath the waters of the Atlantic. Upon one of these we were seated in the cabin reading, with all our sails spread to a steady breeze, when a terrific storm came on almost instantaneously. Here, for nearly an hour, we quite despaired of ever reaching Jacmel, for our captain and his crew told us they had never witnessed anything at all resembling it. You will readily conceive of our position, with all our sails out, the result of which was, that the entire of the fore-part of the vessel was buried in the wave by the storm. Our heavenly Father, however, who we trust has a great work for us to accomplish here, heard the prayers of our beloved friends in England, and brought us out of danger. Our voyage to Barbadoes was completed in five weeks precisely, as we left the Downs on the 25th of December and ar-

rived there on the 29th of January. This was occasioned by adverse winds and calms, otherwise we should have performed it in much less time. During this part of our voyage I held a service on board four sabbaths out of the six. On the other two sabbaths I was prevented from doing so by storms and a very rough sea.

Upon my landing here I found the people anxiously expecting my coming, who appeared gratified to find in me the successor of their beloved Mr. Francis. 'The righteous shall be had in everlasting remembrance;' and certainly he will be remembered here as long as there shall be a people to do so, for you have only to mention his name and you at once awaken their tenderest sympathies. Nor is this surprising when we consider the varied circumstances which tended to endear him to all who knew him here. His fervent piety, his restless anxiety for the promotion of their welfare, and the entire consecration of his person to their best interests—all these aided in securing for him the fond affection of the people. But that which undoubtedly greatly contributed to this end was the happy choice of the time for his coming amongst them. At that time 'wars, and rumours of wars,' were spreading on every hand, and nothing was pre-

sented to the expectations of the people but certain destruction. Mr. Francies thought that these reports would retard the progress of the gospel, but in the sequel it has been shown that they rather tended to prepare their minds for its reception. For, at such a time, with no prospect of comfort or happiness in this life, they received with avidity a religion which promised them these here, and opened up the hope of these in a far higher measure hereafter.

The four inquirers, of whom Mrs. Francies spoke in her last letter, still remain steadfast. I have had the great pleasure, too, of adding three more to their number. To some of these I hope soon to administer the solemn rite of believer's baptism. We have, too, several others who are seriously disposed, and of whom we hope that they are not far from the kingdom of God. Our congregations also, which have been declining of late, I am told are somewhat better since my arrival, as many of those who had promised to return when a missionary came, have fulfilled those promises. Our sabbath school now varies from twelve to thirty children. Our day school has been considerably on the increase of late, as we have now forty-eight children on the books. The English class has very materially decreased since the decease of dear Mr. Francies, but these, I hope, will again revive as soon as I can make arrangements for

attending to it myself. At present, however, my time is so wholly absorbed with French, that I have had little opportunity for forming plans of operation. You will confess with me, that I have no small task to perform every week in preparing three French discourses and six French prayers. Yet this I am compelled to do, as so few of the people understand English. If I were to act otherwise, perhaps I should soon have the more painful task of preaching to empty seats.

Eliacine is indeed a lovely specimen of a true Christian, and will be of great service to your mission. Frequently she is found conversing with and endeavouring to instruct, and sometimes praying with, those around her. On the sabbath, after the morning service, seven or eight adult persons stay back for these purposes, and for instruction from other sources.

We are all, I am happy to say, tolerably well. Miss Clark has been ill for some weeks, but her health is now again almost restored. Miss Harris and Mrs. Francies have occasionally been unwell, though not seriously ill, and are now convalescent. At present we all reside at the mission-house, and are all happy in our delightful employment. Respecting Miss Harris and Miss Clark, Mr. Birrell will lay before you some statistical accounts."—*London Mis. Her.*

NEW PROVIDENCE, BAHAMAS.

Mr. Capern, writing from Nassau, Feb. 12th, speaks of the attendance on public worship as increasing. He says,

"Our sabbath-schools are well attended, and some of the teachers feel a pleasure in their work, and are, I believe, truly concerned for the spiritual and eternal welfare of their classes. In both schools there are every Sunday contributions for Africa. Once a month they both unite, on the Sunday afternoon, and addresses are delivered by the teachers. At some of those meetings seven or eight shillings sterling are given by the children for Africa. On Christmas day we had a juvenile missionary meeting, and collected £1 5s. sterling.

As a specimen of the interest felt by some of the children in the welfare of

Africa take the following: a little girl had three cents to put into the mission-box. With a view to create an interest in the mind of another little girl who had nothing to give, she gave her a part of her own, that she might have her name set down as a contributor when the box was brought round.

"It is encouraging, too, to think that our financial statement is somewhat better than it was in the preceding year. I am afraid however now, that our income for general purposes will be less this year, in consequence of the money which is being raised for building a new chapel on the site of the old one. The people have set their minds on this object, and during the year they hope to accomplish it."—*Ibid.*

TURKS' ISLAND, BAHAMAS.

Mr. Littlewood having been disabled by long-continued affliction, Mr. Rycroft has been appointed to this island. He writes as follows, from Grand Cay, Jan. 16th :—

“ You will have learned before this that I left Nassau for this station on the 26th of December. Our voyage was a long and dangerous one. We could but feel thankful to God for journeying mercies when we passed the wrecks that lay on these reef-bound islands. One vessel only left Nassau a few days before us. Stress of weather obliged us, when we could, to make harbour. This at Bird Rock gave me an opportunity of seeing our friends on Crooked Island. It was cheering to my mind to find our brethren progressing toward perfection—endeavouring to edify each other, and to lead their neighbours to Jesus' feet.

On the eighth ultimo we came in sight of this island. Our usual signal, a white flag, filled the hearts of our people here with gladness. We looked upon them anxiously and prayerfully, and with the hope that our residence amongst them, through the divine blessing, shall

be for their advancement in the things of God, and for the salvation of many who, alas, blindly stray from God, purity, and happiness. Here I find abundance of work in connexion with our great and God-glorifying object. May it ever be ours, as missionaries of the cross, to enter into the feelings of Him who in the days of his humiliation, and now on the throne of his glory, could have compassion on the ignorant, and on them that are out of the way.—*Ibid.*

JAMAICA.

The intelligence brought by the last mail, which arrived on the 22nd of March, leads to a confident hope that our friends, Messrs. Angus and Birrell, are on their homeward voyage. They were both well on the 20th of February, and intended to embark for England on the 8th of March. They may therefore be expected in London about the 6th of April.—*Ibid.*

LONDON.

EXTRACT FROM A LETTER OF THE REV. B. DAVIES, D. D.

Stepney College, Feb. 11th, 1847.

“ You asked me about missionary students. I am happy to reply that we have two here :—one is Mr. Page, a man of sterling character and very superior abilities, who is now appointed for Madras, as you most likely know; the other, who is J. P. C., considers himself as bound to labour in India, though as yet he is under no engagement with the Society. In Bradford as many as four students have recently offered themselves to the work, but their

services have been declined chiefly for want of funds, I am sorry to say. I am not aware what is the case in Bristol, but one was sent from there lately to Haiti in the room of Mr. Francis. You hear no doubt from the Mission House how the Society is embarrassed! It arises in part from the distress in the nation, particularly in Ireland, whither people now send nearly all they can spare for benevolence. There will be a fearful debt against the Society at the close of this financial year.”

THE ORIENTAL BAPTIST.

JULY, 1847.

Theology and Biblical Illustration.

THE TRIAL OF CHRIST:

AN ARGUMENT FOR THE PERFECTION OF HIS ATONEMENT.

BY A. LESLIE.

Two things were necessary to the acceptableness of the offering made by Christ of himself as an atonement for the sins of the world, namely, *voluntariness* and *sinlessness*. That there was the *first*, is proved by his surrender in the garden of Gethsemane. By making the armed band, which came out to apprehend him, retreat and fall to the ground, he showed them that they had not the smallest power to lead him away against his own consent. And that there was the *second*, is most strikingly exhibited in the details of the trial which immediately preceded his crucifixion. It is to the latter of these that we now solicit the attention of our readers.

That sinlessness was necessary to the acceptableness of the offering we shall not stop to prove. This, we imagine, will be readily admitted by all. Nothing blemished was, under the old economy, allowed to be laid on the altar; and it is not for a moment to be supposed, that it is otherwise under the new. If Christ was not a lamb without blemish and with-

out spot, his death is utterly unavailing as an atonement for the sins of the world. It is, therefore, of the utmost importance to our comfort, that we should have the fullest assurance of the entire sinlessness of Christ: and to procure this for us was, we apprehend, the chief design of all that was permitted to take place in the court of the Sanhedrim, in the palace of Herod, and in the hall of Pilate.

The results of the different examinations of Christ by the Sanhedrim was, as far as it regards affixing upon him crime, just nothing at all. He himself indeed asserted, in their presence, that he was the Son of God; and this being adjudged by them to be blasphemy, he was, on this account, delivered over for execution. But whether in thus designating himself he was guilty of blasphemy or not, we may safely leave every reader of the New Testament to decide. It remains for his enemies to prove, that a false pretender could have been possessed of miraculous powers; have

risen from the dead ; and have ascended visibly to heaven. Are there any false pretenders in that glorious abode of purity and bliss ? Christ, therefore, was guilty of no crime in calling himself the Son of God : and yet this was the only thing which, after repeated trials, could be alleged against him. Could any thing else, affecting either his moral, his religious, or his social character, have been adduced, it would no doubt have been done.

It may, however, be satisfactory, and, in some respects, it may be instructive, for us to glance at the several particulars of this trial of Jesus. Such a review will not, we think, fail to deepen our conviction, that He who was the one great offering for sin, was indeed holy, harmless, undefiled, and separate from sinners.

And, 1st, We observe, that his judges and accusers, (for in this case they, contrary to all justice, were one and the same,) had had an abundance of time to prepare charges of evil against him, could any such have been discovered. From the eleventh of John we learn, that immediately on the resurrection of Lazarus, the Sanhedrim took counsel together to put the Saviour to death, and with a view to this issued a proclamation for his apprehension. What was the precise length of time that elapsed between this transaction and the trial, we have no means of ascertaining ; but circumstances lead us to the conclusion, that at least several weeks must have passed away,—a period ample enough to have prepared an indictment of a more than ordinary size. But what was the fact ? On the morning of the trial there was nothing forthcoming, excepting a garbled and incorrect story of something that he had said some three years and a half before, about destroying the temple and raising it up again in three days,—a plain proof, that nothing of a criminal

kind could by any possibility be got up against him.

In addition to their having had ample time to get up charges of evil against him, the Sanhedrim enjoyed, in the 2nd place, the very best opportunities of attaining this object, had the attainment been possible. They were in close communication with Judas, a man who had been the constant companion of Christ through the greater part of the period of his public ministry ; and a man, too, who was neither a fool, nor, in matters of right and wrong, very scrupulous in conscience. There is evidence, we think, to show, that of all the apostles he was the first in talent. Though covetousness was his ruling passion, yet so artfully did he conduct himself, that his brethren, probably thinking him the most honest man of the whole, made him keeper of the bag : and though, whilst enjoying this office, he was now and then guilty of abstracting a portion of the funds, yet so well did he manage matters, that never, up to the very night of the betrayal, did he fall under the suspicion of any of the eleven : and last, though not least, so skilful was he in his movements, that he contrived to get into the company of the Sanhedrim, to be one with them in concocting measures for the apprehension of Christ, to induce them to give him money, and even to appoint him as the director of the seizing band. The man that could do all this must, as is obvious, not only have been no fool, but he must have been one of the cleverest of the clever, and one of the shrewdest of the shrewd. Not that his real character was unknown to Christ. From him nothing could be hid. But it was otherwise with the apostles. Keen though they might have been, they were not so keen as Judas. It is difficult to account for the election of this man to the apostleship, except on the supposition, that an opportunity might, through

him, be granted to mankind of knowing what was the real character of him who claimed to himself the names of the Son of God and of the Saviour of the world. Judas knew all: and had there been anything that was in reality evil, the sight of the glittering coin would have soon led to its utterance. And think you, that the thirty pieces of silver was all that was offered to him? *That* was merely the betrayal-money. Depend upon it that the most minute enquiries as to the whole doings, sayings, and intentions of Christ were made from the apostate; and that the most ample offers were presented to him to criminate, if possible, his Lord and Master. But nothing of evil was disclosed. Nay, the traitor himself, bad and covetous man though he was, yet having still a conscience in operation within him, could not see the unoffending condemned without making his way to the judges, casting down before them the ill-gotten gain, and crying out, "I have betrayed the innocent blood."

And not only had the Sanhedrim the very best opportunities of discovering evil in Christ, had there been any to discover; but of all the people then existing, they were, in the 3d place, the most capable of executing such a task. They were not men who, being engaged in various occupations, were just then, and for this once in their lives, constituted as a jury to try this particular case; but they were a set of regular practitioners,—men whose sole occupation it was to sift evidence, to hear and to determine causes, and who consequently were most eminently qualified for the detection of evil, if evil really existed. Nor were they few in number, nor prejudiced in favour of the accused, nor indifferent as to the issue of the trial. They amounted to no less than seventy: and with the exception of one, and he in all probability not then present, they were one and all of them actuated by a spirit of the most bitter and determined

hostility against their prisoner, and were most anxious, even at the risk of character and property, to have him condemned whether innocent or guilty. It is, therefore, easy to perceive, that if there had been only the shadow of a crime in Christ, it would have been exposed in the most glaring colors.

And not only were the Sanhedrim *able* enough to discover evil in Christ, if evil were really discoverable; but they were, in the 4th place, *wicked* enough to make the attempt to fasten upon him the guilt of crimes of which he was entirely innocent. "Now," it is said, "the chief priests and all the council *sought* for witness against Jesus to put him to death, but found none; for many bare false witness against him, but their witness agreed not together." It is impossible to regard this discomfiture of the judges, as anything less than a remarkable interposition of divine providence. The witnesses were no doubt well tutored before being called into court; and being men destitute of all principle they might have been expected to have kept to their instructions: but no; they contradict each other, and perhaps contradict even themselves, and this, too, without being questioned either by Christ himself, or by any member of the law employed in his behalf. Surely He was here who maketh the wicked to be ensnared in his own net, and to fall into his own pit.

In addition to all this, we observe once more, in the 5th and last place, That the judges of Christ, together with their confederates, used every means within their reach in order to provoke him, though in vain, to the commission of evil. They reviled him, they struck him, they spat upon him, they blind-folded him, they made sport with him, and they inflicted upon him every indignity of which it is possible to conceive. But not a movement of resistance did he make, not a word of resentment did he ut-

ter, and not a semblance of a complaint did he breathe forth. He was all gentleness and meekness, innocent as the lamb, and harmless as the dove,—very superior to his own eminent servant Paul who, when struck in the same court, so far forgot the example of his Master as to say to the principal judge: "God shall smite thee, thou whitened wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law."

Thus were all the attempts of the Sanhedrim to affix evil upon Christ utterly useless; and similar was the result when he was tried by Pontius Pilate, the Roman governor, a man who, in all probability, was not less fitted to sift evidence than were the members of the Jewish court. Pilate, though not prejudiced against Christ, as were the chief priests and elders, and though not resorting to the same unhallowed means of obtaining a conviction as they, yet being a pusillanimous and timid man,—afraid, on the one hand, of offending the Jews, and, on the other, of offending Cæsar, the Roman emperor,—he evidently did try to bring in Christ guilty of some one thing or another. No less than three times did he seat himself down to the investigation of the case; but after each successive trial, he felt himself compelled to tell the accusers, that he could find no fault in the prisoner at all. And such was his impression of the innocence of Christ, that he became most fertile in expedients to induce the Sanhedrim to consent to his liberation,—proposing to them one thing now and another thing then,—but all without effect. As a judge he ought, in accordance with his convictions, to have dismissed the accused at once; but he had not the honesty and the boldness requisite for this. Being a mean and time-serving creature, he, through fear of the Jews, delivered up the innocent to death, contenting himself,

by way of applying a salvo to his conscience, with taking water, washing his hands before the multitude, and saying, "I am innocent of the blood of this just man: see ye to it,"—just as if "a little water sprinkled on the hands could wash away the heinous crime of violating his conscience, and tamely sacrificing to self-interested views the substantial claims of justice and of truth."

And as nothing of evil could be proved against Christ in the court of Pilate, so there was a similar failure in the palace of Herod. What were the attempts of the latter to insure a conviction we are not informed; but as he was evidently a man of the worst of principles, we may be certain, that if he could have brought in Christ guilty of any evil, he would not have failed to have done the deed. His injustice and his cruelty stand most prominently in sight in the hatefulness of his conduct at the conclusion of the trial. Though convinced, like Pilate, of the innocence of the accused, yet he and his men of war most wantonly set him at naught, mocked him, arrayed him in a gorgeous robe, and sent him again to Pilate,—treatment of the innocent enough to cover any judge with an infamy that is eternal.

And be it observed, too, that in all these trials Christ called no witnesses in his own behalf, said not a word in his own defence, and employed no counsel to defend himself from his enemies. He allowed all his judges and all his accusers to have their own way from the beginning to the end. And, yet, notwithstanding all, his triumph was complete,—they having been foiled in their every attempt. O what a character was his! It seemed to bid defiance to all the united efforts of earth and hell to tarnish it in the smallest degree.

We are now, we think, in a position to urge what we intimated at the

commencement, namely, that the whole of this painful and disgraceful trial was no doubt permitted, just that, among other things, the perfect purity of the one great offering which Christ presented on Calvary for the sins of a guilty world might be uncontestedly proved to the believers of every age and of every nation. Had there been the least stain on either the heart or the life of Christ, his sacrifice of himself as an atonement for mankind could not have been accepted. And it is worthy of observation, too, that this fiery ordeal was gone through just at the last. Had the trial taken place some days, or weeks, or months, before the sacrifice was made, men might have said, "There is no telling what Christ may have uttered or done of evil between the period of his trial and the period of his execution:" but the investigation having been made on the very morning of the day on which the sacrifice was offered up, and Christ never having been out of the sight of his enemies from the moment of his apprehension to the hour of his death, no room is left for any one to say that "*perhaps* betwixt the trial and the execution sin may have been committed." O no: this never can be said. If there ever were a period in the life of Christ in which he showed greater purity of heart and life than at another, it was in the hours which passed between his con-

demnation in the hall of Pilate and his death upon Calvary. What meekness! what resignation! what tenderness! what forgiveness! and what devotion! Verily he was "a lamb without blemish and without spot: he did no sin, neither was guile found in his mouth, who, when he was reviled reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously." Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Let, then, these considerations tend to increase our confidence in the merit of Christ's obedience and atonement as the procuring cause of forgiveness and eternal life. His trials before the Sanhedrim, before Pilate, and before Herod, were not necessary to his making an atonement by his death. The Jews, in their rage, might have affixed him to the cross without the semblance of a trial; and his sufferings would, in that case, have been as efficacious for the forgiveness of sin, as they are now. But his trial, though not needful to the rendering of his atonement efficacious, was needful for the creating in us of a confidence in its perfect purity. Hence, it was for us that he was tried, as well as it was for us that he suffered. O how should this increase our love to him!

THE VALE OF YEARS.—A TALE.

(Concluded.)

In this valley there was, of course, a great variety of human character; but I was accustomed to overlook minor differences, and view men as forming two great moral classes, the bad and the good. Knowing, as all did, that the next world contains two grand divisions: one the abode of the bad, and the other that of the good; it seemed to me highly proper to consider men with reference to that grand division of the world to come,

which they were likely to occupy after death. The good men of this valley were many of them very interesting characters. They were happily free, or in a great measure so, from the levity and passions of youth; they showed a steadiness of character, an extent of knowledge, on divine subjects, a maturity of grace, and a spirituality of mind, which to me were very attractive. The ministers of the gospel in the valley

were, I thought, generally speaking, the best to be found on earth. They were men of tried piety; many of them men of great learning; some of them, though advanced in years, men of much energy, and well able to labour; men too of much christian charity, who could heartily say: "Grace be with all those who love our Lord Jesus Christ in sincerity;" men who greatly excelled their former selves, being much better qualified for their great work, than they were in their youthful days; they were also men of much zeal; men who regarded the main points, and laboured hard to win souls. They kept another world constantly in view, and preached as dying men to dying men.

After I had been some time in this valley, I became intimate with a few old men, who had nearly reached the bottom of the valley; and in their company I found much real pleasure. They were men of great humility; some of them had laboured much in the cause of God, but they thought nothing of their labours; their only hope of salvation was founded on the great sacrifice of Jesus Christ. One, who had been eminent for piety and zeal, directed that his funeral sermon should be preached from these words: "Have mercy upon me, O God, according to thy loving-kindness; and, according to the multitude of thy tender mercies, blot out my transgressions." I observed, that the aged men, who had almost reached the bottom of the valley, were very partial to each other's society. This partiality was not the effect of long acquaintance, nor did it arise from the pleasure they felt in reviewing the scenes of youth together; no! they had a congeniality of disposition, and a similarity of taste on divine subjects. There were certain great truths, in which they all felt deeply interested: on these they loved to discourse, and they always felt much pleasure in conversing about another world, that world to which they had so nearly approached, and which they were very soon to enter. About their earthly concerns they showed little anxiety; they had almost done with earthly things; but the theme which roused up their feelings, which excited in them the deepest interest, was that of another world. They loved to converse on the scenes which would there open upon them, on the employments of that world; on the great happiness there en-

joyed, and on the pleasure they would feel in meeting there many who had been their old friends, and fellow-travellers. How was the heart affected, how did the tears of affection sometimes flow, at the thoughts of meeting a beloved child, or a beloved wife, or parent in that better world! Great was the pleasure which I felt in listening to such conversation, and great was the benefit to my own soul.

It is true, as already observed, that no mortal eye could witness the scenes of the Invisible World; yet the aged saints of the valley seemed to have much knowledge of that world. They had made good use of the information given them. They had often considered the general import of that information; they had also weighed every word; and they had drawn many just and important inferences concerning things in that world, which they were soon to enter. Some had indulged a fertile but chastened imagination; and, by much thinking, and frequent conversation, had elicited many new and striking thoughts; so that a person might almost have supposed that they had visited the world of which they appeared to know so much. A noted saint, of a former age, had really been indulged with a vision of that world; he was not however, permitted to tell what he had seen and heard, and no secrets did he divulge; but he said, that there he had heard unspeakable words. Some, reasoning upon that expression, inferred that there must be great and very wonderful things in that world; "for," said they, "unspeakable words imply the existence of things, which mortal speech cannot express; there must be, in that blessed world, things which eye hath not seen, which ear has not heard, and which the heart of man cannot even conceive."

Though nothing could be seen of that world by mortal eyes, yet the saints in that valley, had a certain powerful instrument, which, when applied to the mental eye, gave them some interesting views of that blessed world. The name which this instrument bore, was the telescope of faith. All could not use it with equal skill, and sometimes there were intervening clouds, which prevented those clear views, which many desired to obtain. This telescope had the wonderful property of reducing the height of the mountains, which formed the boundary

of the valley, and intercepted the view of the next world; so that when it was steadily applied to the eye, for a considerable time, the mountains almost disappeared, and the bright scenes of another world began to open to the view. It was also observed, that very aged saints could often see farther with this telescope, and discover more objects with it, than many younger ones were able to do. Their bodily eyes had indeed grown dim with age; but their mental sight increased in strength and clearness as additional years rolled over their heads. They had also more skill in the use of the telescope, than younger persons had; they could hold it more steadily, so as to discern and recognize objects which did not always appear to younger persons. This telescope was very often used by those who had approached the bottom of the valley, and were within a short distance of that better world. I often visited an aged saint, whose strength had much decayed, and who was confined to his dwelling. The apartments which he occupied, had several windows, from which he could take a view of surrounding objects. One of these windows looked right up the valley; and he might sometimes be seen standing by that window in deep reflection; he was thinking of the journey of life now ending; he was reviewing the way in which the Lord his God had led him. He saw much to mourn over, and much to cause comfort. God had been with him, had been his guide through the whole journey. Through the other windows, from which surrounding objects might be seen, he seldom looked, for in such objects he now felt little or no interest. But there was a window in one of his apartments, which looked towards the other world; standing or sitting by that he was often seen. He would look with great attention at the high

steep mountains which bounded his view as though contemplating the scenes beyond them; and he would then take up his telescope, which was always at hand, and, applying it to his mental eye, obtain ravishing views of that blessed world of which he expected very soon to be an inhabitant. Those dear friends that visited him, and many did themselves that pleasure, were often much entertained, were, I might say, highly delighted with what he told them of that better world. When confined to his couch, he would look through no window but that which opened towards the next world, and he usually reclined on his couch with his face turned to that window. Call on him when you might, you would always find his telescope at his side, or in his hand ready for use; for he could use it as well while on his couch, as when sitting or standing; and, as the time of his departure approached, he made more and more use of this wonderful instrument and seemed to see with it better and better. He often used it while his friends were present, and he would then tell them what he saw, and describe the scenes which he beheld so vividly, that he almost seemed to be among those blessed scenes. He sunk lower and lower, and one day while applying the telescope to his mental eye, he exclaimed: "The angels are coming for me; the angels are coming for me; there they are." They bore away his happy spirit, and his faith was instantly turned to sight. Others, influenced by his example, made more use of the telescope of faith than they had before done, and were well repaid by the heart-ravishing views which they obtained of that better world.

Reader, apply this telescope to thy mental eye, and thou too wilt be abundantly rewarded.

W. R.

THE IMPORTANCE OF THE BAPTISMAL CONTROVERSY.

THE Baptist denomination has been accused of attaching undue importance to the subject of Baptism. This accusation is generally attended with such remarks as the following. It is a non-essential, and it will be ultimately the same whether we are

baptised in infancy or in mature age, by immersion or sprinkling. These remarks are discouraging, because they inhibit a due investigation of the truth, and they exhibit, (though not always intended) a spirit of indifference to the divine will. This paper

is written with the hope that it may tend to remove latitudinarianism, and stimulate a spirit of inquiry after the truth.

1. If men are responsible to the author of revelation, for the opinions which they form respecting matters of revelation, it is then evident that correctness of views is of essential importance. Some persons may demur to this proposition; it must be therefore demonstrated.

Erroneous opinions must proceed either from some defect in divine revelation, or from the perversion of human nature. If from the former, then all the errors that have ever been found in the Christian world must be traced to the throne of the Eternal; but we dare not bring such a charge against a being of infinite wisdom and goodness: therefore, errors must be traced to some other source, or sources.—These are generally, predilections for opinions received without due examination—placing greater reliance upon the deductions of reason than upon revealed facts—mental indolence—and blind adherence to the opinions of others.

Under the Mosaic dispensation, if the nation, priest, ruler, or an individual, sinned through ignorance of the commandments of the Lord, they were required to bring a sin-offering, and to sprinkle the blood, seven times, before the veil of the sanctuary. The seven-fold sprinkling denoted the magnitude of the sin, (vide Scott's Commentary, Lev. iv.) To these remarks we may add the cautions and the admonitions of the apostles respecting sound doctrines, which evidently prove that they did not consider erroneous doctrines innocent hallucinations. 'It may evince a want of charity to charge the honest and conscientious opinions of good men, with being sinful. Paul was conscientious when he persecuted the Christians; so were the Roman Catholics when they made a holocaust of Protestants. If it is objected that

these were glaring and heinous sins, then let it be demonstrated at what point errors become sinful, and to what degree they are innocent.

2. The subject of Baptism demands serious attention, on account of the revival of the doctrine of Baptismal regeneration, by the Tractarian party.

The doctrine of sacramental efficacy, which had long lain dormant in Canons and in the controversial writings of past ages, was suddenly and unexpectedly revived by Mr. Newman and others. Before this revival children were baptised and, according to the form of the prayer-book, regenerated; but few understood or had any idea of the doctrine: by baptism the child became eligible to rest in consecrated ground, to inherit property, and was made a member of the church. These were the leading ideas attached to baptism.

The Tractarian recognises in himself a successor of the men who saw the Lord. With one hand he points to the solemn declaration, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God;"—with the other he points to himself, the font, and the formula, as the *modus operandi*, by which this all-important change is accomplished. In this focus the Catholic, the Churchman, and the Tractarian meet. The doctrine has penetrated into towns, villages, and hamlets, and has infected all classes. Squadrons of young men leave Oxford every year, and are carried by every breeze to the remote dependencies of the empire. The Tractarian appeals to scripture, to the fathers, and to the prayer-book in support of his doctrine. To repel its seductive influence it is absolutely necessary that the mind be thoroughly imbued with scriptural views of the subject.

3. Dr. Halley in his celebrated lectures, delivered at the request of his brethren, has given to the question of Infant Baptism an aspect entirely new.

The worthy lecturer has declared the argument in favor of Infant Baptism derived from the Abrahamic Covenant and federal rights, to be untenable,—thus demolishing the strongholds of his predecessors, and has entrenched himself in the commission of Christ, the meaning of which in his view must be ascertained from the practice of the Jews at the time. The pith of his argument is this:—The Jews baptised proselytes, and their children. The baptism of John and of Christ, was the same as the Jewish baptism, confirmed by divine authority. John baptised all without discrimination, and Christ made no exception of infants; therefore, infants must be baptized.

With regard to the design and import of baptism, the Dr. is also at variance with former writers, who declared, that as the children of Jewish parents were admitted to the privileges of the Jewish church, so also are the children of believers admitted to the privileges of the Christian church. Others asserted that there is a something about the moral constitution of the children of believers

distinct from that of the children of unbelievers; therefore they were born in the church, and should be recognized by baptism. But the learned Dr. declares baptism to be a badge, or profession of discipleship, and not a church ordinance at all. Hence we infer, that in the days of the apostle, the disciples and the members of the church were two distinct classes.

It is singular that such various and contradictory opinions exist respecting so simple a command. This fact itself is sufficient to rouse suspicion, and lead to the resolution to take the New Testament in hand, and examine the subject *ab initio*. The Baptists have the advantage of being unanimous in their opinions respecting the subjects, the mode, and the design of baptism, without having recourse to the Abrahamic covenant, the Baptism of Proselytes, the Talmuds, and the uncertain authority of the Fathers. The secret of their unanimity is, that they deduce their sentiments solely from the statute book of Christianity, the New Testament.

BRYTHON.

PARADISE REGAINED.

WHEN our world fell from its first estate, it became one vast prison. Its walls were adamant, and unscaleable; its gate was brass, and impregnable. Within, the people sat in darkness and in the shadow of death; without, inflexible justice guarded the brazen gate, brandishing the flaming sword of the eternal law. Mercy, as she winged her flight of love through the worlds of the universe, paused to mark the prison aspect of our once paradisiac world. Her eye affected her heart. Her heart melted and bled, as the shriek of misery and the yell of despair rose upon the four winds of hea-

ven. She could not pass by nor pass on. She descended before the gate, and requested admittance. Justice waving the flaming sword in awful majesty, exclaimed, 'No one can enter here, and *live!*'—and the thunder of his voice outspoke the wailings within.

Mercy expanded her wings to renew her flight amongst the unfallen worlds. She re-ascended into the mid-air, but could not proceed; because she could not forget the piercing cries from the prison. She, therefore, returned to her native throne in the heaven of heavens. It was 'a glorious high throne from

everlasting ;' and both unshaken and untroubled by the fallen fate of men and angels. But even there, she could not *forget* the scene which she had witnessed and wept over. She sat and weighed the claims of all the judicial perfections of Jehovah, and of all the principles of eternal law ; but although they arose upon her view in all their vastness, she could not *forget* the prison. She re-descended with a more rapid and radiant flight, and approached the gate with an aspect of equal solicitude and determination ; but again she was denied admission. She stood still—her emotion was visible. Justice ceased to brandish the sword—there was silence in heaven !

'Is there admission on no terms whatever ?' she asked.—'Yes,' said Justice, 'but only on terms which no finite being can fulfil. I demand an atoning death for their eternal life—blood Divine for their ransom.' 'And I,' said Mercy, at once, '*accept* the terms.' It was asked, with amazement, 'on what *security* ?' 'Here,' said Mercy, 'is my bond ; and four thousand years from this time, demand its payment on Calvary—for, to redeem man, I will appear in the incarnate form of the Son of God, and be the lamb slain for the sin of this world.'

The bond was accepted without hesitation, and the gate opened at once. Mercy entered, leaning on the arm of Justice. She spoke kindly to the prisoners, and gave them some hints of her high undertaking on their behalf. All were amazed, and many melted, by this timely and tender interference : and, to confirm their hopes, Mercy, from time to time, led the 'captivity' of some 'captive'—that their salvation might be the pledge and prelude of her eventual triumphs.

Thus the gathering of 'first-fruits,' in the field of redemption, went on for ages ; and at last the clock of prophecy struck the 'fulness of the time.' Then, Mercy became incarnate in the person of the Son of God, who appeared in the form of a servant, publishing his intention and determination to pay the mighty bond. And soon the awful day of payment arrived : then the whole array of the judicial attributes of Jehovah took their stand on Calvary, with Justice at their head, bearing the bond of redemption. Angels and archangels, cherubim and seraphim, principalities and powers,

left their thrones and mansions of glory, and bent over the battlements of heaven, gazing in mute amazement and breathless suspense upon the solemn scene ;—for now the Mediator appeared, 'without the gates of Jerusalem—crowned with thorns and followed by the weeping church.' As he passed along the awful array of the judicial perfections of the Divine character, none of them uttered a word of encouragement—none of them glanced a look of sympathy to him. It was 'the hour and power of darkness.' Above him were all the vials of Divine wrath, and the thunders of the eternal law, ready to burst on his devoted head ; around him were all the 'powers of darkness,' on the tiptoe of infernal expectation, waiting for his failure. But none of these things moved him from the purpose or the spirit of redemption. He took the bond from the hand of Justice, and moved on to the cross, 'as a lamb to the slaughter.' He resigned himself to that altar of ignominy.

Then Justice unsheathed the flaming sword, and marshalling all his terrors, went up to the altar to enforce his claims. The rocks rent under his tread—the sun shrank from the glance of his eye. He lifted his right hand to the eternal throne, and exclaimed in thunder—'Fires of heaven ! descend, and consume this sacrifice.' The fires of heaven, animated with living spirit by the call, answered, 'We come ! we come !—and when we have consumed that victim, we will burn the universe !' They burst—blazed—devoured, until the *humanity* of Immanuel 'gave up the ghost ;' but the moment they touched his divinity, they expired. That moment Justice dropped his flaming sword at the foot of the cross ; and the law joined the prophets in witnessing to 'the righteousness which is by faith ;' for all had heard the dying Redeemer exclaim in triumph, 'It is finished !'

The weeping church heard it, and lifting up her head, cried—'It is finished.' The attending angels caught the shout of victory, and winged their flight to the eternal throne, singing—'It is finished.' The powers of darkness heard the acclamations of the universe, and hurried away from the scene in all the agony of disappointment and despair ;—for the bond was paid, and eternal redemption obtained.—*Christmas Evans.*

GODLINESS.

"GODLINESS is profitable unto all things."—1 Tim. iv. 8. It is a great revenue. If it be closely followed, it brings in the greatest income. Indeed, some men are religious for the world's sake; such shall be sure not to gain: but they

who are religious for religion's sake, shall be sure not to lose, if heaven and earth can recompense them; for "godliness hath the promise both of the life that now is, and of that which is to come."—*Mead.*

FAMILY BIBLE READING FOR JULY.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Last quarter.... 5th day. ... 2h 35m Afternoon.	New moon.... 12th day. ... 5h 30m Afternoon.		
		First quarter... 20th day. ... 6h 45m Afternoon.	Full moon..... 28th day. ... 4h 1m Morning.		
1	Th	1 Samuel xx. Acts xxiv.		h m	h m
2	F	xxii. xxv.		" 21	" 46
3	S	xxiii. xxvi.		" 22	" 46
4	LD	Psalms.		" 22	" 46
5	M	1 Samuel xxiv. Acts xxvii. 1—38.		" 23	" 46
6	Tu	xxvi. xxvii. 39—44, xxviii. 1—10.		" 23	" 46
7	W	xxvii., xxviii. xxviii. 11—31.		" 23	" 46
8	Th	xxix., xxx. 1—25. Ephesians i.		" 23	" 46
9	F	xxxi. & 2 Sam. i. ii.		" 24	" 46
10	S	2 Samuel ii. iii.		" 24	" 46
				" 25	" 46
11	LD	Psalms.		" 25	" 46
12	M	2 Samuel iii. 1, 17—39 & iv. ... Ephesians iv.		" 25	" 46
13	Tu	v., vi. 1—11. v.		" 25	" 46
14	W	vi. 12—22, vii. vi.		" 26	" 46
15	Th	xv. Philippians i.		" 26	" 46
16	F	xvi. 5—14, xvii. 1—22. ii.		" 27	" 46
17	S	xvii. 23—29, xviii. 1—18. iii.		" 27	" 45
				" 28	" 45
18	LD	Psalms.		" 28	" 45
19	M	2 Sam. xviii. 19—33, xix. 1—23. Philippians iv.		" 28	" 45
20	Tu	xix. 31—43, xx. 1—22.... Colossians i.		" 28	" 44
21	W	1 Chron. xxi. xxii. 1—4. ii.		" 28	" 44
22	Th	1 Kings i. 5—53. iii.		" 29	" 43
23	F	1 Chron. xxii. 5—19. iv.		" 29	" 43
24	S	xxviii. Philemon.		" 30	" 43
				" 30	" 42
25	LD	Psalms.		" 31	" 42
26	M	1 Chron. xxix. Hebrews i.		" 31	" 41
27	Tu	1 Kings iii. ii.		" 31	" 41
28	W	iv. 20—34 & v. iii.		" 32	" 41
29	Th	vii. 48—51, viii. 1—21.... iv.		" 32	" 40
30	F	viii. 22—66. v.		" 33	" 40
31	S	ix. vi.		" 33	" 39

Brief Notices of the Baptist Churches in India.

MONGHIR.

THE devoted Henry Martyn and the indefatigable John Chamberlain were, probably, among the first persons who attempted to introduce the light of the gospel to the benighted heathens of this place. The former in his journal for November 17th and 18th, 1806, mentions his passing it on his way to Dinapore, and that, as he was comparatively unacquainted with the Hindî, he gave away tracts and Testaments, which were received with avidity under the false impression, which he endeavoured in vain to remove, that they were copies of the Rámáyan. The latter, in a letter dated February 28th, 1811, being then on his way to Agra, makes the following remarks: "At Monghir I was engaged one whole day in preaching to crowds of people, who heard apparently with great attention, and numbers followed me to the boat, which lay at a great distance from the bazar, for books and tracts. Upwards of thirty books, and one hundred tracts were given away, which were received with gladness. I felt much refreshed by this day's work, which I accounted the entrance on the work in Hindustán." Again, when proceeding to Sirdhana, he makes the following mention of Monghir in his journal of January 27th, 1813, "Stopped a few hours at Monghir this morning, where I was fully employed in preaching to many who were very attentive and very eager. It gratified me to find that some of them understood the design of the death of Christ and explained it to one another very pertinently. I like the people much in these parts, especially at Monghir, and would recommend it as a very important place for a missionary station. I should like to settle here, if it were the will of God." After a series of vicissitudes,

many of which seemed for a while to becloud his most pleasing prospects, this zealous missionary was permitted by a gracious providence to realize the above wish in the commencement of the year 1816. "Providence directing," says he, "I am come hither, and after long waiting and wandering about, it appears likely that I shall pitch my tent here. This place is immensely larger than I had supposed, and I hope here to sit quietly to my work." In a letter dated April 3rd, 1816, he thus describes the circumstances and prospects under which he began his labours: "On my arrival here, things appeared to say that I was to remain; Captain Page and his lady received me with great cordiality, and to them my heart has been knit ever since. I expect to see them shortly following Jesus in baptism. We have a small congregation of Europeans, twice on the Sabbath, and once in the week; in all amounting to about fifteen grown up persons."

Mr. Chamberlain was assisted in his preaching labours among the natives by Brindaban, a native brother to whom he had been the honoured instrument of first making known the gospel, and whose subsequent life and labours gave a remarkable proof of its wondrous sanctifying power. By his habits as a bairági, his outward appearance had become most forbidding, and his eyesight was almost destroyed, and this was but a faint illustration of the dark and desolate condition of his heart, until, at a large festival between Cutwa and Berhampore, the glad news of the Saviour met his ears, and the Holy Spirit opened his mind to perceive that Jesus was worthy of the flower, i. e., his heart, which he had found no satisfaction in committing to any

one of the numerous objects of superstitious regard which he had seen in his wearisome pilgrimages. He was baptized at Cutwa in 1808 or 9, and continued a consistent believer and a feeling and faithful evangelist until September 2nd, 1821, when he fell asleep in Jesus.

During the year 1816, a church was formed. The following is Mr. Chamberlain's memorandum of the event: "Monghir, April, 1816. Directed by the pillar and the cloud, I came here in the month of February, and here it has appeared to be the will of God that I should continue. After remaining till the 15th (April), our hearts were gladdened by the narration which our dear friends Capt. and Mrs. Page gave of the Lord's dealings with them, in bringing them to the knowledge of himself, and in inclining them to follow the Saviour in the way of his commands. On the 20th at sun-set, they were baptized in the Ganges, just under the fort."

On the 27th of December, 1817, Mr. Chamberlain had the delight of baptizing the first converted native of Monghir, Hingan Misr, a high caste bráhmaṇ, who was afterwards "daily employed in the instruction of the people, amongst whom he boldly declared his profession, and met with more attention than in his circumstances could have been expected." Early in the following year, he was privileged to receive another accession to his active christian corps, in the person of Nainsukh, also a bráhmaṇ, from the distant state of Jyepore, who had been on a pilgrimage to Jagannáth, during which his father died. He was induced by Gopál, a native brother who had formerly been a servant in his father's family, to remain at Digah, together with his mother and younger brother, under Christian instruction, and was subsequently baptized at Monghir. His mother, who exhibited the most vehement grief at the first evidences of

his attachment to Christ, was afterwards led to embrace the truth for herself and was an esteemed member of the church until, by a happy death, she set a final seal to the value of a gospel peace and hope. Nainsukh is still spared to continue the same course of laborious exertion and mild persuasion by which he has long striven to recommend the gospel to the hearts and understandings of his countrymen. He still retains a lively remembrance, and occasionally indulges in a glowing description of his honoured instructor,—his athletic form, his thundering voice, his severe rebukes, his active zeal,—how long and earnest would be his discourses in the bazar, and how, when he returned from them, bathed in perspiration, he would prostrate himself, for a long season, before God in his closet, to agonize for a blessing to rest upon his labours. At the time when Mr. Chamberlain left Monghir for the last time, in 1821, his native church consisted of about twelve members. There were three schools in connexion with the Mission, two for boys and one for girls.

At the lamented death of Mr. Chamberlain, Mr. Moore, who had removed to Monghir from Digah some time previously, took the oversight of the English church, while labours among the heathen were diligently kept up by the Native brethren Nainsukh, Gopal, and others. Mrs. Chamberlain also, in her appropriate sphere, continued to devote herself to the service of the church; and was enabled to exert a considerable influence in maintaining unity and mutual affection among the members.

On the 17th of July, 1824, Mr. and Mrs. Leslie arrived at Monghir, at which time the church consisted of 14 European and 10 Native members, and the European congregation numbered about sixty persons.

On Mr. Leslie's arrival, he was immediately associated with Mr. Moore in the pastoral care of the

church, and they continued their joint charge until Mr. Moore's removal from the station. Mr. Leslie, having devoted himself chiefly to the natives, was shortly cheered by accessions to the church, a large proportion of whom were from the heathen, and some had received impressions under his predecessor's ministry. The Lord was pleased, from time to time, thus to set his seal to his servant's labours, and the church realized a gradual but steady increase, while it was distinguished among believers, and we trust was approved of God, as exhibiting much unanimity and consistency. There were some members of it who were, by the grace of God, eminently conspicuous for piety and benevolence and whose memory is blessed, among whom it is a pleasure to record the names of Mr. Thomas Brickell, many years the deacon of the church, and a man distinguished for prayer and Christian love, and Miss Jane Page, (afterwards Mrs. Wale Byrne) the daughter of the late eminent Captain Page, whose activities were employed to promote both the relief of bodily suffering and the enlightenment of ignorance, and whose efforts for the natives were, in at least one most pleasing instance, owned of God as the instrument of conversion.

In 1827 and 1828, Mr. Leslie, to facilitate the spread of the gospel among the heathen, erected a convenient chapel on the side of a populous thoroughfare for Hindî worship and preaching, and was gratified to find his end fully answered by the attendance of good congregations to hear the word. This chapel was enlarged in 1832, and is still occupied, for its original purpose. Encouraged by his success, he erected another, in the following year, in what appeared a promising situation, but his expectations in regard to it were disappointed, and it was subsequently abandoned. The services in the English chapel, erected by Mr. Chamberlain, have been continued throughout, and

have been frequently the medium by which the God of grace has deigned to bestow his blessing on immortal souls. The plan, also, of preaching itineracies in the surrounding district has been, and still is, regularly pursued by both European and Native preachers.

About the year 1834, Mr. Leslie attempted to convey the glad news of salvation to the tribes inhabiting the hills south of Bhagalpore. He was assisted in this endeavour by an intelligent hill-man, named Maisa, whom the Lord graciously converted, and who was thus specially qualified for the work. Having rendered himself somewhat familiar with the language, he ascended the hills, accompanied by Maisa and Nainsukh, and the reception they met with encouraged their hopes of future success. Maisa and Nainsukh, accompanied by other native brethren, made a second tour without Mr. Leslie. But they had soon to sustain the loss of Maisa, whom it pleased God to call to himself during that same year. Mr. Leslie and Nainsukh ascended the hills a third time, but during the tour they both imbibed the deadly miasma of the jungles, and in the course of a fortnight were brought to the gates of death. Both have since been obliged to seek a restoration to health by a visit to their native climates. Mr. Leslie left for England on January 19, 1841, amidst the affectionate regrets of the church; and Nainsukh in December 1844 for Agra, whence he returned in November 1845, much benefited, and has since been favoured with sufficient strength to enable him to engage regularly in the Lord's work.

While Mr. Leslie was labouring under the painful and depressing effects of his fever, the station was opportunely and effectually reinforced in 1839 by the removal to it of Mr. and Mrs. Lawrence from Digah. Mr. Lawrence at once took his full share in the duties of the station, and the

Lord has graciously spared him to prosecute his faithful and untiring labours to the present time, both in the care of the church and direct missionary engagements. Mr. and Mrs. George B. Parsons, who were designed by the Committee for Monghir, arrived in Calcutta in February, 1839, and were detained there for 8 months on account of the pressing necessities of the mission in that city: but Mr. Parsons having suffered much in his health, they repaired to Monghir, which they reached in November, full of fervent devotion to the cause of the Saviour. Mr. Parsons was soon able to take a part in the native services, and his talents and piety speedily won for him the love and esteem of the church and his fellow-labourers. Mr. and Mrs. Parsons also commenced a native orphan boarding-school. But as early as August of the following year, it pleased the Lord to deprive the sorrowing church of his services, and his earthly career terminated in Calcutta, on November 13, 1840.

At the close of the same year, Mr. and Mrs. John Parsons arrived from England, and shortly after, as mentioned above, Mr. Leslie found himself compelled by his painful complaint to leave the station. On his return from England, he accepted the call of the church in Circular Road, Calcutta, to become their pastor, and still labours there. The church, at the time of his departure, consisted of 48 members. In some following years, it was heavily visited by the hand of death, no less than twenty-five members having fallen asleep during the years 1841 to 1845. It has also been enlarged by additions

from time to time of both Europeans and natives. It now consists of 50 members.

With the co-operation of Mr. Frederic Hurter, from Switzerland, who united himself with the church in 1843, means have been used to carry forward Mr. Leslie's labours among the hill-tribes, and, at the same time, to evangelize the Sontars, a numerous and interesting people, who reside near the hills. There are three day-schools in Monghir, supported by the church, in which about ninety boys receive a plain vernacular education, combined with religious instruction, in each of which a native Christian teacher is employed. Sudin, a young man from the kingdom of Oude, who, in returning from Jagannáth, was brought to a saving knowledge of Christ, and was baptized by Mr. Leslie in 1840, has been employed as a preacher, chiefly to the heathen, and Shujáatali, formerly pastor of the church in South Colinga, Calcutta, having been obliged by ill-health to reside here for upwards of two years, has rendered much assistance, principally in the instruction of the native church.

Thus do we continue unto the present time. To God alone be all the honour ascribed! The past supplies abundant reason for devout gratitude and deep humiliation. May the future be marked by increased watchfulness, activity, love and prayer in the members of the church, and by copious effusions of the Holy Spirit, to the glory of God the Father, and the salvation of souls, through the finished work and free grace of Christ our Redeemer!

J. P.

Juvenile Department.

DIVISIONS OF THE CHURCH OF CHRIST.

IN order that our young readers may understand the statements we hope to furnish from time to time respecting the different sections of

the Church of Christ, and especially of their missionary labours, we purpose giving in this article a brief view of the main distinctions among the various parties in the Church. Let our young friends, therefore, peruse this paper with attention.

The sources of division among christians are of four kinds, viz., those relating to the officers; to the government; to the ordinances, and to the doctrines of the church.

I.—*Differences respecting the officers of the Church.*—On opening the New Testament we find that when some of Christ's apostles disputed about who should be the greatest among them, he rebuked them and forbade all distinctions. He claimed the place of Lord and Master for himself, and constituted them all equals and fellow-labourers and brethren. Some more talented and more useful than others there were and always will be, among Christ's ministers, but in point of official rank all are equal, and Christ is sole Head over all. (Read Matt. xx. 25—27; xxiii. 8—12. Luke xxii. 24—26.)

As Christ was thus sent the great apostle of his church, so Christ sent his apostles to carry on the work.

We find from the Acts of the Apostles that they established two classes of officers over the churches which they planted. 1st, Pastors to watch over the spiritual welfare of the flock, 2d, Deacons to attend to the temporal concerns of the people, (Acts vi. 1—6; xiv. 23; xx. 17 and 28. Titus i. 5—9.) Besides these we find no record of any officers appointed by Christ or his apostles in the Christian Church; that is, in each settled Church. The apostles themselves were not pastors but missionaries, as their name imports, and were employed in preaching the gospel in foreign places and founding new Churches, over which they established the above named settled and regular officers. The immediate successors of the apostles in this their work were Ti-

mothy, Titus, Silas, Barnabas, &c. (1 Thess. i. 1—6; Acts xiv. 4—18; xxi. 8, &c. &c.) Modern missionaries are the successors of this class of officers, as their name implies, and should thus be engaged in spreading the gospel through the world. (2 Tim. ii. 2; Matt. xxviii. 19, 20.)

These three classes of officers are all that the church needs to superintend its concerns and spread its influence, and these are all the scriptures recognize.

Very soon, however, after the death of the apostles, a departure from scripture simplicity took place. First the Pastors of churches made one head over the other Pastors in a church or district, and called him Bishop; then Bishops of several districts made one of their body an Archbishop or sirdar of Bishops; the Archbishops made a head of their body, and called him Patriarch; and last of all the Western churches made one head over all and called him Pope, or Christ's vicar on earth. In many churches the Deacon's office is lost. In the English church, the name is left and also that of arch-deacon, or sirdar of Deacons, but his office is not what the apostles enjoined. All the Baptist churches, and the Independents, and many others, retain the primitive simplicity, and have only three orders; namely, Pastors, Deacons and Evangelists or missionaries. The English Established church has Bishops and Archbishops, and a long list of various dignitaries, but no proper Pastors or Deacons. The Lutherans profess to steer a middle course between Episcopalians and Presbyterians. The Armenian—Greek churches—Nestorians—Syrians, &c. have Bishops, Archbishops and Patriarchs, with a number of other church officers. The Roman Catholics have an endless list of Priests, Vicars, Bishops, Archbishops, &c. &c. with the Pope at their head. Thus it is that a departure from Scripture rule and authority opens the door for all

sorts of innovations, and destroys the simplicity and efficiency of Christ's own institutions.

II.—*The Government of the church.*

The fundamental principle of church government, is that Christ is King and Head of his church. To this principle the Baptists, Independents, Presbyterians and many others adhere. Hence they will not allow of any kings, or magistrates, or other earthly authorities to have rule in the church. The English church acknowledges the king or queen as the head of the church, and the Bishops and Archbishops are obliged to submit to the control and authority of the civil Government. They are all paid by the state and hence must be subject to the will of the state.

The Lutherans, Armenians, Nestorians, &c. are in like manner greatly hampered by the civil authorities, but they do not so willingly submit as do the English church. The Catholics are under the sole dominion of the Pope; he is to them in the place of God. They must do as he bids and believe as he commands; they are of all slaves the most abject and helpless, for they are enslaved, body, soul, and intellect. The Scotch church are properly Presbyterians, and acknowledge Christ to be the only King in his church, but by receiving money from Government, they have bartered away their freedom, and are a standing lesson to all other churches never to receive money for religious purposes from the ruling authorities. The only way to be free is to observe Christ's rule, "to render to Cæsar the things which are Cæsar's, but to God the things which are God's,"—that is to say, to kings and all that are in authority we owe homage, tribute and all civil obedience as good and loyal subjects, but in religious matters we are responsible to God alone. Christ is our King, his word is our guide, and his institutions our inheritance. Where these are regarded, there will be peace and

prosperity. Where they are not, there will be confusion and every evil work.

III.—*Divisions of Christians respecting the ordinances of the church.*

The Lord Jesus Christ has instituted two ordinances in His church. Baptism and the Lord's Supper. The first is to be observed only once, and that when making a profession of Christianity, or, in other words, entering the christian church: the second to be observed from time to time till time is exchanged for eternity. The ordinance of Baptism demands first consideration. Respecting this ordinance there are three classes of errors; first relating to the design, second the mode, third the subjects of Baptism.

1.—The Scriptures teach that Baptism is *designed* to express publicly a death to sin and a new birth unto righteousness, an entire renunciation of all former hopes, systems of faith and rules of conduct, but henceforth a dependance on Christ alone for salvation, a giving up ourselves to him and hoping to be raised from the dead by him and living with him for ever. It thus becomes a solemn act by which we consecrate ourselves to God, Father, Son and Holy Spirit, as our free act and deed. The chief errors about the design of Baptism are the two following: one is, many people suppose that being Baptized makes them christians, whereas it is a public profession that we are christians. The other error is that without being Baptized we cannot be saved. This is putting Baptism in the place of Christ. But these errors are very prevalent in India, not only among the ignorant, but among the intelligent members of the christian community.

2.—*The Mode of Baptism.*—Many divisions of the christian church err about the mode of Baptism. Baptism is a Greek word, signifying to immerse in water. The Greeks themselves from the time of Christ till now have practised immersion, and

they surely ought to know the meaning of their own language. Besides the design of Baptism which is to represent a death and burial, and the places where Baptism was administered as mentioned in the New Testament, show that Baptism is immersion and cannot be anything else. There are three errors about the mode of Baptism, 1st, many christians only sprinkle a few drops of water in the face; 2d, a few take up a little water in the palm of the hand and pour it on the head; 3d, the Roman Catholics and Armenians add oil, spittle, &c. How much better is it simply to follow Christ.

3.—*The Subjects of Baptism.*

Christ says, he that believes and is baptized shall be saved, and so we find every where in the New Testament that all who came to be baptized repented of their sins, believed in Christ, and voluntarily took upon themselves the christian profession. Instead of following the Apostolic rule, many churches have taken upon themselves to baptize little children, generally babies of a few days old, and many of them do this not by immersion but sprinkling. Here there is no repentance, no believing, no voluntary profession of Christ. All this is directly opposed to the word of God. The Church people see this, and hence have god-fathers and god-mothers to promise the child shall do this. This is a mere delusion, for no one can promise for another, nor is there a shadow of authority for all this in the word of God.

Errors about the Lord's Supper.

The Lord's Supper is to be celebrated by the whole church, and consists of breaking bread and drinking wine in commemoration of the atoning sacrifice of Christ for sinners.

There are various errors respecting this ordinance.

1st.—The Catholics profess that the priest changes the bread and wine into the real body and blood of Christ, and offers up Christ as a sacrifice

every time this ordinance is administered. They only give a wafer to the communicants. This is the greatest of all errors. 2d.—The Lutherans say that with the bread and wine the body and blood of Christ are really given. This error is next to that of the Roman Catholics. 3d. Many christians believe that the partaking of the Lord's Supper secures the pardon of their sins, and hence will prove a safe passport to heaven.

All these errors should be carefully avoided. The bread and wine, broken and poured out, are symbols only of Christ's broken body and shed blood, and are intended to lead our thoughts to Christ who thus died for our salvation. By partaking of it together, christians show that they are saved by one atoning Saviour, refresh their hearts with a remembrance of his love to them, and thus they feel their hearts burn with love to each other and are led to devote themselves afresh to their precious Lord and Saviour.

IV.—*Errors respecting Doctrine.*

There are many errors in doctrine in the Catholic and Greek churches, such as the worship of images, Virgin Mary, belief in tradition, &c. which we need not here enumerate. The worst error in other sections of the christian church is that of mixing up the good works of christians with the merits of Christ as a ground of hope of salvation. It is the blood of Christ alone that secures our salvation, and good works should follow to show that our hearts are really changed, as a good tree bringeth forth good fruit.

Among Evangelical Christians who engage in sending the gospel to the Heathen, there is very little important difference in doctrine, and what little difference exists is continually growing less. The chief errors belong to the three foregoing heads.

The cure for all the errors and divisions in the church of Christ is a

faithful adherence to the word of God. If Christians hold fast by this they will be guided into all truth. Hence the Pope and all corrupt rulers of the church try to hinder the distribution and reading of the Bible. They know that their corruptions cannot continue when the Bible is prayerfully studied. It is a happy sign of the times that the Bible is so freely circulated. Let us pray that all christians may lay aside traditions and human inventions, and regard the Bible as the only guide and authority in matters of faith and practice.

QUESTIONS TO YOUNG PEOPLE.

DEAR MR. EDITOR,—I have observed many interesting and intelligent young people are accustomed to meet with our congregations in India. Some of these appear to be influenced by the high and honourable principles of the Gospel, and may therefore be expected to rank among the devoted followers of the Saviour when we are gone to our rest. They love him even now, and are at times anxious to dedicate themselves to him, but have few opportunities to open their minds to their ministers, or it may be are in a great measure unknown to them.

There are others who attend the house and services of God, entertain an honourable regard for religion and its professors, yet they themselves remain undecided, and the ministry is comparatively unprofitable to them. With a sincere and fervent desire of aiding each class to examine themselves, I am induced to send the following for insertion in the Magazine—the questions may find an entrance, and be a means of imparting instruction in circles where the writer and editor are equally unknown—in the mean time believe me to be,

A SINCERE FRIEND

to the young people of our Indian congregations.

1. Am I accustomed to think about religion as a personal concern?

2. Do I acknowledge myself in the language of the Holy Scriptures

to be guilty in the sight of God, and that to live and die impenitent will be to incur certain destruction?

3. Am I accustomed to pray to God in secret, asking his forgiveness and blessing?

4. Am I willing to receive Christ as my Saviour?

5. If I have not yet given my heart to him—does the cause justify my delay?

6. If I am anxious to unite myself to God's people and go to heaven after I have served my generation on earth—what hinders me from doing so now?

7. What motives actuate me in the performance of my duties?

8. Am I accustomed to examine my own heart and ways?

9. Am I a forgetful hearer or am I a doer of the word?

10. Are my besetting sins—sins of temper or of heart?

11. Are they watched against and prayed against with resoluteness and determination?

12. Do I pray for my Minister, as I ought, that his ministry may be blessed to me and that he may be the instrument of saving others? If not, can I reasonably expect a blessing?

I have now looked over these questions and am determined as I have a soul to be saved, to examine myself seriously and impartially by them. Why should these things be deferred? The glorious realities of Heaven infinitely transcend the enjoyment of earthly pleasures. In his strength I have determined things transient and unsatisfying shall give place to things which are spiritual and enduring.

BIBLE CHRISTIANS.

THE Scripture gives four names to Christians, taken from the four cardinal graces, so essential to man's salvation:—*Saints*, for their holiness; *Believers*, for their faith; *Brethren*, for their love; *Disciples*, for their knowledge. *Fuller*.

Original Poetry.

TO A MOTHER ON THE DEATH OF HER INFANT.

How oft the smile, beloved friend,
That lit thy joyous brow, [breast,
Hath chased the gloom from another's
But a shade is o'er thee now !
Thou smilest yet when others smile,
But I mark the rising sigh,
And the tear that cannot be repressed
Comes gushing in thine eye.

Oh ! did the stroke so deeply wound
Thy soul in its bitterness,
When we bore to thee the lifeless form,
For a mother's lip to press ?
Or did we rudely tear the dead
From thine embrace away,
Ere yet the heart's deep cords were loosed,
That bound thee to the clay ?

And when thou passest, lone and sad,
Yon grassy hillock by,
Why thither turns, with a wasting grief
Thy fondly gazing eye ?
Thy child, the bright and beautiful,
Is not beneath that sod ;
He is far away, he singeth songs,
In the dwelling place of God !

Then wipe thy tears, and hush thy sighs—
Fond mother, it is well,
For him and thee, thus early called
To bid the long farewell ;
But by thy loved and absent one,
And the solemn judgment seat,
Oh ! be thou ready for the hour,
When ye both again shall meet !

N. B

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

PATNA.—On the first Sabbath in May the Rev. Mr. Beddy had the pleasure of baptizing and receiving into the Church under his charge *two* persons, one formerly a bigoted Musalmán, the other an elderly East Indian female.

JESSORE.—A letter from the Rev. Mr. Parry, dated the 9th ult., contains the following brief notice of a baptism which has recently taken place there.

"You will be glad to hear that last Lord's-day I had the pleasure of baptizing an elderly female who was formerly a strict Muhammadan, observing carefully the Ramzán fast, and repeating prayers five times a day.—She lives about a mile and a quarter from our place, but regularly attends public worship. She appears to be a sincere disciple, and I pray that by the grace of God she may honor her profession."

CHINA.

We have been favoured with the following extract from a letter dated *Shanghai, 17th March, 1847*.

"I have regularly attended the Chinese services held every Sunday by Dr. Medhurst and Mr. Milne, and have been much gratified to see hundreds congregate to hear the truth with marked attention and the best of deportment.

There are five Missionaries and a Doctor attached to this city, daily employed in this great and best of works, and the truth is spreading amongst this long neglected people. Chapels have been built amongst them for the natives, and Dr. Lockhart has every day about 400 applying to him for medicines which are supplied gratuitously, but before receiving them they assemble in the Medical Hall, when

one of the missionaries directs them to the great Physician of souls. It is lamentable to see how injurious to the cause is the example of the foreigners here, who have not yet a place of worship in a city which they have occupied so long. The Consul (British) has worship every Sunday morning at his residence, where the missionaries preach alternately, but only 30 or 40 attend, and that does not prevent them from working on the sabbath.

I believe the Consul has written to England regarding the building of a place for worship. You may not be acquainted with the spread of Romanism throughout this vast empire, which is astonishingly large. The Calendar for the present year in calculating the present Missions in China says:—“The Roman Catholics have Missions in nearly all the provinces; but we have not the means of giving the exact number of those connected with them; as an approximation to the truth it may be stated that they have 12 Bishops; 8 Coadjutors; 60 European priests; 90 Native priests; 350,000 baptized members.” I have calculated the number of the Protestant Missionaries in China, and find that there are 49 (including those absent through ill-health;) but almost all of them are married and studying the language to instruct children, it is calculated that one thousand persons hear the word and receive truths in each city every Lord’s day, beside the weekly labours. I am informed that more labourers are coming out, and the London Missionary Society is sending out a printer with cylinder presses (a printing establishment they already have here), and two more missionaries for this city.”

SEVENTH-DAY BAPTIST MISSIONS.—The ship “Houqua,” which sailed from New York on Tuesday, for Canton, took out, beside the Rev. Mr. Lord and his lady, two missionaries and their wives, of the Seventh-Day Baptist denomination, viz.: Rev. S. Carpenter and lady, and Rev. N. Wardner and lady. These are the first missionaries ever sent out by that people.—*C. Watchman*.

BARODA.—SUCCESSFUL PROGRESS OF THE MISSION.—The successive communications of our devoted brother, Mr. Clarkson, assure us that God is still showing forth the abundance of his grace towards the heathen in the neighbourhood of Baroda. The land that was a wilderness is now, under the transforming power of divine mercy, becoming a fruitful field. The several instances adduced in the ensuing statement, received from our brother under date of December last, are delightful confirmations of this fact.

I have the pleasure of communicating the following interesting event, illustrative of the vital power of the Word of God, when applied by the Holy Spirit: it also affords most pleasing evidence of the good which is issuing, at this late period, from the Surat Mission.

A respectable farmer, residing in the vicinity of Broach, thirty miles from Baroda, has just been baptized by this Mission. He was brought to the knowledge of the truth in the following manner:—

About two years ago, he received a book from a native who said it was of no use to himself. This book was an historical account of Christ, published by the Surat Mission, about twenty or twenty-five years ago, as I infer from the fact that the book is out of print, and bears marks of very early composition. The man, who is about fifty years of age, immediately began to study this book. When he began, he could scarcely read at all, but, by continued practice, he succeeded in his object. One day he heard that a Missionary was distributing books in Broach. He immediately started for that place—twelve miles distant—in order to have his book explained to him. He arrived too late, the Missionary having left the place the preceding evening; but he still went on to study the book by himself. At length, about a year ago, he came to Baroda, where I conversed with him, and showed him the Way of Life. He did not at that time profess himself a convert, nor do I recollect conversing with him in particular. After returning to his village, he more and more clearly saw the truth, and at length resolved to become a disciple. For that purpose he came a month ago to Baroda; and, as I was at that time at another place thirty miles off, Mr. Taylor sent him to me. After remaining with us a short time, he was baptized.

Since then I have accompanied him to his village, conceiving that a door of entrance for the Gospel was opened among his relatives. These are very numerous, comprising in all nearly one hundred souls, all sprung from one stock in two generations, and constituting the great majority of the villagers. About twenty of the family can read. They have been supplied with books, which many are reading with real diligence. The old man is much respected by them all, and has at once secured a good reception for us and our doctrines. Two or three of the younger members of the family are impressed, and have offered themselves for baptism. The women, also, are favourable; having heard the Words of Life from the mouth of my beloved and devoted wife. The old man has acted with beautiful consistency among his people, stating clearly the Word of God, and walking according to its principles. We intend returning in a few days.

A Hindoo, in the same locality as that of the old man, came to me with the Gospel of John, asking me to interpret it. He said he had possessed it for fifteen years, and had asked many to interpret it, but none could do so. His brother, he thinks, originally brought it from Broach, and read it for several years before his death; this young man being then a child. I pointed him to the 5th verse, and showed him how strikingly this was fulfilled in relation to him. There is every reason to think, however, that he is no longer a stranger to the Light. He has already declared himself willing to be a disciple of the Saviour.—*Evangelical Magazine*.

Foreign Record.

GREAT BRITAIN.—NATIONAL EDUCATION.—The Nonconformist body in Britain has lately been agitated in no ordinary degree by the measures adopted by Government for the promotion of national education. Men of all shades of opinion on the subject of national education have arrived at the conclusion that the course resolved on by the Government is one fraught with incalculable mischief both to liberty and religion. The following "analysis" of the scheme is from a pamphlet by Mr. J. M. Hare.

"The proposed plan is based upon general resolutions adopted by the committee on August 25th, 1846. These resolutions relate to—

- "1. The inspection of schools.
- "2. The appointment of school apprentices.
- "3. The qualification of schoolmasters.
- "4. The state of instruction in schools.
- "5. The proportion to be observed between local contributions and government grants.
- "6. The selection of training masters.
- "7. Their recompence by annual grants.
- "8. The bestowment of retiring pensions on schoolmasters and mistresses.
- "9. The annual distribution of small gratuities to deserving schoolmasters.

"On the subject of Inspection, it is affirmed to be desirable that each school under the inspection of the Privy Council should be inspected annually; that, with the then existing number of inspectors, this could not be effected oftener than once in two years; that their lordships are unwilling, at once, to make so large an addition to their inspecting staff as would accomplish the desired end, and restrict themselves, for the present, to the appointment of three additional inspectors. Since the date of the minute, four new inspectors have been appointed, of whom all are clergymen.

"The regulations concerning School apprentices are as follow:—

"Their appointment is to originate in an application to the committee of council from the trustees or managers of any school under inspection.

"Such applications are to be referred to the inspector, and entertained if he report favourably of the competency of the master or mistress, of the furniture, books, and apparatus of the school, of the class arrangements and manner of teaching, of the discipline, and of the prospect of the master's or mistress's salary, and other expenses, being provided for during the period of apprenticeship.

"The term of apprenticeship is to be five years, but to be shortened in cases of superior merit, which is also to be considered in the pecuniary awards.

"Candidates for apprenticeship must be at least thirteen years of age, free from bodily

infirmity, read well, write well, write correctly from dictation, be versed in the first four rules of arithmetic, simple and compound, and in weights and measures, be acquainted with the parts of speech, have an elementary knowledge of geography, and be able to teach a junior class to the inspector's satisfaction. Girls must be able to sew neatly and to knit.

"Apprentices, at the end of the fifth year, are to be examined by the inspector in—the composition of an essay on the art of teaching: the rudiments of algebra or practice of land-surveying and levelling; syntax, etymology, and prosody; the use of the globes, geography of the British empire and Europe, as connected with outlines of English history (girls, in the historical geography of Great Britain); ability to give a gallery lesson, and conduct the instruction of the first class in any subject selected by the inspector.

"Special provisions are made with regard to Religion and to the religious character of the schools in which apprentices are placed. These it is desirable to transcribe exactly from the minutes.

"As to candidates for apprenticeship,—In schools connected with the church of England, the clergyman and managers, and in other schools the managers, must certify that the moral character of the candidates and of their families justifies an expectation that the instruction and training of the school will be seconded by their own efforts and by the example of their parents. If this cannot be certified of the family, the apprentice will be required to board in some approved household.

"In schools connected with the church of England, they will be required to repeat the catechism, and to show that they understand its meaning, and are acquainted with the outline of scripture history. The parochial clergyman will assist in this part of the examination.

"In other schools, the state of the religious knowledge will be certified by the managers.

"Well-conducted apprentices and monitors are to receive the following *stipends* irrespectively of any sum received from the school or any other source:—

	Apprentice.	Monitor.
At the end of the 1st year	£ 10 0 0	£ 5 0 0
" 2nd "	12 10 0	7 10 0
" 3rd "	15 0 0	10 0 0
" 4th "	17 10 0	12 10 0
" 5th "	20 0 0	—

"These stipends will be liable to be withdrawn on the report of the inspector, on proof of the continued ill-health of the apprentices or monitors, or of misconduct, want of punctuality, diligence, or skill, or failure in their examination, or in default of the required certificates.

"Inspectors, in conjunction with principals of Normal schools under inspection, are to submit to the lord president from among successful apprentices those who, upon competition in a public examination to be annually held in each district, may be found most proficient in their studies and skilful in the art of

teaching; and the committee of council will award, for as many as they may think fit, an exhibition of £20 or £25, to one of the Normal schools under inspection; such persons to be denominated 'Queen's Scholars.' The exhibition is to be liable to be withdrawn, if the principal be dissatisfied with the conduct, at attainments, or skill of the 'Queen's Scholars.' As further incentives to such as may not display the highest qualifications for the office of schoolmaster, but whose conduct and attainments may be satisfactory, opportunities are to be afforded of obtaining employment in the Public Service.

"For the further encouragement of Normal training schools, and persons under training, the committee of council will award to every Normal school subject to inspection, a grant for every student trained therein, concerning whose character and conduct the principal shall give a favourable report, and concerning whose attainments, skill in teaching, and general aptitude for the vocation of a schoolmaster, it shall appear at the close of each of the three years of training, that a certain standard of merit has been attained,—£20 at the close of the first year, £25 of the second, and £30 of the third.

"A retiring pension will be granted by the committee of council to any schoolmaster or mistress rendered incapable by age or infirmity, and who for fifteen years shall have conducted a normal or elementary school which shall have been under inspection seven years. The amount will be determined by the inspector's report, but will in no case exceed two-thirds of the average emoluments annually received by the applicant."

This scheme is believed to be fraught with danger to civil liberty, inasmuch as it eventually places in the hands of the Government of the day upwards of two millions sterling per annum of the public money for distribution in grants, gratuities, pensions, &c., and renders about 100,000 additional families dependent on the rulers of the country. Half a million of persons will thus be reduced to a state of politically subserviency, and in the hands of an unscrupulous ministry will be employed to neutralise that spirit of freedom which has been of late rapidly gaining upon the class interests of the nation, and forcing the adoption of measures which tend to secure the well-being of the people at large. The undisguised exultation with which the measure has been received by the most bigoted members, and so-called dignitaries, of the dominant religious body, is quite sufficient to awaken the fears of the real friends of education and of religious liberty. There can be little doubt that the scheme is a deep-laid plot of the church and the state to crush the energies of Evangelical Dissent, and to prop up the tottering walls of state-church-

ism. The scheme is plausible enough. It professes to extend aid to all sects and parties, but the concoctors of the scheme well knew from past experience that Evangelical dissenters could accept no share of the proffered benefits. It would be vastly liberal, no doubt, after providing a feast composed of animal food, at the expense of Hindus and Christians indiscriminately, to offer the provisions to all alike. "What have we to do with the prejudices and bigotry of the Hindus? If they will not partake of the roast-beef, let them not deny the privilege to those who will." Not a word, however, of explanation is offered for their having been compelled to pay for it. Such is the liberality of the proposers of this scheme. Their offer of such aid to Dissenters is an insult. Even were dissenters willing to accept aid, the acceptance of it on the plan proposed is impracticable. In hundreds and thousands of the smaller towns and villages, the Government school in connection with the Established Church, in which the clergyman of the parish is the ruling authority, and where the Church Catechism is compulsorily taught, will be the only school in existence; and every nonconformist will have the choice of this education, or none, for his children; for it is certain that the pecuniary advantages held out by the Government system will soon have the effect of closing other schools, of this class, both private and public. The education of the great mass of the rising generation is thus thrown into the hands of the state clergy, and the class from which the Government Inspectors have been selected tends to prove that this, at least, is one design of the scheme. Can we expect the semi-popish dogmas taught in these schools to be at all favorable to liberty, either civil or religious? And yet such is the system, mis-called National Education, which has been thrust on the people of Britain. But we doubt not that this new obstacle to the progress of Gospel purity and light will be but a temporary one. Truth must prevail; and ere long every refuge of lies will be swept away by the breath of His mouth, and the brightness of His coming.

MEMOIR OF WILLIAM YATES, D.D., of Calcutta. With an Abridgment of his *Life of W. H. Pearce*, By JAMES HOBY, D.D., London.

THE whole Christian church is bound to give a favourable reception to this volume. It

is due to such a man as Dr. Yates, not only that he should be remembered by those who knew him, but that respectful inquiry should be made concerning him by others who are out of the circle in which he moved. A translator of the scriptures whose works are so highly appreciated as his by all-competent judges, and whose exertions were so constant, so extensive, and so exhausting, has entitled himself to the notice of intelligent men of every class who are concerned for the glory of God and the best interests of man. The personal character of Dr. Yates too, demanded that he should be exhibited to survivors as a man deserving to be known, loved, and imitated. His unassuming modesty, transparent simplicity, steadfast integrity, and benevolent gentleness, adorned that self-consecration and devotedness to the service of Christ which every missionary is expected to exemplify. To profound learning he joined the somewhat unusual accompaniment of sound judgment in reference to public business; so that in cases of difficulty, his opinion respecting the

course to be pursued was regarded by his colleagues with great deference. Dr. Hoby would have shown himself unworthy of the high honour which he had been long known to possess, of being Dr. Yates's most confidential friend, if he had not taken care that a faithful portraiture of the man and record of his deeds should be accessible to the public. We congratulate him on the completion of an undertaking which may have been laborious, but which will carry down his own name to posterity in such pleasing association, and will at the same time cherish in the minds of readers of present and future generations those holy principles which it is our duty and happiness to propagate. He has performed the task in a manner which will be satisfactory to the other friends of Dr. Yates. Though it was the life of a scholar that he had to write, in which many stirring incidents were not to be expected, we are happy to find that he has been able to make it interesting, and we can recommend it to our readers with great confidence.—*Baptist Magazine*.

Miscellaneous

SCIENCE AND TRUTH.—The simplicity, the certainty of mathematical science, seen in its true light, is only an emblem of the deeper certainty of moral and spiritual truth. The laws of space and time which sustain and control the planetary motions are not more sure and absolute than those laws of obligation, gratitude and reverence which bind the unfallen creature to the throne of God. The profound research of modern analysis, which claims the certainty of demonstration, and still loses itself in the infinite, reveals dimly those spiritual truths of human responsibility and the need of divine grace, which are equally certain, and yet equally¹ lose themselves in a mystery we cannot fully explore.

IN ADAM ALL DIE.—When man came first out of the hands of the great Creator, he knew no sin, consequently no pain, sickness, weakness, or bodily disorder. The habitation wherein the angelic mind, the *divine particula auræ*, abode, although originally formed out of the dust of the earth, was liable to no decay: it had no seeds of corruption or dissolution within itself and there was nothing without to injure it: heaven and earth, and all the hosts of them, were mild, benign and friendly to human nature. The entire creation was at peace with man so long as man was at peace with his Creator. So that well might "the morning stars sing together, and all the sons of God shout for joy!" But since man rebelled against the Sovereign of heaven and earth, how entirely is the scene changed! The incorruptible frame hath put on corruption, the immortal hath put on mortality. The seeds of weakness and pain, of sickness and death,

are now lodged in our inmost substance; whence a thousand disorders continually spring, even without the aid of external violence. And how is the number of these increased by every thing round about us. The heavens, the earth, and all things contained therein, conspire to punish the rebels against their Creator. The sun and moon shed unwholesome influences from above; the earth exhales poisonous damps from beneath; the beasts of the field, the birds of the air, the fishes of the sea, are in a state of hostility; the air itself, that surrounds us on every side, is replete with the shafts of death; yea, the food we eat daily saps the foundation of that life which cannot be sustained without it. So has the LORD of all secured the execution of his decree, "Dust thou art, and unto dust shalt thou return."—*John Wesley*.

HEAVEN.—Are there degrees in glory?—We are persuaded there are. All analogy countenances the conclusion. We see diversities and inequalities pervading all the works of God. We know there are gradations among angels, for we read of thrones and dominions, principalities and powers. And though all Christians are redeemed by the same blood and justified by the same righteousness, yet we know there are degrees in grace. We know the good ground brought forth in some places thirty, in some sixty, in some a hundredfold. And the apostle tells us "Every man shall receive his own reward according to his own labour." But here we approve of the old illustration—however unequal in size these vessels may be, when plunged into this ocean, they shall all be equally filled.—*Jay*.

THE

CALCUTTA MISSIONARY HERALD.

JESSORE.

FROM THE REV. J. PARRY.

May 13th.—We have been comforted and encouraged in our public labours for the advancement of our Redeemer's kingdom by an addition of seven souls to the fold of Christ during the past month. One of them is a lamb of ten years old, to whom the Lord has been very gracious. We had good grounds to consider her a fit subject for baptism. Her parents brought her up in the fear and knowledge of God. They have cause for gratitude and praise to God for the conversion of their child at an early age. Some years ago her sister was baptized when she was about ten years old. Thus we find the promises made to believers are fulfilled—"I will pour my Spirit upon thy seed, and my blessing upon thy offspring." Isaiah xlv. 3.

I was greatly delighted with the visit of a brahman, who travelled about forty miles for that purpose. From the account he gave of himself it appeared that many years ago he received a copy of the book of Psalms from me at the Kuphum mela, and the contents of the sacred volume were blessed to him. He was convinced that idolatry was very sinful and hateful in the sight of God, and on a due examination of the merits of Hinduisn, he was led to the conclusion that there was no salvation for sinners within its pale; he had therefore been constrained to renounce the religion of his ancestors, and felt it his duty to embrace Christianity, as Jesus Christ was the only Saviour. He spent a few days with us, and returned to his home; he has two sons and a wife regarding whom he expressed to me his hope of their following his example by giving up caste and idolatry, and eventually confessing the Lord Jesus Christ.

Two Muhammadans, a man and a woman, have renounced Muhammadan-

ism and placed themselves under religious instruction. Shortly after they had taken up their abode amongst our christian people, I was induced to unite them in the bonds of matrimony. About forty or fifty Muhammadans attended on the occasion, and I took the opportunity of preaching Christ to them. In their presence the couple who were about to be united, frankly renounced Muhammadanism. The spectators expressed their approbation of the step that the two inquirers had taken. I pray that they may seek earnestly after their salvation. One of them has been hearing the Gospel for many years past. Whenever we visited Kadandi, I had to pass her house on my way from my boat to the christian village, and I used to stop at the place, and tell her and two other widows (three of whom resided together, a mother, daughter, and mother-in-law) of the salvation of the gospel. The youngest of these has come over to us, her poor aged mother may follow.

Visit to a Muhammadan shrine.

We lately spent five weeks in visiting the following sub-stations, viz. Kháls-pur, Kadandi, Rájúnagar, Buridángá, Káemnári and Malgáji. A few days were spent in proceeding to a Muhammadan mela. We found on our arrival there a very small assembly of Muhammadans, and we were therefore much disappointed, as we had been led to expect from the reports we had heard, that a very large number of persons would visit the mela. Three native preachers and myself were occupied only two days in preaching, to about two or three hundred persons, and distributing about one hundred tracts and gospels. The Muhammadans attend the mela for the purpose of bathing in an immense

tank, the dimensions of which may be about eight hundred yards in length, and six hundred yards in breadth. There are several large alligators in it, who are fed with fowls and goats, which are brought as offerings by those who make vows to Khwaj ali Pír for the preservation of the lives of their children. This Pír's tomb is situated near the above tank, and is built of large slabs of granite, on which are engraved a large portion of the contents of the Qurán. I wished very much to discover the date of the Pír's demise, but the faqirs in charge of the place, of whom I requested permission to enter the mausoleum, refused to comply unless I took off my shoes. I of course did not think it right to do so, lest they should suppose I believed in the sanctity of the place. I should suppose that Pír Khwaj ali must have died some centuries ago. At the time of the Muhammadan rule, the locality on which the mausoleum of Khwaj ali is situated, may have been the head-quarters of some great Faujdár, as the place abounds with the ruins of pakká buildings, and there are several tanks of an extraordinary size. In many places I observed pakká roads in a state of decay. Some of the natives state that a pakká road was made by Khwaj ali from the locality in question, all the way to Chittagong. My attention was drawn to a very large pakká building, which is yet in a habitable condition. It is ninety-six cubits by fifty, with an arched roof supported by sixty stone pillars. This immense hall would hold upwards of three thousand persons. The walls are five cubits in thickness. In this large hall I and the native preachers who accompanied me and the bráhman inquirer alluded to in the former part of this communication engaged in the worship of God. At the conclusion I thought to myself, if this building were filled with the worshippers of God, how delightful it would be to see more than three thousand souls singing the praises of God, and lifting up their hearts in prayer to Him, who gave his only begotten Son for the salvation of the world. I expect to obtain from a respectable Khonkár who resides in the village of Haveli a particular account of Pír Khwaj ali and the buildings and tanks which are situated in the vicinity of the said Pír's mausoleum. If I

succeed in the above object, I hope to furnish a more satisfactory account for publication.

At Málgáji we held an association meeting, composed of native preachers and members of most of the branch churches. Seven of the former were present and about one hundred of the latter. For four successive days we met together morning and evening to worship God. All the native preachers and pastors delivered sermons on the occasion by turns, from texts which I had selected for them. A collection was made for missionary and charitable purposes, and it amounted to upwards of fifteen rupees. All the native preachers subscribed a rupee each, and some of the members gave an equal sum. Most of them are very poor and could not afford to give more than a few piec, or anas. I was much delighted with the sermons of the preachers. I hope all present were edified by them. The association meeting of the native brethren and sisters were calculated to promote brotherly love, mutual edification, spiritual joy in worshipping God together, and getting better acquainted with each other, for the members of the Jessore church live quite scattered, and many of them at great distances from each other; consequently they seldom have opportunities of seeing each other. Much good feeling seemed to pervade the assembly. A beautiful hymn for the occasion was composed by Ali Muhammad, one of the native preachers, and the air of it was very melodious. All the christians seemed to sing the hymn with great delight.

Through mercy, Mrs. P. and myself and all with us were preserved from many dangers to which we were exposed during our late journey on our little floating home, owing to the bad state of the weather. We had one or two attacks of illness, but the Lord mercifully sent speedy deliverance. I had a severe attack of colic, and fearing it would result in inflammation, I was induced to direct my mánji to guide our bark homeward, but the Lord heard our prayers and healed me in the course of the day and thus enabled me to pursue my labours of love, and to rejoice in his loving-kindness—"His loving kindness, O how great."—"Bless the Lord O my soul, and forget not all his benefits." We

have great cause with grateful hearts to praise and magnify the Lord for His redeeming love, for grace to enable us to live to his glory, and for the encouragement and support afforded to us to labour in our high calling, attended as it is by many difficulties and disappointments.

I was informed the day before yesterday by a native Christian who keeps a shop in the Sáhib-ganj bazar that he was sent for by one of the same craft, who is lame, and on his arrival, he found him in a dying state. But he was delighted to find that the poor man placed his trust in the Lord Jesus Christ; he requested Chandra to speak to him concerning the Lord Jesus Christ, who he said was his only Saviour. C. conversed and prayed with the dying believer, and he was much comforted.

I intended to have visited him on the following morning, but he died during the night. There is no doubt of his having died in the faith and hope of the Gospel. On inquiry I learnt from one of our native preachers who daily preaches in the Sáheb-ganj market, that the said individual for some years past had

been frequently in the habit of asking for tracts and scriptures, and when he obtained them, he perused them with great attention. He listened to the preacher occasionally with seriousness; he never objected to any thing he heard regarding divine things, but seemed to approve of them. It is impossible to say when he believed in the Lord Jesus Christ. Some of his friends proposed to repeat Hariuám to him, but he forbid them, saying that Jesus Christ was his Saviour. Had he been living in some place where there are no christians, we should never have known about his conversion. No doubt many poor Hindus and Muhammadans who have been favoured with the glad tidings of salvation, secretly believe in the Son of God, and leave the world without making known their faith to their relatives and friends. Such being the case, the servants of the Lord may take encouragement in their work, hoping to see at the last day many who had been turned to righteousness through their humble instrumentality, regarding whose conversion they knew nothing on earth at the time.

DACCA.

FROM THE REV. W. ROBINSON.

May 3rd.—As our native chapel needed considerable repairs, we were obliged to close it early in the month, and it has not yet been re-opened. I preached in it on Lord's-day the 11th of March, just before it was closed, but I had only a few hearers. Many passed by, but they would not stop to hear; alas! their minds were set on another object, an absorbing one to them, but one that must be ranked among the abominations of heathenism. It was the time of the Charak pujá and the poor creatures were all mad upon their idols. On such occasions, they seem to be so infatuated as to be incapable of serious reflection. Soft water will wear away hard stones, but what can affect the heart of an idolater? O that the Spirit might be poured out from on high, upon these blind and hardened people! for nothing but divine grace, an irresistible power, can change their hearts.

On the following day, we had that inhuman exhibition, the Charak pujá. We went to the place to which we usually

go on such occasions, but did not succeed according to our wishes. Our native brethren tried to preach, but they could not get a quiet hearing; I tried, but not being very strong after the labours of the Sabbath, I could not elevate my voice sufficiently, and I was obliged to desist. The people were more noisy than usual; they had come together for a little fun, as they call it, and they were so excited and full of spirits, that they would pay no attention to us. We could do nothing more than distribute single gospels and tracts; many took these in their hands, and went to see the swinging; after that was over others took tracts; we had, by that time, nothing more to give. May the Lord bless these humble efforts, and cause the seed thus sown to fall into good ground, where it will bring forth much fruit.

I went one evening to the Chauk with Rámjiban and Táráchánd, and preached from John vi. and 27; "labour not for the bread that perisheth," &c. I had a good congregation, composed chiefly of

Muhammadans, and they were very attentive. More than this I cannot say. I wish indeed that I could tell of conversions; but it is a painful truth that how attentive soever any persons may be, they do not seem to feel any concern about their souls. I went to the Chauk again on another evening, when I had but few hearers. When I began to speak, I found what I did not know before, that I had almost lost my voice, so that I could not speak with comfort, nor be heard at any distance. A Muhammadan was very slow to admit, that his prophet was a sinner, but when told that he is said to have confessed his sins before God, and prayed for pardon, he was silent on that point, but still inclined to dispute, "Where is Jesus Christ now?" said he. "In heaven," I replied. This he was very unwilling to believe. Seeing this, I said, "Did not Muhammad affirm, that he one night ascended to heaven, and that he saw Jesus Christ there? Now this was 600 years after the death of Jesus Christ; hence it may be supposed that he had been there full 600 years. You say, that the religion of Muhammad is true, but we know it to be false. Our Bible is much older than your Qurán, and it was made known in the Bible, hundreds of years before Muhammad was born, that the religion of Jesus Christ was the only true religion, and that there would never be any other true religion. It was even said, that if any other religion should arise, it would be false; nay, it was said, that should an angel from heaven bring any religion, but that of Jesus Christ, that angel would be accursed. Now Muhammad said, that Gabriel brought him the Qurán from Heaven; if he did so, the Qurán is false and Gabriel accursed. God who lived before Muhammad, foresaw what Muhammad would do, and hence warned men not to believe Muhammad, nor his story about

the angel Gabriel's bringing him the Qurán from Heaven."

During last month I gave away many large volumes of the Scriptures, taking care, of course, to give them to persons who seemed likely to read them. I am generally backward to give away a complete Bible, or even a complete Old Testament, because I fear that volumes so large will not be read; but last month the people were so importunate, that I yielded to their importunity, and denuded my shelves of every large book but a pulpit Bible. One day a man came to my window, and presented to me a paper, which purported to be a request from ten bráhmans at Puredpore, and contained their names, entreating me to send them a whole Bible, and several copies of the New Testament, and stating that they all wished to become christians. The man who gave the paper to me, said that they were all his relations. All this sounded well and I thought of giving the books, but, on farther reflection, I began to doubt. The paper, I observed, was not folded in the form of a letter, and it appeared highly improbable that ten bráhmans, granting that they had received some favourable impressions, should at so early a period, and in this very open manner, announce their determination to become christians. On inquiring how the books were to be sent, the man said, "There is a boat here, that will take them." "Where, said I, is the boat?" "It is at the ghát very near." "Take Rámjiban with you, and let him see the boat, and have a little talk with the mánjí." "The boat is just gone over the river." Being now convinced that the whole story was a fabrication, I refused to give the books. What could be the motive of this man? Did he really want these books for some of his friends to read, or did he want them to destroy them?

THE HURDWAR FAIR.

FROM THE REV. J. T. THOMPSON.

April 1st.—Through the kind aid of our esteemed friend G. E. I am again enabled to come hither, to declare the gospel of the grace of God, to the multitudes assembling here for the annual bathing; and for the purpose of throw-

ing the ashes of their deceased parents and relatives into the waters of the Ganges at the celebrated bathing-place, called the Bramh-kund, in order to avert the chances of subsequent births, or transmigrations, of the 8,400,000 they

conceive themselves doomed to undergo. I have often, in my earlier visits to this pilgrimage, come with a glad heart and sanguine mind: but now, and of late years, although believing every promise of God's word to stand good and to be certainly fulfilled in its time, I have come, more from a sense of duty as to what I ought to do, to serve God and minister to souls in the gospel, than from a vivid expectation of immediate results as to the success of the preached word. This state of feeling, though it has not given rise to sensible joy in the prospect of prosecuting my work, has notwithstanding led to heart-searching as to the truths I had propagated in years past, and the spirit in which I was now entering on my important work. I can look back and see a long series of timid and feeble effects amidst much and varied opposition, both from the learned and the rabble; but at no time did hope forsake me, that the residue of the gentiles would trust in Him. Events in providence, and the operations of grace, have since combined to speak to the understanding and appeal to the senses of my auditors; and constrained them to give a reluctant assent to the truth of the declaration, "all power in heaven and earth is given unto me." The truth deducible from the above, that he must reign till all his enemies be made his footstool, my hearers at this place are backward to admit; but they cannot refuse to admit it, as a consequence of the great shaking of nations and overthrowing of kingdoms, which has of late years been steadily taking place. We know, that all this is introductory to the advent of the Desire of nations, who, inasmuch as his saving power and grace are concerned, is already come; he has revealed himself to individuals of all the four classes, and he dwells, at this time, in more than a thousand hearts, which he has made to bow to the sceptre of his cross, through the length and breadth of the land. Among these are the lowest individuals of the humblest classes, who, by the death of Christ, have been taught to know their relation to God and their place among the redeemed: among them are the weary pilgrim and the heavy-laden transgressor of every caste; and among them are the twice-born bráhmans, taught to esteem their righteousness as dung and dross, who throwing away their distinguishing

thread, and flying from the adoration paid them, are seen bowing to Christ, and putting him on by self-denying baptism; and among them too are those of this land, whom Dr. Carey characterized, as "the incarnation of blood and of lust," denuded of ferocity and impurity, by faith in the Lord Jesus Christ, and by the spirit of our God. All these, and many more, have submitted to and received the Lord Jesus as the hope of glory! and shall we despair? shall we think that his triumphs shall now cease? Surely not, let us spread out our sails and invite the gale. O that word, "and Peter being filled with the spirit"—when will that be the case with every witness of the truth, every preacher of the gospel!

As soon as I appeared at the Hur-keeyree, the people flocked round me, and stood in perfect silence, waiting to hear what I had to say with reference to the books before me. I proceeded to show how they pointed out the way of salvation to sinful men, and exalted the grace of God rather than human works. I said also, that the object of God's word to them was to turn their hearts to him; but that this was so difficult a thing, that it was compared to a resurrection from the dead. That while it was the divine power alone that could convert the soul dead in trespasses and sins, yet we were commanded to labour in hope for the turning of men to God, and to be satisfied if but a fourth part of our hearers should be saved; lamenting at the same time that a spirit of carelessness, a hard heart, and the cares of this world and the deceitfulness of riches, should render unprofitable the word preached to three-fourths of those who hear us. I further urged them to beseech the Lord Jesus, the Saviour of men, to render fruitful the word of salvation declared to them, in producing faith, repentance, love and obedience. The people were mostly Punjabees, and a good number of them were led to look into and accept the few tracts I had to give them. Their reading led to further conversation, and at the close of the day I concluded with solemn prayer, every one standing in a devout manner; and several bowing their heads on their folded hands, as an act of adoration at the end.

5th.—I had occasion to give a free exposition of the ten commandments, and

spoke especially of the idolatry of this people, and the punishment with which they were visited at the great Kumbh fair in 1820; when 700 persons perished on their idolized Hur-kee-pyree, in sight of the Bramh-kund, while they were preparing to plunge in. The generation that suffered felt it a grievous occurrence indeed: but the present generation, hardened by the immunity they have experienced declare that their death was the happiest they could have had, and that their having suffered in the way they did, was owing to the devtas having come to bathe at the same auspicious moment! so hardening is sin, and so little chance is there of right reasoning in souls that are in a state of alienation from God. The sufferers, however, were not one of them *in the water*, but *on the steps*, the steep and narrow flight of steps leading to the water's edge; and it was the rush of the thousands of Gosiáms up the steps and the descent of thick masses down the same, with a deep line of thousands behind them for miles, at 2 or 3 o'clock in the morning, that served to squeeze those multitudes to death standing as they had been, or tumbled and trampled upon. For some years after the melancholy event, the fair was thin, and when the pilgrims did attend in numbers on the 6th and 12th years, they generally bathed and went away before the parbi or great day, to prevent the chances of a similar occurrence. But that generation has nearly died off, and the apprehension has worn off, and the present is almost a new race of idolatrous adventurers, who are trying the patience and provoking the indignation of the Almighty, who has said that all nations whom he has made should come and worship before him; and that he will not give his honour to another. But it is almost in vain to reason with infatuated idolaters, who have so many subterfuges to resort to. When numbers seem convinced that idol-worship is a wicked thing, as opposed to the self-existent, almighty God, who is a spirit, and of no avail to the salvation of the sinner, one adduces antiquity or the example of ancestors in its defence; another says, he is assured by bráhmans that the fruits of their religious observances should certainly be reaped in a *subsequent birth*. This, I said, would never take place, and that assuredly no

previous one had taken place since. If such had been the case, the spirit would have retained a consciousness of its happy or miserable condition, but this inseparable attribute of spirit, no one present could assert that he possessed, with reference to any previous birth supposed to have been passed through.

Many now became satisfied that such an idea was chimerical, and transmigration neither to be feared as what they shall have to endure, or trusted in as what will insure the realization of their religious expectations. This seemed to be the impression of many, when one man, turning away from the point in hand, said his worship of the Ganges and of idols was the same as his paying court to the officers of state for admission into the royal presence, a thing, he added, quite necessary, as it was beneficial. I said that according to the knowledge communicated through the gospel, no such mediation was necessary, as the son of the Highest, clothed in our nature, invited and commanded us to make our suit through himself; and if they disobeyed him, it would be at *their imminent peril*. He had shown by his providence in this world, in the deliverance of his people and the destruction of his enemies, that all power was in his hands, and the volume we now offered them, taught that the eternal world was in an especial manner subject to him. I therefore again called on them to renounce idols and every iniquity, and turn to the God of their spirits who had become incarnate in Christ Jesus. The greater number stood or sat hearing in quiet acquiescence, but a few turned away. The state of mind of those who staid, may be judged of, by some of them declaring, by way of admiration, that every word they had heard was worth a crore of rupees! I turned round to one, then another, and another, and asked, what he would do with that sum of money if he had it; and then supposed how it would be laid out; and concluded, that after all, it would go a very little way to make him happy even in this sinful, uncertain state of existence. Whereas, the single word of Christ, *to believe in Him*, when regarded in the heart and life, would insure holiness and peace here, and deliverance from hell and the joys at God's right hand hereafter. This blessedness, I said, could not be purchased by a crore of rupees,

and therefore no sum could fix the value of the words of salvation : each word was beyond all price. The greater number of my hearers and reasoners are people from the Punjab, Peshwar, Almora, Sreenugur, and other hill states ; and are in general unlettered, though a few were quite at home in Sanskrit. This it was very pleasing to observe, as it was a guarantee that our Sanskrit scriptures would find readers, if not scholars, to appreciate their style and composition, even in the far distant hill states, hidden, though they seem, from common view and intercourse. Is it unreasonable to hope, that even as it respects these isolated inhabitants of Hindustân, the Sanskrit scriptures will be found, in the day of the ingathering of souls, not to have been prepared in vain ? The Lord of the vineyard grant to them abundant success.

8th.—The fair has had large accessions of pilgrims, chiefly from the hill states, and some Marwar families mounted on camels. The people from the adjacent or Company's provinces, are just beginning to come in. A rather learned Hindu from Nujehabad, of the vaisya caste, on hearing me make a declaration of the gospel, observed that all I said was true, and the people would most assuredly believe in the Saviour : and that he had considered and spoken of this matter to many. He had had doubts as to the transmigration of souls, and the pandits, to satisfy him on that head, adduced the fact of infants learning to suck without being taught, as a proof that they had sucked in a former birth ! I told him how men departed to heaven or hell at death ; and how at the general resurrection and judgment, this would be made manifest to the whole assembled world who are to be the heirs of eternal misery, and who of eternal blessedness. Of the gospel I said, that as no sensible man undertakes what he cannot accomplish, so the Redeemer had not become incarnate and laid down his life to atone for the sins of the world and bring sinners nigh to God, without a certain expectation, that both sin would be atoned and the sinner saved ; as well as that all nations should be brought to the obedience of the faith of the gospel, however difficult of attainment that object might seem to be. That, in order to the bringing about his purpose of becoming the saviour of all men, he would overcome

every obstacle, even to the shaking of nations and overturning of kingdoms, as well as blotting out the names and recollection of idols, when they stand in the way of his being believed in by men, or are opposed to the progress of his kingdom in the world. I also stated, that individuals that are found inimical to his faith, and will, and government, will be bound over to the general judgment, to answer for their unbelief and hatred to Him who became incarnate and died to become the saviour of men. After such statements and discussions, it has often happened that several have felt an interest in the books, and asked to read them, or having read, to take them away. One man said, " You are indeed acting a wise part and taking a sure method to insure the conversion of some one in our respective families, either in the present or succeeding generations ; for the books existing in our houses, will necessarily be read ; and if one dislikes, another will like them ; and who can tell, but our children or grand-children, may be delighted with the books and be of your faith. This is well done." I said, we did not look much to the favourable dispositions of our readers for the success of the gospel we made known by preaching and books, but we considered the honour and faithfulness of God as connected with his influencing the minds of men and inclining them to believe, for his glory and their salvation : and to this we mainly looked, at the same time that we did not fail to urge and exhort all men to believe in and submit to the Saviour.

9th.—Some Punjabees asking what our books contained, I replied that they contained a message and letters addressed by God to man, expressive of his gracious intentions towards man and his purpose of saving him through the mediation of his son, who had ordered the life-giving word to be made known to all nations, languages and tongues ; and that therefore the people of God, from faith in his word, a desire to see the Redeemer exalted in all lands, and compassion to their souls, destitute of the true knowledge of salvation, had, at great cost, prepared the divine message in the languages of their country, and sent it to them, for their faith, and obedience, and salvation. While discoursing as above, one man had been reading in John's gospel, of the light shining in

darkness and the darkness comprehending it not; and he looked up to me for the meaning. I explained the light to mean the Lord Jesus and his word; both in the days of his incarnation and at the present moment; and the darkness to signify the ignorance and unbelief of men, which prevented their knowledge of and reception of the Saviour; and the man seemed satisfied, but was struck with the explanation, and appeared affected. A Punjahee, as he read the beginning of John's gospel, said, he was persuaded that the book contained the account of the incarnation of the only true God. I observed, that it certainly did, and that all men were invited to trust in Him, and look for salvation to him as the lamb of God (यय पशु) or Jagya-pashu, taking away the sins of the world. I granted, that as during the prevalence of darkness at night people used different means to obtain light in their respective habitations, by lamps of oil and ghi, and candles of tallow and wax; so God had permitted men in different countries to adopt various modes of getting religious light: but that now, the Lord Jesus having arisen, as the Sun of righteousness, he alone is henceforward to be considered as giving the light of the knowledge of God, and the human modes of religion are to be done away with for ever. I said, moreover, that the providence and word of God are going forth, as with the voice of a public crier, proclaiming in all the earth and throughout this land, that the dominion under the whole heaven, is given to the people of the saints of the most High, and that all languages and tongues are to serve the incarnate Redeemer. Such discourses have served to fix the attention of the people and deeply to interest them. Some turn away with impatience, others mutter dissatisfaction; and a few leave off reading. The general feeling of most appears to be, We will not have this Jesus to reign over us! Yet there are some, I am inclined to think, who would wish to make a trial of discipleship to the Redeemer, if they might retain the distinction of caste and some of the privileges of their birth.

Such sometimes ask, what shall we do? how shall we take his name? how worship him? There *may be* among the multitudes that thus hear us at this fair, a "remnant, according to the election of grace;" a thinking, contemplative few, who are to prove the truth of that scripture, that whosoever shall call on the name of the Lord, shall be saved; and on this simple calling their salvation may hinge, considering their peculiar and isolated circumstances. If such persons, in taking the word of God, maintain only an outward esteem for it, and cultivate progressive acquaintance with it, they will do much to preserve in the soil the seed of the kingdom, and be unintentional witnesses of the truth. Of one such man I heard to-day: he died at Umbursur a year and half ago; statements regarding him have appeared at different times in my earlier Missionary correspondence from this place. Here I saw him, furnished him with books, and saw him afterwards at different times; was led to rejoice in the change apparent in his views and feelings, and in compliance with his wishes directed him how to pass his sabbaths, and worship the Redeemer morning and evening. His last inquiries, if I recollect rightly, had reference to his *reading or preaching to others!* So far had he gone in his inquiries, and as I then had reason to hope, in his earnest investigation of the gospel. But we had not met some years, and now I understand he is dead. I had forgotten his name, and was asking after a man who was well acquainted with our books, living at Lahore many years ago, when my informant immediately mentioned his name and other circumstances regarding him, by which I quickly identified my inquiring friend, and rejoice to think that his knowledge of and retention of Christian books were no secret; in fact they appeared to distinguish him from all others, even at a distance from Christian acquaintance. I cannot therefore but hope there are more such, who are both acquainted with divine truth, and live and die in manifest attachment to it.

(To be continued.)

DISCOURAGEMENTS.—In the Barisál district some missionaries and native preachers connected with the Baptist Missionary Society, have been prevented from obtaining access to the recent converts by men armed with clubs, *alias* láthiwállás.

At *Chitaura*, near Agra, the discovery has just been made that the converts had secretly retained their caste and insignia of idolatry. Only seven or eight of them now remain connected with the church. The native pastor has been dismissed and excluded.

THE ORIENTAL BAPTIST.

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Theology and Biblical Illustration.

THE USE OF THE TABERNACLE; OR, ITS LAW AND GOSPEL.

BY A. LESLIE.

“AND Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people: and the Glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which, when all the people saw they shouted, and fell on their faces.” Levit. ix. 23, 24.

Such is the conclusion of the account given us of the first service held at the tabernacle after its erection in the wilderness,—the opening service. No sermon indeed appears to have been preached; but there was nevertheless a most striking exhibition afforded of both the law and the gospel,—an exhibition most impressive; and an exhibition never likely to have been forgotten.

In the tabernacle was seen the law; and in the altar was seen the gospel. Both deserve our attention.

The building itself is oblong; about forty-five feet in length, and about fifteen in breadth. It is divided into two apartments, one larger and one smaller, and separated by a veil

or curtain. The smaller room is called the holy of holies, and contains the chest in which the two tables of the law are deposited. The larger room is called the holy place, and has, close to the veil or curtain, the altar of incense; on one side the golden candlestick; and on the opposite side the table of shew-bread. Outside of the building there is an enclosure of four sides, and extending a considerable space in front. Here stand, exposed to the open air, the altar of burnt-offering, on which all the victims are consumed; and the laver or bath in which the priests are accustomed to wash before they enter into either the holy or the most holy place.

Very particular has God been about this building. Moses was instructed as to its form, as to its size, as to the materials of which it has been composed; and he had, whilst on the mount, a model given him which he was enjoined most strictly to imitate. The workmen, too, were inspired of the Spirit. And the whole, when finished, was honored by the entrance,

in the sight of all the people, of him who dwelt in the cloudy pillar, and who is emphatically styled the Glory of the Lord, or the glorious Lord.

The enquiry, therefore, naturally arises in the mind, What was the use of this building,—a building about which God was so very particular, and a building which consequently must, in some way or another, have been very important? Amongst other answers which might be given the following is one, *That the grand purpose, object, or intention of the tabernacle was to invest, with a deep and awful solemnity, the law of the ten commands.*

Immediately previous to Moses' having been called up into the mount to receive instructions regarding the erection of this structure, God himself had audibly spoken the law to the people: and in order that his words might be as impressive as possible, they were accompanied with the most vivid flashes of lightning, with the loudest peals of thunder, and with the most fearful convulsions of the earth. His object was realized. The people were deeply and solemnly affected. And in order that the impression thus produced might not be altogether obliterated, he himself afterwards wrote upon two tables of stone the words uttered amidst such striking phenomena; ordered a chest of a curious structure to be made for the reception of the writing; caused the building of the tabernacle as a depository for the chest; instituted a religious service which had immediate reference to the commands; and ordered the whole people of Israel to appear at least three times in a year at the place where the tables were thus preserved.

Every thing, in fact, connected with the tabernacle had a reference to the law; and all was intended to point to it and to make it impressive. As there were no windows in the structure we may suppose that nothing more was intended by the candlestick

than to afford light in the place. But what means that table with the loaves upon it? Is it not an intimation to the people, that, in consequence of their having broken the laws deposited in the chest behind the vail, even the daily nourishment of their lives has been forfeited? And what means this altar of incense that stands in the centre of all? Meaneth it not, that, as incense is the symbol of supplication, man needs to seek for mercy on account of his many violations of the ten commands? And what means that altar outside, on which is being consumed, morning and evening, and at many other times beside, the bodies of numerous victims? Sayeth it not, that the law within has been broken, and that life has been demanded as an atonement for the guilt? And last of all, what means that laver in which all have to wash before they can present themselves in the place of the sacred symbols? Proclaimeth it not, that even the priests themselves are offenders, and are equally polluted with the rest of the people? Yes; were it not for that law which is within the holy of holies, there would be neither tabernacle, nor table of shew-bread, nor altar of incense, nor altar of burnt-offering, nor priest, nor victim. All, all, has a reference to the ark of the testimony which is behind the vail. And hither, three times a year, must the whole of the Israelites show themselves: but they must beware of how they approach. Having been guilty of the violation of the contents of the sacred tables, they must never appear without a victim. The Law-giver himself is between the cherubim. Blood, therefore, must be shed; and before the ark it must be sprinkled,—an acknowledgment that the laws deposited there have been broken, and that mercy is sought for from Him who alone has the power to grant it.

Nothing appears of greater moment in the divine estimation than his own

most holy law. Almost all the awful things that have ever happened in our world have had a connexion with this law. Why was it that Adam and Eve were expelled from paradise? It was just because they had broken the law. Why was it that the earth was overwhelmed with a flood? The law of God had been universally set at naught. Why was it that Sodom and Gomorrah were destroyed with fire and brimstone rained down upon them from the Lord out of heaven? The law had been violated. Why is it that the earth is studded all over with innumerable little mounds containing the bodies of those who were once living men? The dead have all sinned and come short of the glory of God. Why was it that the Son of God was brought out as a criminal and executed in the face of high heaven? It was that the majesty of the law might be maintained. And why is it that at the last the earth will be burnt up, the heavens be rolled together like a scroll, the judgment be set, and hell open its mouth for victims that cannot be numbered? The breaking of the law is the cause of all. Ah! little do men think of what they are doing when they are taking the name of God in vain, when they are violating the Sabbath, when they are guilty of dishonesty, and when they are uttering falsehoods. By and bye, and perhaps when it is too late, they will discover that they have been trifling with a law for which the great God has the most profound regard, even a law which is holy, and just, and good.

But let us now take a glance at the gospel of the tabernacle. This is to be discovered chiefly in the altar, the offering, and the fire.

On the eighth day after the tabernacle was erected, the people of the whole camp were, in the following words, summoned for the first time to attend: "Take ye a kid of the goats for a sin-offering; and a calf

and a lamb, both of the first year, without blemish, for a burnt-offering; also a bullock and a lamb for peace-offerings, to sacrifice before the Lord; and a meat-offering mingled with oil: for to-day the Lord will appear to you." The people had now done as they were bidden. They had brought their offerings; and, according to directions previously given, the victims had been slain, and had been laid upon the new-made altar. A portion of the blood had been taken by the high-priest, accompanied by Moses, into the tabernacle, and sprinkled before the ark which contained the ten commands. Aaron and his companion were now returned. They are standing within the enclosure which surrounds the sacred edifice. The altar of burnt-offering is before them on which the bloodless victims are extended; but as yet no fire has been applied, nor is any to be kindled by human hands. The people, to the amount of many thousands, are ranged beyond. The moment is most solemn. The Lord had said that he should that day appear among them; and they are waiting the fulfilment of his promise.

It is to be recollected, that a week ago, on the setting up of the tabernacle, the great Being who is called the Lord, or the Glory of the Lord, and who dwelt in the fiery cloudy pillar, had gone forward to the building, had entered into it, and had taken up his place just over the ark and between the cherubim. And why did he do this? Was it not to intimate, that, betwixt him and the law in the chest beneath, there was an inseparable connexion: that of that law he was the Maker: and that of that law he was the Administrator and the Guardian.

The people, therefore, know that he is inside; and from the inside they expect him to appear. All eyes are consequently turned towards the door of the newly-erected building. Nor have they to tarry long. The

glorious Lord having, in the blood sprinkled before him, received and accepted an acknowledgment of guilt on the part of the whole Israelitish camp, leaves his place from between the cherubim, comes up alongside of the altar of burnt-offering, and himself kindles a flame which consumes the whole of the victims.

Now, here, we imagine, we have a most striking and a most impressive exhibition of the gospel of Christ. God had, through Moses, said unto the people: "If any man among you sin, let him bring his offering to the door of the tabernacle, and let him put his hand on the head of the burnt-offering, and it shall be accepted to make an atonement for him." The people had done so; but as yet they had only the assertion of Moses that their victims would be accepted as an atonement for their sins. Perhaps, therefore, they, as they were standing around their bloodless offerings, were saying in their hearts, "Will it be really the case that He will accept of these instead of us? We expect him immediately to come forth to settle with us the matter of the broken law, even of that law on account of which we have just, through the hands of our high-priest, sprinkled blood in his presence? Will he show himself satisfied with what has been done? Or will he take vengeance upon us ourselves, the transgressors?" The decision will not be prolonged. Here 'are the offenders themselves, and here are their substitutes; and here appeareth the Guardian and Protector of the sacred deposit. The law has been broken, and he is displeased; but on whom is his fury to be spent? A moment and it is seen. Wrath instantly breaks out, and, flies forth with all the rapidity and destructiveness of lightning; but it touches not a single man of the camp; it clears them all; and it fastens only upon the appointed substitutes lying on the altar. Now are Moses' words veri-

fied, "that if any man sin, let him bring his offering to the door of the tabernacle, and let him put his hand on the head of the burnt-offering, and it shall be accepted to make an atonement for him;" and now are the people satisfied that all is right, for they send forth the shout of joy, and fall down on their faces and worship God.

And to make the thing certain that a reconciliation betwixt the offended and the offenders has really been effected, a portion of a peace-offering has been ordered to be laid on the altar, as well as a burnt-offering. The latter being substitutory was consumed wholly by one,—the offended; but the former being conciliatory was consumed equally by the different parties concerned,—the reconciled. Hence, a part only of every peace-offering was laid on the altar: this was God's part, and was eaten up by the fire; and another part was retained by the offender: this was man's part, and eaten up by himself. Thus both parties partook, as it were, of one sacrifice,—a symbol of the most perfect reconciliation.

And is it so that, on the present occasion, the fire from the Lord has devoured the peace-offering as well as the burnt-offering? Yes; both are entirely consumed; for thus it is written: "And there came a fire from the Lord, and consumed upon the altar the burnt-offering, and the fat." The latter constituted the peace-offering; and it has equally disappeared with the former. The people are consequently delighted. They shout forth the praises of the Lord. There is now a full reconciliation. The parties that were at variance have feasted together: and the feast being ended, they each retire to their several places of abode,—the Lord to his place between the cherubim, and they to their several tents in the camp.

Here, we repeat it, we have a most striking exhibition of the gospel. And

as the people on the present occasion had the most satisfactory evidence that Moses' assertion respecting the forgiveness through the substitution of a victim was no cunningly devised fable, so the most irrefragable testimony was afforded of the truth of the saying of Him who expired on Calvary, when he affirmed, that the Son of Man had come to give his life a ransom for many. To say nothing of the incontrovertible evidence furnished of this by his resurrection and ascension, there were not wanting signs at his death,—signs of the most

unequivocal kind,—signs that *that* was indeed blood shed for the sins of the world. There was indeed no Glory of the Lord, no Shechinah, appearing as in the camp of the Israelites,—the Glory of the Lord was then himself affixed to the accursed tree; but there was a shaking of the earth, a rending of the rocks, a bursting open of the graves, and a drawing back of the light of heaven,—all of which were signs so wonderful that even a heathen centurion at the foot of the cross exclaimed: "Truly this man was the Son of God."

INFANT SALVATION.

ROMANS V. 19.—"As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."

THERE is one truth in this context, which it becomes all men to consider and admit; namely, that Jesus Christ has taken the place of Adam, and has become, instead of him, the Federal Head of the whole human race. Upon no other principle, so at least it appears to some, can the words of our text be explained. If it be asked, By whose disobedience were many made sinners? the reply is, By the disobedience of Adam. And if it be asked, By whose obedience were many made righteous? the answer is, By that of Jesus Christ. Here then we see what the two Federal Heads of the human race have done; the one has brought death and ruin on the whole human race; the other has repaired the mischief, and acted for the good of all mankind.

This doctrine concerning Adam and Jesus Christ, bears upon a very interesting and important subject, Infant Salvation. It is to this subject, that your attention is now requested.

Some may ask, 'Why discuss this subject? Does not every body believe in the salvation of all that die in infancy?' By no means. It is not a universal opinion, perhaps we are scarcely authorized to say, it is a generally received opinion, that all who die in infancy will be saved. It has been thought by some, not too well informed on the subject, that the people called Baptists do not believe in the salvation of all

that die in infancy, because they do not baptize their infants. It is true, we do not baptize our infants, for we think that baptism would be of no service to them; but let it be for once expressly stated, and clearly understood, that the Baptists believe in the salvation of all that die in infancy. You never see a Baptist, when his infant lies at the point of death, running to call a minister to give the child a name, as the phrase is; you never see him walking about the house agitated and distressed, lest the child should die before the minister can be found to administer this supposed important rite, and thus prepare the infant for its exit out of this world of sorrow. Nor will a Baptist parent ever undertake to baptize his child himself, when at the point of death, because a minister cannot be found. We pity those, whose unfounded notions of the necessity of baptism to the salvation of their infants, cause this very, very painful agitation of mind, this most dreadful alarm lest their infants should die unbaptized, and be for ever lost. We respect their parental feelings, and we sincerely wish that they were better informed; they would not then have to endure the double anguish, which is caused by the removal of a beloved child, and the apprehension that the dear object of their affections has, by dying unbaptized, been plunged into the world of torment. We entreat all parents,

who entertain such fears, to search the Scriptures; they will not there find a single hint, either on the duty or necessity of baptizing their dying infants; but they may find much to encourage a cheering hope, that their departed infants are happy in a better world.

The Baptists, we have said, though accused by some of cruelty towards their own children, because they do not baptize them; are firm believers in Infant Salvation; but it is to be feared, that many called Christians, many who practise infant baptism, believe this important and pleasing doctrine very partially. We do not wish to misrepresent the views of any of our fellow-Christians; yet it does appear to us, that those who are so painfully anxious to have their expiring infants baptized, do indeed suppose, or at least fear, that infants, dying without baptism, are not saved. On no other principle can we account for their extreme anxiety, and painful apprehensions. Many are indeed taught, that baptism saves; that, by baptism, infants are made "members of Christ, children of God, and inheritors of the kingdom of Heaven." Now those who believe, that baptism produces this wonderful effect, must necessarily, as we think, doubt of the salvation of all infants that die unbaptized.

An episcopal minister on the Bengal establishment, and subsequently chaplain at Singapore, has done more than express his doubts of the salvation of infants that die unbaptized. His language is calculated most cruelly to harrow up the feelings of bereaved parents, by teaching that there is no hope of the salvation of infants dying unbaptized. His words are :

"Let not the believing parent offer up strong crying and tears for his beloved but dying child, and when his immortal spirit hath winged its flight into the world of spirits, let him not say, 'It is well;' (2 Kings i. 26) or, 'I shall go to him, but he shall not return to me,' (2 Sam. xii. 23;) rather let him behold the awful conflict between life and death, in all the heart-rending anguish of despair, and follow the mortal remains to the tomb, only to weep there as one who hath no hope."*

So uncharitable was this gentleman in this case; but, in another case, he could show a most illimitable charity. He supposes a poor infant to be lost, because it died unbaptized, which was

*Jamfield on Baptism, page 37.

not the infant's fault; but he would not express a doubt of the salvation of an old profligate, provided he had been baptized in infancy by an Episcopalian minister; no, not a doubt concerning him, though he had died without the least sign of repentance and faith in Jesus Christ. No, this same gentleman, when called to inter a man who had been a fornicator, and a drunkard, and a profane person all his days, and had died in his sins, would not fail to express a sure and certain hope of his resurrection to eternal life. O the potency of infant baptism by one who can boast apostolical succession through Episcopalian ordination! How it nullifies all the gross immoralities of a whole life! How it cancels every crime! How it serves, instead of the atonement of Jesus Christ, to ensure salvation to the guilty! But how dreadful to die unbaptized! Even the poor infant of a span, the totally unconscious infant, that was born but yesterday, and has died to-day, yes, this infant, innocent as it is, awful to tell, is lost; it is gone to the regions of woe, because it died unbaptized. But do these doctrines emanate from an all-wise and merciful God? Shall we place to his account this palpable absurdity, that he who is baptized in infancy, and who, after a long course of crimes, dies impenitently will certainly rise to life eternal; while a poor infant, that is born in the morning, and dies at mid-day, is eternally lost, because it died unbaptized? Is this absurdity, this injustice, this cruelty, this potency of baptism, this trifling with sin, from God? Impossible! In vain do the successors of the apostles teach such a doctrine; we cannot believe it, for God is holy, and just, and merciful. My dear friends, search the Scriptures; there you are never taught that baptism saves; there you will easily learn, that the impenitent sinner dies accursed, and that he enters, at death, the world of misery; yes, and there you may learn, that your expiring infants were, without reference to baptism, removed to a better world; that death has been their gain, and that you need not weep for them.

Let us now turn our attention to a few arguments in favour of Infant Salvation.

1. The first argument that we shall adduce is the acknowledged fact, that infants are not wilful transgressors.

For some time after their birth, they are incapable of any moral feelings; hence their actions are neither morally good, nor morally evil. They act from no principle, from no motive; they have no wish to please God, nor any wish to displease him. It is true, that we can see, even in young children, a perverseness of disposition, which, we fear, must be attributed to the innate depravity of human nature; but this does not show them to be wilful transgressors; nor prove them accountable for their actions. Reason is but in the bud; it is far from being sufficiently matured to be a guide to the conduct; and it is the rational creature only, that is accountable. If then, it be admitted, and admitted it must be, that infants are not wilful transgressors, this fact must, to say the least, be something in their favour, though it may not be true, that this fact alone will prove that they are saved. We think that some, whose views are not sufficiently expansive, fall into an error on this very point. A bereaved mother will sometimes say, 'I can have no doubt of the safety of my dear babe, for he was innocent.' We would, by no means, suggest a doubt of the infant's safety, for we believe it is safe; but we are not sure, that the innocence of which the fond mother thinks so much, is of itself a sufficient guarantee for the infant's salvation; we think there should also be a reference to what Jesus Christ has done. The infant, though not guilty of any wilful transgression, is notwithstanding a polluted creature, because of his descent from Adam; for we must believe, that all infants, as well as all adults, have fallen in him, and consequently that infants, though free from all wilful transgression, cannot be saved without the aid of Jesus Christ. We do not therefore consider the fact, that infants are not wilful transgressors, as affording full proof that they are saved; but only as an argument in favour of their salvation, while other arguments must be adduced, before we can admit, that this important point has been fully proved.

2. Another argument in favour of Infant Salvation, is the fact, that God has not, in any part of Scripture, threatened to punish men, in another world, for the sin of Adam, commonly termed original sin. We find many threaten-

ings in the Word of God, which render it very certain, that wicked men, dying such, will undergo an awful punishment in the world to come; but then it is clear, that these threatenings are all leveled against their personal transgressions; against the sins which they themselves have committed, and that they are not thus threatened because they sinned in Adam. Thus the liar, the thief, the murderer, the extortioner, the drunkard, and many others, are threatened with misery in another world, and nothing less than eternal destruction is denounced against those who neglect the gospel; but these are all personal transgressions, while not a word is said announcing misery, in another world, because men were made sinners in Adam. If then Scripture is silent on the subject, what right have we to conclude, that any will suffer, in another world, for having sinned in Adam? And if it cannot be proved, that even adults are liable to punishment for having sinned in Adam, can it be thought that infants are liable? If those who, by their own personal transgressions, have virtually shown their approbation of Adam's sin, are not to be punished for that sin; will unconscious infants be punished for it, who have never shown, by their personal transgressions, the least approbation of Adam's disobedience? When God threatens, we ought to believe that he will punish; but when there is no threatening, why should we believe that punishment will be inflicted? That both infants and adults suffer in this world in consequence of Adam's sin, is a truth clearly taught in Scripture; but we are not told that either will suffer on that account after death. If then, as we all know, infants are not wilful transgressors, and if they are not liable to punishment for Adam's disobedience, we might almost ask, What is to prevent their salvation?

3. We observe farther, that some passages of Scripture appear very much to favour Infant Salvation. Our Lord has said,* and his words deserve our serious attention:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." Matt. xviii. 3.

His meaning is, as we can easily learn from the following verse, that, if we

would be his disciples, we must be as humble as little children. There is then something in little children which the Saviour approves and commends; and this fact, to say the least, looks with a favourable eye towards the salvation of such children. After this commendation from the Judge of all, it would not, we think, be easy to prove that such children are lost.

But the passage most to our purpose is that in Matt. xix. 13—15 :

"Then were brought unto him little children, that he should put his hands on them and pray; and the disciples rebuked them. But Jesus said; 'Suffer little children, and forbid them not to come unto me, for of such is the kingdom of Heaven.' And he laid his hands on them and departed hence."

This passage does not, we own, teach infant salvation in so many words, but it seems impossible, with this passage before us, to come to a conclusion unfavourable to the salvation of infants. If infants are not saved, why did our Lord, by acting as he did on this occasion, produce an impression so very favourable to their salvation? To us it seems, that every one who seriously reads this passage, must feel quite inclined to believe in the salvation of infants.

Let us observe the purpose for which these children were brought to Jesus; it was, that he should put his hands on them and pray. Accordingly our Saviour laid his hands on them and prayed, or, as Mark says, "blessed them." Yes, the Saviour laid his hands on these children and blessed them: yet they had not repented, had not believed, had not been baptized. Mark the circumstances of the case; here are children blessed by the Saviour himself, who are without repentance, without faith, without baptism; does it not then appear that children may be saved without repentance, without faith, without baptism? Will any one be so hardy as to affirm, that if these children had died immediately, they would have been lost? What those lost, for whom the Saviour had just prayed, and whom he had just blessed? Die under the Saviour's blessing, and yet be lost? Impossible! But will it be objected, that the case of these children was a peculiar one, inasmuch as they had received the Saviour's blessing; and that it does not follow, that other infants can be saved without repentance,

without faith, and without baptism, or at least without baptism? Admitting some peculiarity in the above case, for we know, that the Saviour does not take all infants in his arms and bless them; yet we think there is one undeniable inference to be drawn from the passage; namely, that infants, that have not repented, not believed, not been baptized, are capable of receiving the Saviour's blessing; that they need no change of heart, no baptism in order to their obtaining that blessing. If then they are fit subjects for the Saviour's blessing, why should they not be fit subjects for salvation? Had we read, that the Saviour first converted them, made them believers, baptized them, and then blessed them; we might have doubted of the salvation of other infants that die unconverted and unbaptized; but as he did neither of these things to them previously to blessing them, it is plain, that they were in a state to receive the Saviour's blessing without either conversion or baptism. Hence we infer, that infants dying without repentance, faith, and baptism are nevertheless in a state of salvation.

4. Another argument in favour of Infant Salvation, is founded on the fact, that Jesus Christ, the second Adam, has, according to our text, repaired the mischief done by the first Adam.

That Adam was once the Federal Head or Representative of the whole human race, may be easily learned from Scripture. Thus we read:

"Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 21, 22.

It is then, we see, in consequence of Adam's sin, that all men die. This doctrine the apostle states in plain terms:

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12.

We are not to understand the apostle as teaching that all men die in consequence of their personal transgressions; all are undoubtedly sinners, but when he teaches, that all men die because they have sinned, he means because they have sinned in Adam. Are we not taught verse 17, that by one man's offence death reigned? We have the same doctrine in verses 18, 19—

"As, by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men to justification of life. For, as by one man's disobedience many were made sinners; so, by the obedience of one, shall many be made righteous."

Thus it is clear, that by Adam came death; and, as is generally understood, a depraved nature, in consequence of our connection with him. From these passages we learn, not only that we fell in Adam, but also that we have been raised again by Jesus Christ. Much might be said on this interesting subject, but we must use brevity. We state then, that among other benefits conferred by Jesus Christ, the resurrection is one. "By man came death, by man also," i. e. by Jesus Christ, "came the resurrection of the dead," for he will give a new life to all at the resurrection. But Jesus Christ has done more, very much more, than secure the resurrection of all men; he has freed us from all liabilities for Adam's sin. To this the words of our text bear witness, "As, by one man's disobedience, many were made sinners; so, by the obedience of one, shall many be made righteous." The term many, in both clauses, we believe, means all. That the term many, in the first clause, means all, none, we think, can doubt. For by one man's disobedience all were certainly made sinners; and, by the rules of language, the term many must have the same meaning in the second clause as in the first, otherwise the antithesis, intended by the apostle, will not be complete. But say some: 'If the term many in the second clause, is allowed to signify all, the import of the passage will be, that all have been justified by Jesus Christ, and consequently, that all will be saved; but this sense is inadmissible. That such a sense is inadmissible, is most readily granted; but the apostle, we suppose, is not speaking, in this place, of that justification of believers, by which they are saved, but merely of their being made righteous by Jesus Christ, just as far as they were made sinners by Adam, and of their being free from all liability to punishment in consequence of Adam's transgression; that such is the true meaning of this passage, may, we think, be fairly inferred from the absence of all mention of faith in the justification of which he here

speaks. That justification, by which men, who are actual transgressors are saved, is the subject treated of in the first part of this chapter, and in order to that justification, faith is required; but in this latter part of the chapter, the apostle seems to be speaking of a justification, or a being made righteous, which requires no faith, and which is common to the whole human race, whether men are believers in Jesus Christ or not. It is a justification, which flows from the obedience of Jesus Christ, and it may, we think, be stated thus: namely—That as all the human race were included in Adam, and consequently all sinned in him, and became liable to punishment; so all the human race were included in their new Representative, Jesus Christ, and consequently, as he has obeyed the law they have all obeyed it, and are therefore free, so far as Adam's sin is concerned, from all liability to punishment. But this justification, or this being made righteous, has no reference whatever to our wilful and personal transgressions; they are to be forgiven only by faith in atoning blood. If wilful transgressors, and such are all that have reached adult age, would have peace with God, they must seek to be justified by faith. We have said, that men are never threatened with punishment in consequence of Adam's transgression, or because they sinned in Adam, but only for their own personal transgressions; and we now see the reason of their not being thus threatened, they have all been made righteous by the obedience of Jesus Christ; thus it is, that they are under no liabilities on account of what was done by Adam. This reasoning admitted, and we hope it is consistent with Scripture, it follows, that there is no charge to be brought against infants, for they have no personal or wilful transgressions for which they must answer, and their liability to punishment for Adam's sin is removed by the obedience of Jesus Christ. What then can hinder their salvation? Nothing, we boldly affirm, nothing. And why should we doubt whether Jesus Christ has done all this for the whole human race, when we know that he has done more than this, yea much more than this in order to save men? Would he that came to save men from the punishment so justly due to their personal transgressions, to their own most awful

crimes, leave them still liable to punishment for the sins of Adam, in which they had no personal share? And would he who came to save personal transgressors, who came to save the vilest of men by the shedding of his blood, would he have no pity upon unconscious, helpless infants, but pass

them by, and leave them to perish in the ruins of the fall? Incredible! We must believe, that he who had love enough to do the greater had surely love sufficient to do the less; and that infants are not left to perish, while the vilest men are saved.

(To be concluded in our next.)

THE GERMAN CRITICS AND JEWISH PROSELYTE BAPTISM.

IN the Montreal Register we find an article on this subject from the pen of F. Bosworth, A.M., classical tutor at the Baptist college, Montreal, which deserves to be reprinted in this country. It was occasioned by the Review in our number for October last, in which we called on our learned pædobaptist brethren, either to answer Dr. Gill's refutation of the theory of Proselyte Baptism, or to cease to plead that theory in defence of their views. This having been copied into the Montreal Register, and excited some animadversion, the following excellent article appeared in a subsequent number.

SOME time since an article on Jewish Proselyte Baptism appeared in the Register, extracted from the London Baptist Magazine. It struck me on reading it, that as the subject is one of a purely historic nature, no testimony could be produced so valuable as that presented by the great pædobaptist critics of Germany. What is the nature of that testimony? Let us see.

Böttiger, celebrated among German scholars, says that "the whole assertion (of proselyte baptism before John) is absolutely destitute of proof."

Dr. Lindner, of the university of Leipsic, uses the following language:—"Let us follow scripture on this point; and we shall arrive at the conclusion that the baptism of John is neither to be regarded as an arbitrary imitation of customary ablutions, nor an unchanged continuance of Jewish proselyte baptism, but as God's immediate command. A baptism of proselytes, as such, existed not among the Jews."—*Die Lehre vom Abendmahl*, page 266.

Winer, in the last edition of his celebrated Bible Dictionary, states that "as an independent initiatory rite, necessarily connected with circumcision, and equal in importance to it, baptism did not, in all probability, exist before the destruction of the temple."—*Realwörterbuch*, art. *Proselyten*. vol. ii. page 341.

Schneckenburger, whose work on this subject is classic, and has exerted more

influence on the minds of German scholars than any other, asserts, that the reception of proselytes into Judaism, while the temple stood, was by circumcision and an offering—that the former was followed, and the latter preceded, by a lustration, which was a mere Levitical purification. He then goes on to say, "This lustration, in time, assumed the place of the sacrifice, which was omitted; and this change cannot be proved to have occurred before the end of the third century."—Schneck. *üb. das Alter der jüd. Pros.* Berlin, 1828, page 184.

The celebrated Neander, the prince of ecclesiastical historians, and one of the most erudite men in Germany, gives it as his opinion, that "since the thorough work of Schneckenburger has made its appearance, no one will pretend that he can prove the existence of a proselyte baptism in the time of Christ."

Jacobi, of Berlin University, after referring to the opinion of Danz and others that Christian baptism was derived from Jewish proselyte baptism, says, "But this opinion is not at all tenable." He also asserts that it was only after the destruction of the temple, when the circumcision of proselytes had, by reason of public edicts, become more and more impracticable, that proselyte baptism was raised to the character of an initiatory and indispensable rite.

To these might be added the opinions

expressed by Ernesti, Paulus, Bauer, De Wette, Hase, Olshausen, and others, who all agree in asserting that proselyte baptism existed not before the destruction of the temple. Indeed, these are the views of most German scholars of the present day. Would that all our opponents were as thorough in their scholarship, and as candid in their statements!

It will not be thought improper to conclude these remarks by some extracts from Professor Stuart's work on Baptism, since that learned and impartial congregationalist has, it would appear, derived his opinions on the subject before us from German writers, whose statements he in fact epitomises. This erudite man says:—

"In fine, we are destitute of any early testimony to the practice of proselyte baptism, antecedently to the Christian era. The original institution of admitting Jews to the covenant, and strangers to the same, prescribed no other rite than that of circumcision. No account of any other is found in the Old Testament; none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, Joseph the Blind, or in the work of any other Targumist, excepting Pseudo-Jonathan, whose work belongs to the seventh or eighth century. No evidence is found in Philo, Josephus, or any of the earlier Christian writers. How could an allusion to such a rite have escaped them all, if it were as common, and as much required by usage as circumcision?

"That we cannot point out the exact time when proselyte baptism began among the Jews, is little to the purpose of those who hold to its great antiquity; for where are the monuments which show how and when many a rite began, which came into general reception in the churches of Christ in the third, fourth, and fifth centuries? Nor can I think, with many writers, that there is anything mysterious in respect to the adoption of such a rite by the Jewish churches. How obvious the idea, that a heathen man, who came over to the Jewish churches, was unclean in his heathen state! And what could be more natural than to require ablution of him,

especially when the days of Pharisaic superstition were fully come? The rabbins tell us, that circumcision, baptism, and oblation were all necessary to his initiation. How, then, could the baptism of John or of Jesus, which was the sole initiatory rite, be derived from the proselyte baptism of the Jews?

"Besides all this, when a proselyte was once baptized and received, this rite was at an end. His children, born after his reception, were no more required to be baptized than those of the native Jews. What parallel, then, can be drawn between Christian and proselyte baptism?

"Be the origin of proselyte baptism as it may, I cannot see that there is any adequate evidence for believing that it existed coterminously with the baptism of John and of Jesus."

From the researches of the abovementioned scholars and others, the following conclusions are incontrovertibly obtained:—1. Infants of proselytes were not necessarily baptized with their parents. This Schneckenburger proves from the following original authority:—"Infants who become proselytes with their father are not obliged to be baptized, as the act of the parent is valid for them." 2. Children born after the reception of their parents into the Jewish church were not baptized, as various statements plainly prove. 3. In the Jewish initiatory rites circumcision, baptism, and oblation, were all observed. Thus in the Babylonish Talmud we read:—"He is not a proselyte until he is circumcised and baptized." See also the treatise above-mentioned, Winer's Bible Dictionary, &c. 4. This baptism was originally a *purification*, and not an absolute *initiatory rite*. Indeed, when baptism began to be regarded as a part of the initiatory rite, Schneckenburger tells us that "as the initiation was not *religious* but *civil*, it could not be performed on the sabbath," a fact which he abundantly proves. 5. This baptism, such as it was, had no existence in the time of Christ. In the language of the pædobaptist Stuart, we ask, "What parallel, then, can be drawn between Christian and proselyte baptism?"—*Baptist Magazine*.

HOW FAR IS IT TO CANAAN?

"How far is it to Canaan?" said a friend. "Why," replied I, "the children of Israel found it a long way; for they travelled forty years in the wilderness. The most important thing is to know that we are *in* the way, for then the distance will get less and less every hour."

"How far is it to Canaan?" asks the doubting Christian; "for I am sadly afraid I shall never get there. My sins are a heavy burden to me, and I long to be rid of them, if, indeed, there is hope for such an one as I."—Go on, poor doubting Christian, take fresh courage, and quicken thy step. Canaan is not so far off but thou shalt reach it at last; and if thou couldst know how willing the Saviour of sinners is to receive thee, it would shed a sunbeam on thy dejected countenance. I have a word of comfort for thee, a cordial for thy heart: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isa. xlii. 25.

"How far is it to Canaan?" asks the triumphant Christian; "for I long to be at home. I know that my Redeemer liveth, and because he lives, I shall live also. My soul has made me like 'the chariots of Amminadib,' and I am impatient to behold him face to face!"—Go forward, triumphant Christian, with the glorious ring of assurance upon thy finger! Cast not away thy confidence, which hath "great recompence of reward." But stay, I have a word for thee, also, which may be useful. Ponder it in thy heart: "Let him that thinketh he standeth take heed lest he fall," 1 Cor. x. 12.

"How far is it to Canaan?" inquires the afflicted Christian; "for I have lain a long while upon the bed of suffering. 'Wearisome nights are appointed to me.' I am full of tossing to and fro unto the dawning day. 'Oh that I had wings like a dove! for then would I fly away, and be at rest.'"—Be of good cheer, afflicted Christian! The heavier the cross, the more pleasant will be the crown. If we suffer with Christ, we shall be glorified with Christ. I have a word to refresh the fainting soul, and will now give it thee: "The sufferings of this present time are not worthy to

be compared with the glory which shall be revealed in us," Rom. viii. 18.

"How far is it to Canaan?" asks the persecuted Christian; "for I am an outcast from my family, a stranger upon earth; like my Lord, I am 'despised and rejected of men.' 'Many are they that rise up against me,' and 'they hate me with cruel hatred.'"—Hold on thy way, persecuted Christian: it is a safe one, and a blessed one, yea, the one thy Redeemer trod before thee. Dost thou want a word of consolation? I will give it thee, lay it up in thy bosom: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven," Luke vi. 22, 23.

"How far is it to Canaan?" sighs the bereaved Christian; "for I am a lonely and desolate pilgrim. All that were dear to me upon earth are taken away. My tears have been my meat day and night, and my soul yearns for the land where there shall be no more death, neither sorrow nor crying."—Pass on, bereaved Christian; the more lonely thy pilgrimage, the more pleasant will be the company of the "shining ones" that await thee, and the sweeter thy reception at the end of thy journey. The Lord whom thou seekest, hath a special care and pity for his desolate ones. Take these words with thee, and they may refresh thy spirit. For even though they be desolate—"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away," Isa. li. 11.

"How far is it to Canaan?" asks the dying Christian; "for the swellings of Jordan are risen about my soul. Fearfulness and trembling are come upon me, 'and the terrors of death are fallen upon me.' Alas! I sink in deep waters: I shall not see the land that flows with milk and honey."—Look up, poor dying Christian; for yonder is the bright and morning Star: thy night is far spent, and the day is at hand. Is thine arm too feeble to be put forth for the book

of God, then I must even hold it up before thine eyes. Look on these words, and let neither flood nor flame affright thee; be of good courage, for they are the words of Him who has promised, when flesh and heart fail, to be the strength of thy heart, and thy portion for ever: "When thou passest through

the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour," Isa. xliii. 2, 3.—*Old Humphrey.*

FAMILY BIBLE READING FOR AUGUST.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Last quarter, . . . 3th day . . . 7h 52m Afternoon. New moon . . . 10th day . . . 6h 21m Morning. First quarter, . . . 19th day . . . 10h 51m Morning. Full moon . . . 26th day . . . 12h 2m Noon.			
1	Ld	Psalms.		h m	h m
2	M	1 Kings x. 1—13. Hebrews vii.		5 33	6 39
3	Tu	x. 14—29. viii		" 33	" 39
4	W	Proverbs i. ix. 1—14.		" 34	" 39
5	Th	ii., iii. ix. 15—28.		" 34	" 38
6	F	iv., v. x. 1—18.		" 35	" 37
7	S	vi. x. 19—39.		" 36	" 36
8	Ld	Psalms.		" 36	" 36
9	M	Proverbs viii. Hebrews xi. 1—19.		" 36	" 35
10	Tu	ix., x. xi. 20—40.		" 36	" 34
11	W	xi. xii. 1—13.		" 37	" 34
12	Th	xii., xiii. xii. 14—29.		" 37	" 33
13	F	xiv. xiii.		" 38	" 32
14	S	xv. Titus i.		" 38	" 31
15	Ld	Psalms.		" 39	" 30
16	M	Proverbs xvi. Titus ii.		" 39	" 29
17	Tu	xvii. iii.		" 39	" 28
18	W	xviii. 1 Timothy i.		" 39	" 27
19	Th	xix. ii.		" 40	" 26
20	F	xx. iii.		" 40	" 26
21	S	xxi. iv.		" 40	" 25
22	Ld	Psalms.		" 41	" 25
23	M	Proverbs xxii. 1 Timothy v.		" 41	" 24
24	Tu	xxiii. vi.		" 42	" 23
25	W	xxiv. 2 Timothy i.		" 42	" 22
26	Th	xxv. ii.		" 42	" 21
27	F	xxvi. iii.		" 42	" 20
28	S	xxvii. iv.		" 42	" 19
29	Ld	Psalms.		" 43	" 18
30	M	Proverbs xxviii. Mark i. 1—28		" 43	" 17
31	Tu	xxix. i. 29—45.		" 43	" 16

Brief Notices of the Baptist Churches in India.

DINAGEPORE.

Of all the Missionary stations in India, there is none perhaps to which the mind reverts with deeper interest than to Dinagepore. Here the Gospel was introduced by the founders of the Baptist Mission, Messrs. Carey and Thomas. Within thirty miles of this station, they passed the first years of their residence in India; their circumstances were narrow, their condition obscure, the difficulties they had to contend with almost insurmountable. There, therefore, their faith was called into active operation; and their zeal and the warmth of their sympathy for perishing heathen and Muhammadans put to the test. There they began to translate the Scriptures, and prepare the way for more extensive Missionary operations; they tilled the soil, they scattered precious seed and watered it with their tears; and in Dinagepore sprung up the first plant, the first fruits of their labours in India. In Dinagepore was in reality formed their first Missionary station, and there the first Baptist Chapel in the East was built.

The first notice of the arrival of the Missionaries, and of their undertaking to translate the Scriptures into the Bengálí language, was brought to Dinagepore by *Mohun Chand*, a man of whose conversion Mr. Thomas entertained hopes before his last visit to England. Five Hindus, who thus heard of the labours of the missionaries, addressed them a letter requesting a copy of the portions of Scripture they had translated, and intreating that some one might be sent up to instruct them. Mr. Thomas himself went up but did not find them.

In 1796, the Missionaries became acquainted with Mr. Ignatius Fernandez, whose history, from that period, is closely connected with the

early history of the Dinagepore church. Mr. Fernandez was born at Macao and educated for a priest in connection with the church of Rome; but feeling the impropriety and sin of image worship, he left the communion of that church, and in 1773 came to Bengal. He afterwards engaged somewhat extensively in the manufacture of Indigo and wax candles at Dinagepore. The circumstances attending his conversion were somewhat remarkable, and show how easy it is for the Lord to work by means which to us may not appear altogether accordant with his usual methods. Mr. Fernandez had never heard a gospel sermon in any language; but in 1795, he obtained an old English Bible from a *Hindu*; the perusal of this led him to feel his miserable condition as a sinner, and his need of an Almighty Saviour. Having heard of Mr. Thomas, he immediately wrote to him for some books which might assist him in his search after spiritual knowledge. In 1796, he was visited by Messrs. Fountain and Powell, who found him then building at his own expense a chapel, which was opened on the first sabbath in November, with a series of services conducted by Messrs. Thomas, Carey and Fountain. They continued to visit Dinagepore in turn on the first sabbath of each month, till the beginning of 1800, when they removed to Serampore. In January 1801, Mr. Fernandez visited them, and was baptized, together with the first native female who embraced Christianity, on the 18th of that month. On his return to Dinagepore, he felt it his duty to make known the word of life to the heathen around him; and the consistency of his conduct, and the true Christian spirit and fervent zeal he manifested, induced the church at

Serampore to invite him to devote himself to the work of a missionary. He was designated to this office on the 16th January, 1804. Two years after this, Mr. and Mrs. Biss, who had lately arrived in India, having resolved to labour at Dinagepore in conjunction with Mr. Fernandez, they, together with six native members, applied for their dismissal from Serampore to form a new church there, over which Mr. Fernandez was chosen pastor, and ordained at Serampore on the evening of the 27th January, 1806. Mr. and Mrs. Biss were not able to remain long there; ill health soon compelled them to remove.

Mr. Biss was succeeded by Mr. W. Carey, junr. who was designated to the office of an Evangelist on the 22d August 1807, and immediately proceeded to Sadhamulal, a small town about sixteen miles from Dinagepore, where a portion of Mr. Fernandez's property lay. The joint labours of Messrs. Carey and Fernandez were blessed with success, and several Hindus and Muhammadans in the neighbourhood embraced the Gospel. Mr. Carey left Sadhamulal in 1810 to relieve Mr. Chamberlain, at Cutwa, and from that time the two branches of the Dinagepore church continued under the superintendence of Mr. Fernandez, till his death. He died at Serampore on the 26th December 1830, and was buried in the evening of the same day at the Mission burial ground, when "Dr. Carey delivered an address in English and Bengali in a very feeling and affectionate manner. He described the early history of the Mission as connected with Mr. Fernandez, and awakened the memory of those early efforts in which they had been engaged. Here was the aged burying the aged, whose youth had been passed in the service of that cause, which, though it then appeared like a forlorn hope, has now grown to maturity, with all the elements of durability wrought into its frame."

Mr Fernandez never received any part of his support from the funds of the Mission; he carried on all the duties of his station at his own expense, and at his death left the Serampore Mission a legacy of about 17,000 Rs. and a portion of his property. He was an indefatigable labourer; he preached the gospel very widely in his immediate neighbourhood; in some of the bazars he built chapels which were also used as school-rooms; the church prospered, and the number of members at his death was somewhat below a hundred. As his establishment enabled him immediately to give employment to those who put themselves under his instruction and protection, it is much to be feared that, while many of those who professed Christianity were true believers, there were also many who were under the influence of sinister motives. This may account, in some measure, for the large falling off in the church after Mr. Fernandez' death.

He was succeeded in the pastoral office by Mr. Hugh Smylie of Dumdum, who having been designated at Serampore on the 3rd January 1831, immediately proceeded to join his station, in company with Mr. Bareiro, as his assistant. Shortly after their arrival, a spirit of discontent was manifested among the native members, which occasioned their pastor no little grief. Church discipline was faithfully exercised, and the gross misconduct of many led to their exclusion; so that by the end of 1832, the number of members had diminished to *twenty*. About this time Messrs. Bareiro and Smylie were both compelled by frequent attacks of fever to leave the station for a time. Mr. Smylie returned and Mr. Bareiro's place was occupied by Mr. Paul of Dacca. A very few months passed before he too was compelled to leave the station, and soon after entered into rest. Mr. Ivison went up in Jan. 1834; but sickness shortly compelled

him also to leave the station, and he never returned. Mr. Smylie has since then laboured only with native assistance; and has had to contend with many difficulties and hinderances, arising partly from personal and family afflictions of which he has had no small share, and partly from the misconduct of those who bear the christian name, but neither have the form nor experience of the power of godliness. He continues to labour however, encouraged by the sweet

promise that they who sow in tears shall reap in joy. He preaches in the fairs, the markets and bazars in the neighbourhood, and is sometimes encouraged by apparently anxious inquirers after the way of salvation. The number of members at the close of last year was fifteen; it has been brought still lower since that time, but at present the church enjoys a measure of peace and some prospect of an increase.

Narratives and Anecdotes.

A JEWISH CONVERT.

Mr. Dawling, pastor of the Baptist church, Launceston, Tasmania, remarks as follows, in a letter to a friend in England:—"We lately had an interesting accession to our church in the person of a son of Abraham according to the flesh—the son of the present surgeon to the Jew's Hospital. He is a young man of good abilities, and has received a good education. He is also one of the very few of the Jews in this colony who understand and can translate their own Hebrew Scriptures. His conviction and subsequent belief that Jesus of Nazareth is the Messiah, and that his death was a true and proper sacrifice for sin, seems to have been effected solely by the teaching of the Holy Spirit. In his study of the Old Testament scriptures he was struck with the fact, that in the modern Jewish religion there is a total absence of an atonement, now that sacrifices are abolished; this he pointed out to his brethren, but they only gain-said his statements and persecuted him. He next asked those of the synagogue at Hobart Town to whom Isaiah referred in the fifty-third chapter of his prophecies. They replied, that portion was not in their scriptures. He told them that if he could not find it in their parchments he would no more dispute the point with them; accordingly he and another Israelite, being the only two who were able to read them, made diligent search and found the original nearly word for word as it is in our version. His brethren then excommunicated him, or "put him out of the synagogue."

He now determined publicly to confess Christ, and to unite with his disciples, by being immersed in his name; for this purpose he applied to the Baptist church, Launceston, by which he was received, and soon afterwards baptized by the pastor of the church. He subsequently had to appear as a witness in a police case; on that occasion he avowed himself a christian before the court, and took the oath on the whole Bible!—*Reporter*.

AN ANSWER TO PRAYER.

"CALL upon Me in the day of trouble; I will deliver thee."—*Psalms* l. 15.

DOCTOR Joseph Stennet married a lady in Wales, in consequence of which he resided there some years, and several of his children were born there. He preached with great acceptance to the Baptist congregation in Abergavenny. There was a poor man belonging to that meeting, generally known by the name of Caleb; he was a collier, and lived among the hills between Abergavenny and Hereford. He had a wife and several small children, and walked several miles every Lord's-day to hear the doctor; the weather seldom preventing him. He was a very pious man, and his knowledge and understanding were very remarkable, considering the disadvantages of his station and circumstances. The doctor was very partial to him, and pleased with his conversation. As before stated, bad weather seldom hindered Caleb's attendance on the word; but there was a severe frost one winter, which lasted

many weeks, and blocked up the way, that he could not possibly pass without danger. Neither could he work for the support of himself and family. The doctor and many others were much concerned, lest they should perish for want; however, no sooner was the frost broken, but Caleb appeared again. The doctor, when he was in the pulpit, saw him; and as soon as the service was over, went to him, and said, "O Caleb, how glad I am to see you; how have you done during the severity of the weather?" Caleb cheerfully answered, "Never better in my life; I not only had necessaries, but lived upon dainties, during the whole time, and have some still remaining, which will serve us some time to come." The doctor expressed his surprise, and wished to be informed of particulars. Caleb told him, that one night, soon after the commencement of the frost, they had eaten all their stock, and had not one morsel left for the morning, nor any human probability of getting any; but he found his mind quite calm and composed, relying on a provident God, who neither wanted power nor means to supply his wants. He went to prayer with his family, and then to rest, and slept soundly till morning. Before he was up, he heard a knock at the door. He went to see who was there, and saw a man standing with a horse loaded, who asked if his name was Caleb? He answered in the affirmative. The man then desired him to help him to take down the load. Caleb asked what it was? He said, provisions. On his inquiring who sent it, the man said he believed God had sent it. No other answer could he obtain. When he came to examine the contents, he was struck with amazement at the quantity and the variety of the articles. There was bread, flour, oatmeal, butter, cheese, salt meat, and fresh neats' tongue, &c., which served them through the frost, and some remaining until that present time.

The doctor was much affected with the account, and mentioned it in all companies where he went, in hopes of finding out the benevolent donor, but in vain—until about two years afterwards, he went to visit Dr. Talbot, a celebrated physician in the city of Hereford. This Dr. Talbot was a man of good moral character, and a very generous disposition, but an infidel in principle; his wife was a good woman, and a member

of the Baptist church at Abergavenny, but could not very often attend, on account of the distance. Dr. Stennet used to go and visit her now and then, and Dr. Talbot, though a man of no religion himself, always received the Dr. with great politeness, and he generally staid a night or two at his house when he went. As they were conversing very pleasantly one evening, Dr. Stennet thought it his duty to introduce something that was interesting and profitable; he spoke of the great efficacy of prayer, and instanced the circumstance of poor Caleb. As he was relating the affair, he observed Dr. Talbot smile and said, "Caleb; I shall never forget him as long as I live." "What, did you know him?" said Dr. Stennet. "I had but little knowledge of him," said Dr. Talbot, "but by your description, I know he must be the same man you mean." Then was Dr. Stennet very urgent to hear what account Dr. Talbot had to give of him, and Dr. Talbot freely related the following circumstances. He said, that the summer previous to the hard winter above-mentioned, he was riding on horseback for the benefit of the air, as was his usual custom when he had a leisure hour. He generally chose to ride among the hills, it being very pleasant, rural, and romantic, there being a few farm-houses dispersed here and there, and a few little cots. As he was riding along, he observed a number of people assembled in a barn; his curiosity led him to ride up to the barn-door, to learn the cause of their assembling, when he found, to his surprise, that there was a man preaching to a vast number of people. He stopped until the service was ended. The people, he observed, were very attentive to what the preacher delivered. One poor man, in particular, attracted his notice, who had a little Bible in his hand, turning to every passage of Scripture the minister quoted. He wondered to see how ready a man of his appearance was at turning to the places. He likewise noticed that his Bible was full of dog's ears; that is, the corners of the leaves were turned down very thick. When the service was over, he walked his horse gently along in order to observe the people, and the poor man, whom he had so particularly noticed, happened to walk by his side. The doctor entered into conversation with him, asked him many questions concerning

the meeting, and the minister. He found the poor man to be more intelligent than he could have expected. He inquired, also, about himself, his employment, and his name, which he said was Caleb. After the doctor had satisfied his curiosity, he rode off, and thought no more about him, until the great frost came on in the following winter. He was then one night in bed, and said he could not tell for certain, whether he was asleep or awake, but thought he heard a voice, saying, "Send provision to Caleb." He was a little startled at first, but concluded it to be a dream, he endeavoured to compose himself to sleep. It was not long before he heard the same words repeated, but louder and stronger. Then he awoke his wife, who was in a sound sleep, and told her what he had heard, but she persuaded him that it could be no other than a dream, and she soon fell

asleep again. Yet the doctor's mind was so much impressed, that he could not sleep, but tumbled and tossed about for some time; also, he heard the voice so powerful, saying, "Get up, and send provision to Caleb," that he could rest no longer. He got up, he called his man, bid him bring his horse, and went into his larder, and stuffed a pair of panniers as full as he possibly could, of whatever he could find; and after having assisted the man to load the horse, he bid him take that provision to Caleb. "Caleb," said the man, "what Caleb, sir?" "I know very little of him," said the doctor, "but his name is Caleb; he is a collier and lives among the hills. Let the horse go, and he will be sure to find him." The man seemed to be under the same influence as his master; this accounts for his telling Caleb, "God sent it, I believe."—*Family Magazine*.

Correspondence.

BAPTISM.

To the Editor of the Oriental Baptist.

SIR,—At page 218 of your July No. occurs the following passage:—"All this is directly opposed to the word of God. *The Church people see this, and hence,*" &c. which I observe, if it is to be understood literally, is a statement in gross opposition to the truth. I hope it will be retracted.

July 13th, 1847.

I am, &c.

NOTE.—The passage to which our correspondent alludes declares, in effect, that Baptism without repentance, belief and voluntary profession, is directly opposed to the word of God; that the Church people see this, and hence, in the Baptism of infants have godfathers and godmothers to promise for them. In the communication above given there is an implied doubt whether the statement referred to is to be "understood literally." We can assure our correspondent that the respected friend who furnished the article in question is anything but a Jesuit; and judging from his productions for a number of years past, that he is not at all addicted to the practice of writing one thing while he means another. Moreover, the article having been written for the instruction of the young, the language employed was no doubt intended to be easily, and therefore literally, understood. What he states, and what he means, is that the Church people see that Baptism without repentance, belief and voluntary profession, is directly opposed to the word of God, and hence, &c. This statement our correspondent,—in terms which do not permit us to question his sincerity, whatever opinion they may lead us to form of his judgment,—ventures to impugn, and hopes for a retraction. Will the writer furnish us with scriptural proof that Baptism *without* repentance, faith and profession, is the "one

baptism" of the word of God? But perhaps his denial is intended to apply more particularly to the statement "the Church people see this." In confirmation, then, of this assertion we refer him to the "Church Catechism," in which we find the following :—

"Question.—What is required of persons to be baptized?

"Answer.—Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament."

This proves, we think, that Church people see that the word of God requires the public profession of repentance and belief in the subjects of Baptism. But if they see this, how then can they baptize infants? This difficulty is seen and provided for. We quote the same authority :—

"Question.—Why then are infants baptized, when by reason of their tender age they cannot perform them?

"Answer.—Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

Here we still have repentance, belief and profession in the subjects of baptism, the profession and promises of the sureties, being by an ecclesiastical fiction, regarded as those of the child. The statement objected to is thus, we think, fully borne out. The appointment by the Church of England of godfathers and godmothers is evidence that the Church people see that Baptism without repentance, belief and profession is directly opposed to the word of God.

But lest we should be supposed to have misinterpreted the above quotations, we refer our correspondent to a little work published in this country by a member of the Church of England, entitled "Familiar Letters on the Articles of the Church of England," addressed to a candidate for the ceremony of confirmation, from which we take the following :—

"In that sacrament [Baptism] your natural sin (or that caused by our common parent Adam) was remitted and blotted out through *faith and repentance* in Christ."

"In your receiving the sacrament of Baptism, by *faith and repentance*, (the NECESSARY QUALIFICATION for a worthy reception) the blessed hope is given you of being a member of Christ's holy body," &c. "But when these high privileges were offered for your acceptance, it was justly required that you should take certain vows as conditions of God's favor. You were called upon first to renounce the devil and all his works, the vain pomps and glory of the world with all covetous desires of the same, and the carnal desires of the flesh, so that you would not follow nor be led by them;—these things were renounced by your sponsors in your name when you were an infant." "The person baptized is required to believe and repent, entering into a covenant of allegiance unto God; this is the act upon our part." "As infants cannot, it is true, have either *repentance or faith*, these are answered for them by their sureties or sponsors." "Sponsors are wisely required by our church in order that those infants who should lose their parents, or in case the natural protectors of their youth should err in bringing them up in religious matters, they may have other spiritual guardians, and so their soul's health may be doubly provided for."

Here we have repentance and faith as indispensable pre-requisites in the Baptism of the word of God, and the appointment by the Church of England of sponsors to meet cases of Baptism, in which it is impossible there can be repentance and faith, and therefore directly, we think, opposed to the word of God; which is substantially the very statement that is impugned.

Believing our correspondent to be sincere in his aversion to statements that are in "gross opposition to the truth," we ask him,—If the Baptism of the New Testament be indeed a *Baptism of repentance and faith*, which the standards of the

Church of England plainly admit, is it possible that such a Baptism could ever have been intended for infants?—Or,

Granting that the Lord Jesus Christ, when he instituted the ordinance of Baptism on a personal and voluntary profession of repentance and faith, intended that the ordinance should extend to infants, how is it that no provision is found in the New Testament to meet the difficulty that infants cannot be the subjects of repentance and faith? And is it probable that our Lord would, in the case supposed, have left it to the wisdom of the Church of England, or of any other Church, to invent a sponsorship, or some other substitutory system to meet the difficulty?—for we are not aware that a divine origin has ever been claimed for “godfathers and godmothers.”

But, supposing that infants were baptized by the Apostles, the difficulty must have been equally great in the apostolic, as in the present, age; and yet we read nothing in the word of God of sponsors or surties:—hence, we conclude that no difficulty of the kind existed—just because infants were not then considered proper subjects for the divinely-appointed ordinance of Baptism.—EDITOR.

Christian Missions.

NOWGONG ORPHAN INSTITUTION.

WE have to acknowledge the receipt of the “Report of the Nowgong Orphan Institution, and other schools connected with the American Baptist Mission in Asam,” for 1846. The nature of this institution will be learnt from the following extract from the Report:—

“The Institution was commenced under the belief that one of the best methods of introducing Christianity, overthrowing the destructive influence of caste, and the popular superstitions of the country, and hastening forward the general improvement of the people, is to train up and send forth companies of educated and Christian youth; well acquainted with the absurdities of the ancestral religious, and qualified to defend the Christian faith before their countrymen. So few devote their lives to the work of evangelizing the heathen world, and so incompetent are the means obtained for this purpose, as experience abundantly proves, that the great dependence of the Church must be upon the natives themselves, trained and prepared for the work; to whom the climate, language, and habits of the people present no obstacle and whose intercourse with the natives may be far more familiar and unrestricted than that of the missionary can possibly be. Schools where a Christian education is imparted appear therefore to be deserving of a prominent place. This is especially the case in Asam, where the ignorance of the mass of the people, the influence of the priests, and the strong bond of caste, render the introduction of the truth exceedingly slow and difficult. Every month's experience has confirmed our belief in the

utility of such efforts, and their adaptedness to promote the great objects we are seeking to accomplish. The destitute orphan has little to hope for from ‘the tender mercies of the heathen.’ This is evident from the numerous cases of friendless children seen wandering about in the greatest destitution, until at length they fall into the hand of some neighbor, in better circumstances, by whom they are treated little better than slaves. Hence when the hand of Christian charity is presented to them, they gladly embrace it, and removed from heathen influences when young, they naturally grow up in the rejection of the errors of their countrymen and in the firm belief of Christianity. Although several of the children were received at an advanced age, and are required to abandon every observance of caste the moment they enter the Institution, we are happy in being able to state that there has not been on this, or any other account, a solitary case of discontent among them. On the contrary, though sometimes reviled by the heathen, they manifest a growing disgust to all the heathen customs and ceremonies of their countrymen.

“Until the early part of the year, all the heathen children who desired, were allowed to attend the school in common with the orphans. But the habits of lying, deception, use of improper language, and many other evil practices every where prevalent among the natives, were exerting a most pernicious influence upon our own children, and thus counteracting in part the objects we were laboring to promote. This made it necessary to discontinue the practice; but the village schools were increased, so that a greater number of children are receiving instruction than before

the separation. An immediate improvement in the orphan children was perceptible. Cases of discipline seldom occurred, and diligence in study was in some cases exceedingly gratifying.

"The routine of the Institution has been essentially the same as mentioned in the former Report. The children rise at 6 o'clock, labour from 7 to 9, when they breakfast. At 10 o'clock they attend morning prayers, which opens the school, in which except a short recess at 1 o'clock, they remain until 4 P. M. At 5 labor, at 6 their evening meal, and at 7 evening prayers, when generally an hour or more is spent in reading and familiar conversation on the scriptures, or any subjects of interest, which they may wish to present, connected with their studies. The Sunday school and Bible class occupies every Lord's-day evening, at which the smaller children repeat scripture Catechisms, and the elder repeat and explain portions of scripture, committed to memory during the week. We are happy to state that the children have uniformly manifested the greatest interest in their scripture lessons, and have gained a considerable amount of Christian knowledge, which we have reason to believe has resulted in the conversion of several of their number."

An account of the conversion and baptism of these youths will be found in our issue for May last. The instruction of the rising generation is not, however, confined to the Orphanage. In the vicinity of Nowgong, five village schools, established at the request of the people, are in full operation, embracing 200 scholars in daily attendance. These schools, with one exception, have the benefit of teachers educated at the Orphanage, and are carried on at the trifling expense of five rupees per month each! not including books, which are supplied from the Asam Mission Press. The advantages of the system of village instruction are well stated in the following extract:—

"First, it is raising up in the shortest manner possible a *reading population*. At present the mass of the people are unable to read, and consequently the Press, that powerful auxiliary to all improvement, is rendered ineffective. The first step therefore is to qualify them to read and understand the books that are prepared and circulated among them.

"Second. It is one of the most effective methods of spreading true knowledge among the *adult population*. What the children of the schools learn, they communicate to their parents. Frequent instances occur of parents being able to tell the contents of a whole book, merely from hearing their children reading and studying it. This they would not be likely to have gained in any other way.

"Third. The first step toward the rejection of error and the reception of truth is to excite a *spirit of inquiry*. This will assuredly be the natural result of multiplying our Christian

schools; for our books and the shasters are on very many points diametrically opposite. On all such subjects as the folly and sin of idol-worship, the attributes of God, and the only way of salvation through Christ, our books speak plainly. Our geographies and astronomies contradict them in every part, and yet the people are eager for the establishment of our schools, and a knowledge of our books. The children, receiving a knowledge of truth when young, must be more or less influenced by it, and be prepared to reject the foolish vagaries of the shasters when they arrive to maturer years.

"Fourth. To convince the people of the folly of their shasters, and there leave them, is not the proper work of Christian benevolence, *but to lead them to the knowledge of a better revelation*. It is very questionable whether those schools and institutions from which the Bible is excluded, confer any real benefit upon the mass of the people; for while, under the light of science many are compelled to sever the bonds of Hinduism, they do so merely to plunge into the vortex of Vedantism, Deism and Atheism. The errors alluded to are fast gaining ground among the educated natives of this country, which shows the great importance of extending Christian schools as fast as possible."

The benefits of instruction appear to be in less estimation in Gowhati, and its neighbourhood, where we find that the miserable expedient of sending a *chuprasi* daily to conduct the boys to school is obliged to be resorted to. A school of brāhmins at Sialkusi appears to have been somewhat better attended, but here the elements of discord are at work, objections having been started by the parents which promise to diminish the number of scholars. One of these objections may be easily overcome, viz., the difficult journey of the children to Gowhati for examination at an unfavorable season; the other, an objection to the use of Christian books, is very properly met by the expressed determination to discontinue the school altogether, rather than the use of one such book. In Sibsagor and its neighbourhood there are eleven village schools, besides other efforts for the secular and religious instruction of the youth of both sexes, all of which have been more or less successful.

While we must ever regard the direct proclamation of the Gospel to those who are sitting in darkness as the *first* and most important work of the Christian Missionary, we freely acknowledge the great benefits likely to be secured by the instruction imparted in village schools, like those under notice.

To teach the rising generation to read and understand the word of God is a good work; but while this is done, let not the direct preaching of the Gospel, to both old and young, be left undone. We heartily bid "God-speed," to the labourers in Asam; and trust that their exertions will yet be crowned by an enlarged blessing. The local expenses of these operations we find have been

defrayed by the contributions of Christian friends in Asam; and elsewhere. We shall be happy to receive and forward the contributions of any of our readers to whom God may have given the ability and the disposition to aid the efforts making to secure the temporal and spiritual well-being of the orphans and people of Asam.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

At *Dinapore*, on the 10th ult. six persons, five male and one female, all connected with H. M. 98th were baptized on a profession of their faith in the Lord Jesus Christ. We understand that others are shortly expected to follow their example.

THE KARENS.

WE have been favored with the following encouraging information by the Rev. F. Mason, dated *Maulmain* 21st June:—

"At the communion season the first sabbath of this month, brother Howard gave the right hand of fellowship to *five* of the pupils from his school, who had been baptised since the previous communion, and to *one* Hindu.

"Our latest dates from Tavoy are near-

ly two months old; sister Wade writes me, 'brother Cross and Mr. Wade had a very satisfactory and pleasant meeting with the Mata Karens after you left. From *one hundred and fifty* to *two hundred* came over the mountains; Kan-lapan was ordained, and *nineteen* baptised; none excluded, and two or three suspended, one restored. San-qua-la has just arrived from Pyee Khya and gives a good account of the Church there."

BERHAMPORE VIA GANJAM.

Extract of a letter from the Rev. J. Stubbins, dated *Berhampore*, near *Ganjam*, July 17th. 1847:—

"We trust there is some movement among the people in this neighbourhood. Within the last month twenty souls, large and small, have united themselves with our community from the Bazar. All are of the weaver-caste. They have of course renounced all connection with caste and heathenism, and are under christian instruction, and we hope that some of them are already desirous of finding him of whom Moses and the Prophets wrote. Yesterday I heard that five or six more entire families intend coming out in the course of a

few days. Our only difficulty is to know what to do with them, till we can build them houses, which we cannot do till after the rains. Already I have been obliged to empty my godowns and put two families in. But we must do the best we can and confide on the Christian sympathy of our friends to build huts for those who thus come out for Christ in place of those which the renunciation of heathenism compels them to leave. They all work for their living, so that all we have to do for them is to provide them in the first instance a house and a few materials for their business. Pray for us and for them."

Foreign Record.

GREAT BRITAIN.—CONVERTS FROM POPERY IN IRELAND.—The committee of the "Priests' Protection Society" for Ireland have issued an address which enumerates ninety-six priests of the Romish church, who, within a few years, have been converted to the reformed faith, and upwards of sixty laymen, chiefly Irishmen. At Dingle there are 800 converts; at Achill 500; at Kingscourt 2000; and at St. Andrews, Dublin, 118. And it may truly be said there is scarcely a parish in Ireland without converts from Popery; and the following extract from the *Dublin Evening Herald* will show that men of standing and eminence, who have been "blessed in Rome" by the Pope, have this month become Protestants, and others are announced to join Mr. Scott's church in May:—"A recantation from Romanism took place in St. Audeon's church, Dublin, last Sunday; twelve persons—nine men and three women, publicly abjured the errors of that system. Two of the former are priests; the Rev. Nicholas Beatty, D.D., late superior of the convents in Drogheda, Athlone, Waterford, and Multifarnham; and the Rev. Patrick Brennan, late parish priest of Crecre, diocese of Elphin. Dr. Beatty was ordained by the late Pope Gregory XVI. and has the highest testimonials given at Rome, where he was educated. He has a faculty, granted by the Trinitarian Society, empowering him to invest with the order of the scapular, and to dispense indulgences to the faithful. This he has done to thousands in Ireland. He was esteemed so highly for his acquirements, that since his return to this country, the regular clergy of the above convents have successively elected him to the office of superior in their respective establishments. He says now, 'That no doubt many of his former brethren will follow his example of shaking off the unscrip-tural yoke of Rome.' Another of the converts has recently been a student in the college at Galway, under the superintendence of the Rev. Dr. O'Toole. There was also the wife of a magistrate among the number. The Rev. T. Kingston and the Rev. John Prior assisted in the service; and the Rev. Thomas Scott received the converts and administered the form of abjuration. The Rev. G.

Sydney Smith, D.D., and Professor of Biblical Greek in the University of Dublin, delivered an able and appropriate sermon from Ezekiel viii. 12, 13. The congregation, though literally wedged together, remained patiently to the close of the service. The preacher clearly stated the saving truths of the gospel of Christ, and contrasted them with the false and unscriptural teaching of the church of Rome. All the converts sealed their solemn profession by partaking of the sacrament, after which they each received a copy of the sacred Scriptures. Mr. Scott announced that he would, God willing, receive another class of converts the first sabbath in the month of May next."—*Baptist Reporter*.

CHRISTIAN HEBREWS.—There are now about thirty clergymen of the Church of England, beside several hundred lay members, descendants of Abraham.—*Ibid*.

CANADA, Osnabruck and Cornwall.
BAPTISMS.—Six persons were lately baptized, and added to the church at Cornwall by Mr. Allan McLean, the laborious pastor of these churches.—*Rear of Chatham*.—We learn from the *Montreal Register*, that Mr. John King has recently baptized forty-one disciples.—*St. Pie*.—Thirteen persons have been baptized lately, and added to this church (one of the Swiss Baptist Missions). Twelve of the thirteen have been converted from the errors and superstitions of Popery.

HAMBURGHI.—In a communication recently received from Mr. Oncken, he states, that seventy-three converts were baptized and added to the church at Hamburg last year. Several have also come forward this year, and others are expected.—*Ibid*.

UNITED STATES.—NEW YORK.—REVIVALS.—The correspondent of *Zion's Advocate* furnishes the following information:—"You have already heard of the revival of religion in several of the Baptist churches in this city. The Cannon-street church, Rev. Henry Davis, pastor, has been more largely blessed than any other. Forty-one have been added to the church by baptism, others are indulging hope, and some are inquir-

ing. A general spirit of prayer manifested itself among the members of the church before the influences of the Spirit were observed among the impenitent. The work has been deep and powerful, yet almost without that excitement often attending revivals.—The Fourth-street church, Rev. J. T. Seely, pastor, which enjoyed a powerful revival last winter and gathered in near a hundred members as the fruit of it, has again this winter been visited by the Spirit in his converting power. Twenty-three have been baptized and added to the church, and the work is still in progress. This church was organized in 1842. They worship in a hired hall, but are about erecting a house.—The Stanton-street church, under the pastoral care of Rev. S. Remington, are enjoying a revival. More than twenty have been converted, and there are many inquirers. Ten have been baptized and added to the church. Among the number of converts is the daughter of a Jewish Rabbi.—The Norfolk-street

church, Rev. G. Benedict, pastor, a colony from the last mentioned church in 1841, are revived, and see many inquirers coming forward for prayers. There have been a few conversions, and things are very encouraging among them. Their pastor has been an invalid for two years, and is now unfortunately unable to work as in days past. He has been a hard working pastor, and has gathered many into the church during his ministry of fourteen or fifteen years.—The Tabernacle Baptist church is the one which received such large accessions in 1840. The pastor, Rev. E. Lathrop, is a popular preacher, and has the largest Protestant congregation in the city, excepting Broadway Tabernacle. An interesting state of things at present exists in this church. There are a number of inquirers, and in the past week four or five have been converted. Though this church sent off a colony in 1842 to form the Laight-street church, it now numbers between eight and nine hundred.”—*Ibid.*

Miscellaneous.

UNRESERVED CONSECRATION.

A FRAGMENT FROM THE GERMAN.

“When thou saidst unto me, seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.”

God must receive what is his own,
Thou may'st not give the world thine heart;
With God is life, with God alone,
While anguish is the worldling's part.
To thee my God, alone to thee,
My heart shall consecrated be.

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable to God which is your reasonable service. And be not conformed to this world, but ye be transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God.”

“If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.”—Ps. xxvii. 8. Rom. xii. 1, 2. 2 Cor. v. 17.

“TRULY GOD is good,” Ps. lxxiii. 1.—“Good in himself; good in his essence, good in the highest degree, possessing whatsoever is comely, excellent and desirable; the highest good, because first good: whatsoever is perfect goodness, is God; whatsoever is truly goodness in any creature, is a resemblance of God.”

“When he confers happiness without merit, it is grace; when he bestows happiness against merit, it is mercy; when he bears with provoking rebels, it is long-suffering; when he performs his promise, it is truth; when he

commiserates a distressed person, it is pity; when he supplies the indigent, it is bounty; ‘The Lord is gracious and full of compassion, slow to anger and of great mercy: the Lord is good to all, and his tender mercies are over all his works.’—Ps. cxlv. 7, 8.

“In giving Christ to be our Redeemer, he gave the highest gift it was possible for him to bestow. As there is not a greater God than himself to be conceived, so there is not a greater gift for the great God to present to his creatures: never did God go farther in any of his excellent perfections, than this. It is such a dole that cannot be transcended with a choicer; he is as it were come to the last mite of his treasure; and though he could create millions of worlds for us, he cannot give a greater son to us.

“He could have abounded in the expressions of his power, in new creations of worlds, which have not yet been seen, and in the lustre of his wisdom in more stately structures; but if he should frame as many worlds as there are mites of dust and matter in this, and make every one of them as bright and glorious as the sun, though his power and wisdom would be more signalized, yet his goodness could not, since he hath not a choicer gift to bless those brighter worlds withal, than he hath conferred upon this: nor can immense goodness contrive a richer means to conduct those worlds to happiness, than he hath both invented for this world, and presented it with. It cannot be imagined, that it can extend itself farther than to give a gift equal with himself; a gift as dear to him, as himself.”—*Charnock.*

THE
CALCUTTA MISSIONARY HERALD.

THE HURDWAR FAIR.
FROM THE REV. J. T. THOMPSON.

(Concluded from page 232.)

Moozuffernugur, April 13th.—The fair has now dispersed, and the multitudes are returning to their various homes in the Company's provinces and far beyond their boundaries, in the north, the west, and the south. Many, I am sure, have, for the first time, heard of the Lord Jesus Christ and the volume of inspiration he has charged his people to make known throughout the world; and have had their attention called to the salvation of their own souls. They have, in general, heard the gospel and the chief truths of revelation, with attention and astonishment, and shown a deep interest in the discussions that have taken place. They may take with them some of their impressions, and these lead to convictions, as in several well-known cases, favourable to future inquiry and eventual conversion. Such *have* been the happy results of similar efforts persevered in for years, and such *may* be the case again. And shall we altogether exclude divine interposition, and not be led rather humbly to hope, that He who has engaged that "in Jesus all nations of the earth should be blessed," is effecting his purpose by means of the promulgation of his gospel? It is reasonable to suppose, that if the Lord Jesus is to draw all men to himself, it will be when "many shall have run to and fro and knowledge shall have increased;" and we know, that it is "by such knowledge Jehovah's righteous servant is to justify many." When therefore from day to day, we have not shunned to declare the whole counsel of God to the assembled multitudes at the fair, this season, we have taken a necessary step towards bringing them to the obedience of the gospel-faith, and we know assuredly that God is able, through the foolishness of preaching to save them that believe: and

though it be a great matter for men to be made to believe, yet the simple manner in which faith is originated, must not be forgotten, viz. that it cometh by hearing, and hearing by the word of God. Having then spoken this word under various forms, sought to impress it on the minds of our hearers and enforced its claims on their attention, obedience and affection, we committed our labours in prayer to God, and thus taught our hearers our insufficiency to effect our purpose, and the source whence we derived all our hope and encouragement, viz., the power and the grace, the determination and the promise of the Incarnate Redeemer. I have often observed the pleasing effect of prayer in subduing the caviller, and diffusing an air of solemnity on all around, and also in inducing many to draw near and listen, as if engaged in the solemn act of worship themselves. The great day of account, whether general or personal, must declare, with what further or saving results the labours of the season may be attended; at present we have the professions and promises of many to inspire hope, and to strengthen the expectation that those labours shall not be in vain in the Lord.

I cannot close this account of what has been done this season at the fair, without expressing my conviction that the Prophetical volume appears to be much needed, in order to be disseminated among this people, whether the Hindus within the Company's provinces, or the Punjabees and other castes beyond those limits. There seems to be much in those writings connected with the condition of Israel, past, present, and future that would arrest the attention, and deeply interest numberless readers of our books. There is also much that

is adapted to the circumstances of idolatrous nations and persons, and calculated to inspire with awe and lead to reflection, as to the position of such Godward. There is also a strain of pleading and expostulation with such transgressors well calculated to excite their tenderest feelings and induce them to relent. To say nothing of the express prophecies in them of the Redeemer, his work, and kingdom; and their bearing on the gospel. All these considerations, with the long period we have now been distributing a limited portion of the Scriptures in Hindi, and the advanced state of inquiry of the native mind, lead me to solicit for the millions in these parts the *volume of the Prophets* in Hindi; and till that shall be ready, the book of the prophet Isaiah, and that of Daniel, speedily prepared from Dr. Yates's Sanskrit. The whole of the writings in question, are, I assure you, much wanted; but for the present, the above books will suffice to satisfy inquiry and stimulate to research into the various character of the Christian sacred writings. The same hand that would give us Isaiah and Daniel in Hindi, might be exerted to transfer to us from Dr. Yates's Sanskrit, the books of Genesis, Exodus, the Psalms, and Proverbs likewise; portions of the divine word, which have now, for some years been in a course of circulation in Persian, Urdu, Sanskrit and Bengali; and if we had them in Hindi, they would both serve to afford a variety in the distributions, according to the characters of the people, as well as diffuse the particular kind of knowledge they severally contain.

When we shall have been enabled to give to the millions in these parts using the Hindi language, the portions of the word of God above adverted to, we shall most assuredly *strengthen the declarations of the New Testament* with reference to the Redeemer, his people, and his spiritual dominion over nations yet to be subjected to him; their connexion too with the wisdom and prescience of God and the events of past ages through prophecy, will not fail to give a sublimity and divinity to those declarations. In this view of the subject, how I shall rejoice in being enabled at the next Hurdwar fair, to hand the above portions of God's word to the people.

Of the Scriptures and tracts I carried

with me in Hindi, Sanskrit and Punjabee, I have brought none away, the demand for them was so great; but for the Persian there were fewer suitors, and much less for the Urdu; the greater part of the pilgrims being from beyond our provinces where Urdu is prevalent. If these strangers therefore from the Punjab, Peshawar, and the hill-states, had not attended, I may venture to say, there would have been, comparatively, no fair; for the attendants from the adjacent provinces came in so late, perhaps but three days before the bathing day, and then in such small undiscernible numbers, that both bráhmans and shop-keepers would have felt and declared the season to have passed away without the usual fair. Indeed some bráhmans have been heard to say that though the pilgrims that did attend came in great numbers, yet they were, one and all, so poor, that their offerings generally amounted to a pice and never exceeded two; hence, they called them "pych, tukkeh keh jatroo," or "half-penny and penny-pilgrims." These hitherto well-fed gods of the shrine of ages, are now being famished; and a change is passing over them, indicated by a spirit of sullen despondency, arising from disappointed expectations. Of this feeling, and of their melancholy anticipations, they make no secret, and anxiously ask, what they are to do, and whom to look to for a livelihood, since the powerful arm of the chiefs that supported them, and of their wealthy followers, has been broken. When I have proposed to such desponding characters, to give up deluding their clients and to follow some occupation for a livelihood, they have replied, that as to occupation, they could follow none; but if lands or a stipend should be assigned them by the government, they are ready to give up their *ujmanee britti*, or support from disciples or clients. So loosely do they hold their attachment to the Ganges and their priestly character, when they hear heaven denouncing them, and earth armed against them! Ten years more, and a great change, verging towards the gospel, may be seen to take place, in the minds of the bráhmans, the more eminent and wealthier among them at Jwalapore; if within that period the Sikh power should not again be in the ascendant. If it should remain stationary and the administration continue in British hands, the chief source of wealth and consideration

to the brahmanical organization at Hurdwar is gone, and the glory of the shrine will begin to decline, I have no doubt; and the Lord, who has promised to give the heathen to Christ for his inheritance and to furnish their gods, *grant it!* May He, who has declared that he will blot out the names of the gods who have not created the heaven and the earth, from under these heavens, *grant it!* May He, who is to reign till all his enemies be made his footstool, *grant it!* and may the Spirit of grace, like a rushing mighty wind, and a burning power, *effect every purpose* of the word of God, in the hearts of men, and give his people and labouring servants to see and rejoice in the manifest advancement of the spiritual kingdom of the Redeemer!

The portions of the word of God and tracts distributed have been as follows:

	vols.	gos.	tracts.	total.
Persian,	9	118	0	127
Urdu,	6	39	10	55
Hindî,	22	500	559	1081
Sanskrit,	60	198	0	258
Bengali,	14	0	0	14
Punjabee,	4	0	500	504
Total of each sort,	115	855	1069	2039

May that the word of our God thus distributed, and sent to distant lands, not return to him void, but accomplish his all-wise and gracious purpose, in the hearts of men.

P. S.—Besides the Punjabee Scriptures and tracts I took with me, I was happy to obtain books in that language from the American brethren, at the fair, and distributed to the extent of perhaps one thousand copies more, of single gospels and books or tracts, which the Punjabees took with great delight.

MONGHIR.

FROM THE REV. J. LAWRENCE.

If the accompanying translation of a journal kept by our native brethren, Nainsúkh and Sudín, should be deemed suitable for the *Herald*, kindly give it insertion. It will serve to show the manner in which our native brethren, when by themselves, endeavour to make known the blessed Gospel to their fellow-countrymen, as well as the encouragement with which they are sometimes favoured.

A translation of the journal of Nainsúkh and Sudín, relating to their visit to the melá at Baijnáth, in January, 1847.

Jan. 14th, Thursday.—We left Monghir and came to Kalyánpur, where we took up our lodging for the night among the pensioned sipáhis.

15th.—Very early in the morning we went into the village, and having spoken to the people, by the favour of the Lord we proceeded on our journey. In the evening we pitched our tent in the village called Sajuá. We spoke to the village people the good word of the Lord, and many heard us with gladness.

16th.—Early in the morning a good number of men and women, poor people, were assembled together in one part of the village, with whom we conversed a long time, and they listened exceedingly well. We then went on to another village, and in several places conversed with the people, who listened not only without disputing, but with pleasure.

Since their return from Baijnáth, our native brethren have been out (for six or seven weeks) in another direction, where they have been engaged in preaching and distributing the Scriptures and tracts, with equal encouragement. O that a divine blessing may rest upon their labours, so that some poor souls may be saved thereby!

We afterwards arrived at Arjanganj, where we pitched our tent. It was about 11 o'clock A. M. From that very time until the evening a crowd remained before our tent, and listened with attention—there was not one quarrelsome person among them: and many taking our books, went away seemingly much pleased.

17th, Sunday.—From morning until evening people continued visiting our tent. Many received books, and all seemed pleased to listen. Many came from a neighbouring kacherí, and from villages around; a number of Muham-madans were present also, all of whom paid us much attention.

18th.—To-day a market was held here—a great concourse of people came from the surrounding country, to many of whom we declared the words of the

Lord. From morning until quite evening many were coming and going to and from our tent, with many of whom we maintained much conversation. All day the people heard exceedingly well.

19th.—In the morning we went into the bazar and spoke the word of the Lord openly, and no one seemed to be displeased with us. Again at 3 P. M. we went into the bazar, and there we saw a book lying, having several of the leaves besmeared over with ink; we inquired of the people, who had spoiled and thrown away this book. Several of the shop-keepers came to look at it, and whoever saw it appeared much grieved at the faqir who had spoiled so excellent a book, in which was the word of God: and they said he must be an ignorant and foolish man, or he would not have done so improper a thing. At that very spot we had an interview with a Banáras pandit, who also thought the faqir an evil-disposed man, and told the people that the book was an excellent one, and contained the word of God. So long (he said) as the people have no understanding they continue in error; but when they shall understand, then they will highly esteem this book. This pandit took a copy of the whole of the New Testament in Sanskrit, and persuaded a man who was with him to take one also, saying, this is an excellent book. A shop-keeper and another man remained listening to us a very long time. They appeared to be very humble; may the Lord have mercy on them.

20th.—We came early to Lakhanpur, and taking our seat in a shop, we sat a long time conversing about the word of God, with a good number of people who had come together, and listened very well. In the evening we pitched our tent at Tárápur, and went into the bazar, and preached in two places, also to several faqirs near our tent.

21st.—We came to Mádhoríh, and there pitched our tent. About 10 A. M. the people began to come to our tent, and many continued coming and going till night, so that it was not necessary to go in the bazar, for nearly all the people of the village visited us, and heard us preach with very great pleasure. These people had never before heard the word of the Lord. Without opposing in the least, they sat in silence, and listened with delight. They afterwards acknowledged the truth of what they

had heard, as coming from God; they spoke of their devtás and idols as though they had no respect for them; indeed, they denounced them all as false. We explained to them the history of our Lord Jesus Christ:—his birth, his death, and his resurrection:—and wherefore he performed this great work; and what is the merit of it; and what is the fruit of faith:—all these things we explained.

22d.—From an early hour this morning until noon, we continued preaching to the people of the same village as yesterday. They appeared very desirous to hear, and to understand what they heard: we gave them several books, and then went on to Gobindpur, where we pitched our tent. Here a number of people came together, with whom we conversed till evening.

23d.—Early this morning, several persons came to our tent, and quietly sitting down, listened with much attention to the word of the Lord. They acknowledged that the worship of idols, pilgrimages, fasting and such like, are all a delusion. In the evening, we went to the kacheri, where were a number of people with whom we had a long conversation. They listened to us very candidly, and spoke without prejudice.

24th, Sunday.—To-day we went into several villages, and preached the gospel in a number of places. In one place the people all sat down, and very quietly listened while a portion of one of the Gospels was read and explained to them. They afterwards commended what they had heard; but said the difficulty was to practise it. We next came to Sonaulí, where were a number of poor people; these made us sit down among them, and both men and women listened with much attention, and spoke not a word all the time we were addressing them. On leaving them they expressed great satisfaction at our visit to them. Afterwards a young man came for a book; and taking it to some of his companions, he began to explain to them that there is only one true God, and that Mahádev, and all the rest of the devtás are nothing at all, which gave rise to much discussion among themselves.

25th.—On Monday we came to where we pitched our tent. Many people soon came together and we began to speak to them as usual; but hearing that there was a market held at Belhar, we immediately went there. At this

market were a great number of people from the surrounding country, many of whom had never heard the Gospel before, to these we discoursed for a long time.

27th.—On account of the rain to-day, we were not able to converse with many people: but at night three or four pilgrims returning from Jagannáth came and remained in our tent all night; with these we had much conversation. They confessed that their journey had been altogether without advantage to themselves, and that if they had known as much before they commenced it, they would not have left their own homes.

28th.—On Thursday we came to the Hills. What with the jungle, and the ascent of the hills, our oxen were unable to get on, and we had much trouble. It was with difficulty we arrived at Naupukhar, where, as it was evening, we remained. A Bengáli residing here had some conversation with us, and received from us a copy of the New Testament, and some tracts, which he could read very well, and with which he seemed much pleased.

31st, *Lord's-day*.—At Chándán. Many people came to the tent to-day, with whom we were engaged in conversation all day:—indeed all the people of the village who were desirous to hear us came, and some visited us several times, and begged us to read to them the word of God, as they were unable to read themselves. One man seemed particularly interested in what he heard.

Feb. 1st.—On Monday, a market took place just in front of our tent; so that from noon until evening there was a large concourse of people, to whom we preached. Among them was a pandit and sanyási, with whom we had a long dispute, respecting many things. The pandit accepted a copy of the Sanskrit gospels, and several other people received books from us, and showed us kindness. One man, a halwái, came several times to our tent, and listened to the word of God for a long while.

2nd.—On Tuesday, after passing through a good deal of jungle, in which we had great fear of tigers, we arrived safely at Baijnáth, and pitched our tent under a large tamarind tree, near the temple.

3rd.—On Wednesday, the munshí of the tháná sent for us; with him we had a long conversation and gave him a Bengáli book. We spoke to the people

before his kacherí, and then went round the melá to observe where we might find the best places to speak in. On returning to the tent we conversed with such persons as came until evening.

4th.—On Thursday, we spoke, at first, near the west gate of the temple, and then at one of the gháts of the Tank; afterwards we continued to speak to the people at our tent.

5th.—On Friday, we spoke first at the southern gate, where a great multitude collected around us; the remainder of the day was occupied in conversing with those who came to our tent.

6th.—On Saturday, we preached in various places about the melá.

7th, *Lord's-day*.—Held conversation with, and preached to, a great number of people who came from the west. In the afternoon we went near to the west door of the temple, a great number of people collected around us, with whom we had much discussion. At this time a gentleman from Hazáribágh passed by on an elephant; he stopped and inquired what we were saying to the people, and what books we had in our hands. He also asked for a book which we gave him. After looking at it, he inquired the price, and from whence we came; we told him we could not mention any price for the book, as we brought them for free distribution. He then inquired our names, wrote them down, and left us; after proceeding a little distance he sent back a rupee for the book he had taken with him. We gave away a number of books to a company of people who came from Jaipur; some of whom also came to our tent at night, and were much delighted at being able to obtain our books. Some people from Bundelkand took several of our Sanskrit books.

8th.—On Monday, we went round the melá, and spoke the word of the Lord in a great many places, without much opposition from the pandits.

9th.—On Tuesday, Wednesday, and Thursday, fully engaged on each day, in speaking to the people who came a great distance from the west.

12th.—On Friday, we spoke the word at our tent, also in the road with many pilgrims to Jagannáth. A pandá who was with the pilgrims opposed us; nevertheless the people took our part and often silenced him, bidding him also listen to us. Afterwards a Chátrakot pil-

grim met with us, with whom we had some conversation. He afterwards came to our tent in the evening :—he acknowledged that what we had been speaking appeared to him to be true; he had found, he said, no profit in pilgrimages; he had made many pilgrimages to different places, where he had seen water and stone, but he found not God, and had received no satisfaction from any of them. He believed that there was nothing but a useless expenditure of money and time, and that the whole was nothing better than an imposition. I am now ready, he said, to bring my *kāṇwar* (baskets with Ganges water) and break them to pieces before you, and to go with you, if you will allow me. After this, we had much conversation with him, exhorting him to believe on the Lord Jesus Christ, that he might be saved; and advised him to return to his own house. He left us, repeating the name of the Lord Jesus and went to his tent.

13th.—Saturday, being considered Mahādev's wedding-day, there was a very great multitude. We were engaged all day, in different parts of the *melā*, in speaking to great crowds of people.

14th, Sunday.—We had given all our books away, so that to-day we had none

left; and were obliged to content ourselves with speaking and conversing among the multitudes all day long. To-day the *melā* began to disperse. There were at the *melā* people from very many and very distant places. We met and conversed with Mahrattas, with people from Nāgpur, Jaipur, Ajmir, Bundelkand, Chitrakot, &c. &c. &c. Many with whom we conversed seemed to have had their eyes opened to the impositions practised upon them by the *pandās* and *brāhmans* of the temple. With sorrow they reflected that they were not allowed to go into the temple without paying for it;—that often money was taken from them by force;—that they were beaten by sticks; and that the heads of others were covered with blood, and lamed within the temple itself. There were some who seemed much grieved at these things, and openly said that the temple was become nothing better than the *pandits'* *dukān* or shop. On the 15th we left *Bajinath*;* and on the 18th arrived safely in *Monghir*.

* *Bajinath* lies between 60 or 70 miles east of *Monghir*. It owes all its importance to a celebrated temple of *Mahādev*, to visit which vast numbers of people collect from all parts of Northern India during the months of January and February.

EXTRACTS FROM THE REPORT OF THE PARENT SOCIETY.

WEST INDIES—JAMAICA.

The friends of the Society will probably expect their attention to be called somewhat pointedly to Jamaica. The churches in that island have not indeed received any aid from the Society during the year, nor can their condition be made by the Committee the ground of any public appeal. But in those churches the Committee feel a deep interest. The Society planted them and sustained them, and is still prayerfully observant of their patience and faith. English Christians share in these feelings, and their sympathy cannot fail to be welcome to our brethren.

After many efforts to secure a deputation to Jamaica, the Committee have, during the year, at length obtained one. Beloved brethren have gone forth in the name of the Committee, and have visited the churches. Their report on various topics of business has already been laid before the Committee, and some general

information it is expected will be supplied at the annual meeting. In the meantime, the Committee have much pleasure in stating that the deputation was every where met with cordiality, and that it received the written assurance of the pastors in Jamaica, that the visit had removed misapprehensions, relieved pecuniary embarrassments, and proved an extensive blessing to their flocks.

It is but just to add, that all the expenses incurred by the visit of their brethren, and an additional sum of about £2000 to aid stations absolutely requiring relief, have been guaranteed by one of the *treasurers* of the Society, and that no part of the funds of the Society will be devoted to this object. The contributions of the churches in Jamaica to the Society, given at missionary meetings, convened at each station to meet the deputation, have amounted to upwards of £260. They describe this gift as an

expression of their hope that such visits from this country may be again and again renewed.

In the numerical results of the last year there is something to discourage, though there are signs of revival and improvement. In churches superintended by twenty ministers, the total number of members is 22,994; and of inquirers, 2,985. The total number of stations is about seventy-five, of ministers thirty, and of members about 30,000. The additions by baptism during the year have amounted to about 600.

The number of schools is thirty-five, and of scholars 3,016. At Sunday-schools there is an attendance of not less than 10,000 persons.

The Committee hope to be enabled in future years to report more frequently, in the periodical publications of the Society, on the state of the churches in Jamaica; it is only necessary to remember that such reports are not intended to excite groundless expectations on the part of their brethren abroad, or to become the ground of appeal to their friends at home. They are intended rather to create sympathy, and to secure for brethren whose position, apart from all financial considerations, is very trying, our remembrance and prayers.

The Institution at Calabar, whose tutor is supported by the Committee, has been carried on during the year amid some discouragement. It is now in a more promising condition than it has ever been, and the Committee trust that a race of men may be trained there eminently qualified to meet the wants of Jamaica. In answer to Mr. Tinson's appeal, several friends have contributed towards the support of the students during the year.

CANADA.

Twelve Stations—Twelve Ministers, educated or aided—About 650 members.

The diversified labours of the Society in Canada have been continued throughout the year without interruption. The tutor of the college at Montreal has been supported by the Society, and nineteen students have been educated in it during the year. Our brethren have felt great difficulty, owing to a heavy debt, in carrying on their various operations, but, as yet these operations have not been curtailed, and they have enjoyed a considerable amount of success. At PARIS, Mr. Bosworth labours with much assiduity, and his ministry is attended by a numer-

ous congregation. At BRANTFORD, the church under Mr. Winterbotham's care is in a prosperous state, with efficient Sunday-schools and agency. At DRUMMONDVILLE, several persons have been baptized by Mr. Cleghorn, and a church of twenty-seven members has been formed. Mr. Hewson's efforts at ST. CATHERINE's have been greatly blessed, and the church now contains seventy-six members, thirty-three more than last year. In TORONTO, Mr. Pye is still cheered by the results of his efforts, and is about to build a new and more convenient place of worship. The reports from Kingston, Brockville, Osnabruck, Quebec, Eaton, Chatham, Stanbridge, and St. Arnaud's, are also favourable, indicating every where much union and peace; though, in several places, our brethren deplore the little success of their ministry.

"If the brethren in England," say the Committee in Canada, "to whose liberality this Society is much indebted, could examine for themselves the state of the country, they would not only be thankful that the money sent to Canada has been so profitably expended, but they would resolve to place augmented resources at the disposal of the Committee."

Through the continued opposition of interested parties, the claims of the Tuscarora Indians to their lands, and the intentions of the government, have been frustrated. In consequence, the station has suffered during the year. Mr. Landon has also been compelled through ill health to relinquish his labours: but till some permanent arrangement can be made, Mr. Carryer has consented to conduct religious service among the Indians. Public worship is well attended. The chapel is too small, and several are about to be baptized.

The noble and self-denying labours of our brethren of the Grande Ligne Mission among the French Canadians have been carried on through the year amid many trials, but with much encouragement. Twenty-four missionaries, colporteurs and teachers are employed. More than two hundred children are in the schools. The churches contain in all about two hundred members. One student of promise at Grande Ligne has been sent to Geneva, to study under the care of Dr. Merle D'Aubigné, and is likely to become a blessing to the Canadian churches. The Committee have sent some small special contributions to this mission during the

year, and will be happy if the donations of their friends enable them to send more in the coming year. The labours of these brethren, and their pecuniary and other difficulties, strongly commend them to the sympathy of English and American Christians.

SUMMARY.

The total number of members added to all the churches during the past year is 1207, the total number of members in all the churches, including Jamaica, being 36,463. There are also 249 stations and sub-stations, 233 agents, not including Jamaica. The total number of day-schools is 156, of children taught in day-schools, 8696, and of children taught in sabbath-schools, 12,481. The total receipts, for all purposes, are £28,223 11s. 7d.

HOME PROCEEDINGS.

FUNDS.

The financial report of the Committee is less satisfactory than they could desire, though it will be found to contain much to encourage and stimulate the exertions of their friends.

The debt of the Society, shown by the balance-sheet of last year to amount to £5003 7s. 6d., has been reduced to £3711 9s. 11d. The Committee had arranged a plan which they hoped would have had the effect of meeting the whole debt, but having been responded to by only a part of the supporters of the Society, its success has been exceedingly limited.

It also appeared from the last Report, that of the £6000 granted to Jamaica, £2587 6s. 1d. was then due by the Society. This debt is also reduced, and now amounts to £2054 14s. 1d.

The receipts of the Society for all purposes have amounted during the year to £28,223 11s. 7d., being an increase, as compared with last year, of £1924 12s. 10d.; of this amount, £1000 is a special contribution for Madras, and has been invested in the Funds. The receipts for ordinary missionary purposes have amounted to £21,490 10s. 5d., being an increase of £2907 1s. 10d. On the other hand, the expenditure, including the investment for Madras, has amounted to £26,399 2s. 0d.: the balance being applied, as above stated, towards the liquidation of the debts of the Society.

The comparatively large amount of

receipts it is important to state, must be ascribed chiefly to legacies, of which the following are the chief:—

	£	s.	d.
W. W. Mitchell, Esq., Teignmouth.....	2368	16	10
Mrs. Norman, Isleham, by C. Finch, Esq.....	321	0	0
M. Callender, Esq, Dartington.....	410	16	0
T. Ellis, Esq, Sandhurst, by Samuel Gale, Esq.	270	0	0
Mr. S. Newton, Tilston Fernal, by Mr. S. J. Roberts, Chester.....	76	16	3

But for these very acceptable contributions, the Society must have suffered much more severely from the general distress. As it is, the most strenuous efforts of our friends will be required to enable it to sustain its efforts during the coming year.

In the prospect of another year, the Committee can only repeat their assurance, that in all their arrangements the utmost economy will be observed, consistent with the efficiency of their respective missions.

In closing their Report, the Committee ask for themselves, and for the cause they are seeking to promote, the earnest and persevering prayers of their brethren. They have need of patience, of wisdom, of energy, and, above all, of faith. The Baptist Missionary Society has had, in one sense at least, apostolic experience; and the Committee bless God that it has had apostolic success. It has been "troubled on every side, yet not distressed; persecuted, but not forsaken; cast down, but not destroyed." Every year has brought its cares, its sorrows, its bereavements, its difficulties. But we can say also, "Abundant grace has, through the thanksgiving of many, redounded to the glory of God." These sorrows, and bereavements, and difficulties will continue. The Committee need special grace to bear them; holy wisdom to lessen, provide for, and relieve them; and such fortitude and faith as shall convert them all into blessings. Brethren, pray for us; that, for the sake of our cause and our Lord, our eye may be single, our spirit evangelical, our aim divine; and that in all things God may be glorified through Jesus Christ.

THE ORIENTAL BAPTIST.

SEPTEMBER, 1847.

Theology and Biblical Illustration.

FUNERAL SERMON

FOR MRS. JANE PAGE, RELICT OF CAPTAIN H. E. PAGE, OF MONGHIR :
PREACHED IN THE CIRCULAR ROAD CHAPEL, CALCUTTA, JULY 25, 1847.

BY A. LESLIE.

1 Cor. xvi. 15.—“*Ye know the house of Stephanas, that it is the first-fruits of Achaia.*”

THE principal object of our present meeting is, as the most of you are probably aware, to improve the death of the late Mrs. Captain Page; and the appropriateness, in one respect, of the passage now read to you, for this purpose, you will, I have no doubt, immediately perceive.

Between what the apostle says in the text, and what he says in the concluding chapter of his epistle to the Romans, there is an apparent slight discrepancy which it may be as well to notice. In Romans he writes: “Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ;” and here he says: “Ye know the house of Stephanas, that it is the first-fruits of Achaia.” If there be any difficulty here at all, the solution is no doubt this: Epenetus was a member of the household of Stephanas, and the first converted: the remaining members followed him one by one, until the whole made a part

of the great household of faith:—they, however, having been all called before any others in the province of Achaia, were led to embrace the Saviour. Thus Epenetus, of the household of Stephanas, was the first convert to Christ; and the household of Stephanas, were the first converts.

Stephanas was the head of the family, and Epenetus a member. These relative positions speak well for the sincerity of both. A younger or subordinate member being the first to follow Christ could not, as is obvious, have been under any family bias; and an elder or superior member consenting to follow in the wake of a younger or subordinate member, indicates the possession of a humility which, in this case, must have had its origin in a sincerity which was perfect.

Achaia was a renowned part of that renowned country usually denominated Greece. Here were Corinth, Athens, and a number of other places

of nearly equal note. And as the localities were famous, so were the people. In Achaia were to be found philosophers of every school, and men, in other respects, of the greatest rank and influence. But all were idolaters, —at least, all were professed idolaters, —and all were greatly opposed to the gospel. To have been the first, therefore, to have, in such a province, professed adherence to Christ, must have required a degree of courage beyond what is usually allotted to men. But this Epenetus, and after him the whole family to which he belonged, received. They dared to be singular; and they were enabled to bear up under all the obloquy that must have been heaped upon them as the followers of the Crucified; as the forsakers of the religion of their forefathers; and as the adherents of a system which doomed all to destruction who did not receive the same faith with themselves.

The little one, however, in Achaia, soon became a thousand,—the converts having become numerous, if not indeed respectable. Whether in this tide of prosperity for the church, the family of Stephanas began to be overlooked or not, we have no means of ascertaining. The Spirit of God, however, determined that they should never be forgotten; and hence he has given them a name and a place in his word to be remembered, as the first-fruits of Achaia unto Christ, to the end of time, if not throughout eternity itself.

The venerable lady, whose death we are met this evening to improve, together with her husband, may, in one respect, be said to have been the first-fruits of Monghyr unto Christ,—they having been the first members of the little church that has existed there during the last 30 years. Whether they had an equal measure of obloquy to endure with the household of Stephanas may be a matter of doubt; but one thing is certain, they could not have been without a consi-

derable portion. For some time they had to stand entirely alone. Moving as they did, in the first circles of life, and avowing Christ in the way they did, they occupied a position, the difficulties and pains of which, few, if any, of us know any thing about. It required a courage far beyond the average of that possessed by the generality of men, to set up, in the face of a society, all of whom, there is too much reason to fear, were estranged from righteousness, an altar for the worship of God morning and evening; to stand aside from all the amusements and vanities of the world; and to speak boldly out for Christ on every needful and befitting occasion. But these both Captain and Mrs. Page unhesitatingly did.

And what is even still more striking than this. Though educated as members of the church of England, yet having seen it their duty to be publicly immersed in water in the name of the Father, of the Son, and of the Holy Ghost, they hesitated not in the face of open day, and in the presence of both Europeans and Natives, to enter into the Ganges, and there proclaim their attachment to the Son of God. Never had there been such a sight in the city of Monghyr before. All were out to witness the strange event. And every tongue was let loose upon the subject. But both Captain and Mrs. Page had deliberately counted the cost; and they had solemnly and firmly made up their minds to comply with what they believed to be the will of God.

And who does not see the amazing amount of courage required for such a course? Had they not been sincere, it appears next to impossible that they could have borne up under what they must, in such circumstances, have been called to endure. But they *were* sincere. Their whole lives proved them to have been actuated by the fear and love of God. And they never flinched from their principles; they never repented of what

worship ; and also what she felt and thought about a matter of no small importance to the professing Christian world :

"Serampore, Jan. 12th, 1847.

"Mrs. K.," says she, "appears to me to be one of the few I have met with, whose kind feelings have survived a course of years. One reason evidently must be, that she has, from the commencement of her Christian career, kept aloof from the world. I knew this many years ago. Oh ! what havoc the world makes amongst Christians : more than, I believe, many are aware of. So imperceptibly does it creep into the heart, that, at times, Christian professors, with some exceptions, are hardly discernible from others. Nothing grieves me so much as to see the inconsistencies of those of whom we have reason to hope well : I mean in regard to their ways, the company they keep, and their conformity to the world, more especially in their dress. But blessed be God, all professors are not so.—Alas ! for me. I have been a mere cumberer of the ground ; and it may be, that, on that account, it pleases the Lord to lay me aside, and as it were banish me from his earthly courts. I often think whether he has done this in anger ; and when I reflect upon what I have been and am, I should say, yes. But when I think of his love, his undeserved mercies, his covenant of grace, so full of promises, not to the righteous, but to poor contrite sinners, even to the chief of them, I dare not come to the conclusion, that in anger he has afflicted me. Still, I must acknowledge I find my mind in great confusion when I attempt to discover the cause why the blessed God keeps me away from his house : there must be some fault, or rather sin in me, which renders this discipline necessary, or it would have been withheld.—But before I conclude, I must not pass over in silence one thing in which I feel myself to be concerned, but of which you must be in entire ignorance. Since last September I have been, I believe, wholly kept away from chapel ; from which time there must have been two collections. It was my full intention to pay my contribution before I left Calcutta ; and had kept the money intending to ask you to make it over ; but always forgot to do so when we met. So the money was brought with

me to this place. I hope, however, to discharge this obligation before long. I do not mean my obligation to Mr. L., who has been feeding me with the bread of life upwards of one and twenty years, but to the lighting of the chapel, &c. What I owe to the former I can never repay in this world."

Her pension as a Captain's widow was not very great ; but her children having added to it considerably by their gifts, she was enabled, in her latter years, to give vent to the benevolence of her heart in subscribing to many objects of a religious and charitable kind ; and this she did with a zest which showed that she esteemed herself truly happy in being able to do good. And her givings were without ostentation. When the Association of Baptist churches commissioned me to present to her their thanks for the 100 rupees she sent to the persecuted Baptists in Denmark, she looked quite confounded that they should have ever thought of doing such a thing.

Her last affliction was very long,—having lasted nearly 10 months. But during the whole period I never heard her utter a complaining word, nor express a wish that God would change in his dealings towards her. Divine things alone engaged her attention : and never could human being have been more delighted than she, when any one called on her to talk to her of God, of his providence, and of the wonderful scheme of redemption by Christ Jesus. Low, low were her views of herself. The idea of anything like self-righteousness made her almost involuntarily shudder. The thought of dying was often very painful to her ; and frequently would she exclaim ; "O will my dream be indeed realized?" This was said in allusion to a dream which she had many years ago, in which she thought herself dying, but was so comfortable and happy that she repeated the words :—

"Millions of years my wondering eyes
"Shall o'er thy beauties rove ;

"And endless ages I'll adore
 "The glories of thy love.
 "Sweet Jesus, every smile of thine
 "Shall fresh endearments bring;
 "And thousand tastes of new delight
 "From all thy graces spring."

As her end drew near, all fear of death seemed to have been completely removed. For some hours before, she lay quite still, making no remarks but apparently fully sensible. Twice or thrice indeed she asked the hour of the day, and on being told, received

the intelligence with a most interesting smile,—but this was all. And at the end she fell into a state approaching as near to sleep as can well be conceived. And thus without a sigh, and without a groan, and without a movement of any kind, she passed as gently and as softly away as a little child when falling into one of its sweetest slumbers.

She died July 12th, 1847; aged 55; and is interred in the Scotch Burial Ground, Calcutta.

INFANT SALVATION.

(Concluded from page 242.)

5. WE are now led to observe, that the rich mercy of the Divine Father to actual transgressors, forbids us to think that infants are lost.—Our gracious God has, for the salvation of rebellious men, formed a great and very comprehensive plan, which is commonly called the plan of redemption. In this plan, abundant provision is made for the salvation of the worst of men. A main particular in this plan, is the sacrifice of Jesus Christ, or the death of Jesus Christ for sinners, and in this the love of God to sinful men is manifested in a most remarkable manner. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." Has then God, in this great plan for the salvation of countless millions of the worst of men, overlooked infants, the most innocent part of the human race? Has so much compassion been lavished on those who have been the most determined enemies to God, and no kindness been shown to those who have never opposed God, never felt any dislike to his moral government, never wilfully offended him. Who can believe that a wise and merciful God has acted so inconsistently? Many adults are, we know, very awful transgressors; they live many years in open violation of the laws of God; they neglect and despise offered mercy; yet with all these accumulated crimes upon their heads, they are, when they repent and seek mercy,

most freely pardoned; not only pardoned, but also accepted, loved of God, made his children and taught to hope for all the happiness of Heaven,—all this for adults, and nothing for poor infants! Who can believe it? Were infants capable of acquiescing in God's plan of salvation, capable of repentance and of faith in the Saviour, capable of cultivating that holiness without which no man can see the Lord, they might be saved as adults are saved; but as they are incapable of all these actions, are they, for that reason, to be lost? Lost, not because they will not, but because they cannot comply with the terms of salvation? If so, we must cease to assert that God is rich in mercy. Rich mercy requires the salvation of infants; nay, we may almost affirm, that justice requires their salvation. And can we then, judge so hardly of the Almighty as to suppose, that he does not save infants, when he saves those who are ten thousand times viler than infants ever can be? Can he, who affirms, with a solemn oath, that he has no pleasure in the death of the wicked, doom poor infants, who have never offended, to everlasting misery? We cannot believe it. God is too merciful, he is too just, to act in this manner. The character of God, as revealed in the Scriptures, is, we believe, all other considerations apart, a sufficient guarantee for the salvation of infants. Were a king to say to certain rebellious subjects: 'I will forgive you, and inflict no punish-

ment upon you, provided you will acknowledge your faults and implore my forgiveness;' would you not extol his clemency, would you not say he is a very merciful prince? Well, these men take the king at his word; they confess their faults, humbly beg for pardon, and that pardon is granted to them. So far good: but mark the sequel. This very merciful prince, who has pardoned the rebels, takes their infants and punishes them, yea destroys them all; and, to justify his conduct, says, 'I promised pardon only to those who would confess their faults, and seek my pardon, but these children have not conformed to the conditions proposed; they have neither confessed their faults, nor sought pardon, therefore I punish them.' Now you change your opinion of this merciful prince; now you say, it is but a show of mercy, a mere pretence to clemency, to pardon adults, who are actually criminal, and punish infants who are wholly innocent; now you pronounce this prince an execrable tyrant. Is God, who is so highly extolled for the riches of his mercy, at all like this execrable tyrant? Does he pardon adults, who are awfully criminal, and punish infants who have never wilfully transgressed? You cannot for a moment admit that God is such a being; then why doubt concerning the Salvation of Infants?

From what has been said, we draw this conclusion, 'That infants are most assuredly saved. No one, who is content to build his faith on the information which the Scripture gives on that subject, can, we think, entertain a doubt of their salvation.'

It may perhaps be objected to the view which we have taken of this subject, that no distinction has been made between the children of believers, and those of the ungodly. We reply, that we cannot discover any such distinction in the Scriptures. No part of Christian holiness is derived from natural descent; pedigree, under the gospel, gives no claim, as it did under the law. "Think not to say within yourselves, 'We have Abraham to our father.'" If infants are saved, they are not saved through the piety of their parents, but through what Jesus Christ has done; and why then should not what Jesus Christ has done be as available for the children of Heathens, Muhammadans, and ungodly per-

sons, as for those of true believers? The salvation of infants must necessarily be unconditional; they are quite passive in the matter; they do nothing; they can do nothing in order to obtain salvation; hence the infant of a believer is as passive in the great matter of its salvation, as the child of an infidel or a heathen. Of adults, the conditions of repentance and faith are required, in order to their salvation; and, if we doubt whether a man has repented and believed, we consequently doubt of his salvation; but as these conditions are not required of infants, there can be no reason to doubt of their salvation, though they have not repented and believed. And, if by the obedience of one, all are made righteous, all freed from all liability to punishment for Adam's sin; then the infants of Heathen, Muhammadans, and all ungodly persons, must be on a perfect equality with those of believers.

Another has perhaps observed, that in the arguments in favour of Infant Salvation, nothing is said of infant baptism. We cannot believe that infant baptism, under whatever circumstances administered, tends at all to promote the salvation of the infant. On the general question of infant baptism, we, on this occasion, say nothing. Our sole reason for referring to it, is to oppose the unscriptural and soul-destroying doctrine of baptismal regeneration, and our views, on this point, we believe, coincide with those of all pious Dissenters, who practise infant baptism, and, we hope, with those of some good men in the Church of England. Our subject is to prove from Scripture, that all infants are saved, and if the above arguments have any weight in them, it is clear, not only that infants can be saved, but also that they can be saved without baptism, so that parents whose infants have died unbaptized, need be under no apprehensions on that account. Tractarians and Romanists may affirm, that if infants are not baptized, they cannot be saved; but let not parents listen to a doctrine so unscriptural; let them weigh the above arguments in favour of Infant Salvation, and let them bring the doctrine of baptismal regeneration to the test of Scripture. In vain will they search for it in the Word of God; it is but a perversion of Scripture to

urge our Lord's words to Nicodemus as proof, that, if infants are not baptized, they cannot be saved. Baptism is, we grant, a Christian duty, binding on all believers; yet no one can show from Scripture, that the salvation even of an adult, a responsible agent, is impossible without baptism; who then can say, that infants, on whom no duties are binding, cannot be saved without baptism. On this point, at least, Scripture and truth are on the side of parental feeling. Weep not then, bereaved parents, your infants, though they died unbaptized, are not lost.

Improvement.

1. If all that die in infancy are saved, and we hope we have shown satisfactory proof that they are: it follows, that a very great majority of the human race will obtain salvation. But here a question of some importance requires our attention. At what age do children become responsible agents? Could we ascertain that age, we should, of course, feel authorized to believe, that all who die before they reach that age, are saved in the way in which all infants are saved; and we should also conclude, that all, who have reached that age, are placed on the same footing as adults, and that in order to their being saved, they must repent and believe in Jesus. But the question which we have asked, is one to which we cannot furnish a definite reply; we are not certain at what age children become responsible agents, for the Bible gives us no direct information on the subject. Perhaps we ought not to assume, that all children become responsible at exactly the same age; for there are many circumstances which retard or promote the growth of intellect, and which retard or promote the attainment of moral knowledge. It follows, that we can only conjecture at what age responsibility commences; it is proper therefore, to suppose, that it commences at an early age, for should we err by fixing on too early a period, the error will be an innocent one. Were we to conjecture, that responsibility does not commence till persons reach their majority, till that period when, in the eye of the law, they are of full age, we should doubtless err very considerably: for we are quite sure, that all persons have a knowledge of right and wrong, that they act as free and responsible

agents, long before that period. Were we to fix the commencement of responsibility at the age of fifteen, we should probably err. We are not sure, that such responsibility may not in some cases commence at ten years of age, nor can we affirm, that it never commences even earlier than ten years of age. Let us, therefore, for the sake of being quite on the safe side, admit, that responsibility may possibly commence when the child is in his sixth year, and few, we think, will contend, that a child is obnoxious to punishment, in another world, for his personal transgressions before he reaches that very low age; nay, we think, many will say this is too early an age for the commencement of responsibility. It may be too early; we are inclined to think it is; but our argument will admit of our fixing on this very early age, as the time when responsibility may possibly commence.

Our next enquiry is, What proportion of the human race die before they reach the age of responsibility, which, for argument's sake, we have supposed to be the sixth year? The answer to this enquiry may be, That one-half, and probably much more than one-half of the human race die before they reach the age in question. This is a fact that may be ascertained from the tables of mortality. It is said, that in Breslau, in the last century, the greater part of all that died, were children under five years of age. It appears from the bills of mortality for London from the year 1757 to 1768, that, during a period of ten years, out of 1518 persons born only 628 reached their sixth year, while 895 died before they reached that age.* It may be objected, that more children die at an early age in London than in many other places; and it may also be objected, that, even in London, the mortality is not so great now as it was in the last century. These objections are admitted, but then we know, that there are parts of the world, yea, many parts, where the mortality is much greater among infants and young children, than it was even in London in the last century. What is the state of the case among savages; and what among uncivilized or only half-civilized nations in a tropical climate? and what is the state of the case here in India? Do half the in-

* See the tables of mortality in the Dublin edition of the *Encyclopædia Britannica*.

infants, born in India, see their sixth year ? Though among such nations there are no tables of mortality, yet a slight knowledge of the savage and half-civilized portions of the great human family, is quite sufficient to convince us, that the mortality of children among them, is much greater than among the civilized nations of the earth. Hence, we think, we are quite justified in concluding, that of all the children that are born, the great majority die before they reach the sixth year of their age, the age at which, we have supposed, responsibility may possibly commence. It follows then, according to the views which we have taken of this interesting subject, that if the majority of human beings die before responsibility commences, the majority of the human race will be saved.

But we have said nothing as yet of the salvation of adults. We fear that hitherto, but a small minority of them have been saved, though God has always had a people that have served him, and in no age, as we believe, have there been so many pious men on earth as in the present age. The aggregate of the saved, from among the adults of the human race must now be very considerable. These, added to all the infants that have been saved, will make the majority of the saved much greater ; and who is prepared to say, that eventually, before this earthly scene closes, there will not be a majority, even of adults, among the saved. Such a happy result seems not impossible, not improbable. The proportion of the pious to the ungodly is, we hope, daily increasing. The time, we trust, will come, when a quarter, a third, one-half, and more than one-half of the inhabitants of the earth will serve the Lord. Admitting that the millennium will be only a literal thousand years ; admitting too that the earth will, during the millennium, be ten times more populous than it has hitherto been, no very astounding admission ; and as all, or nearly all, will then know the Lord ; we may well suppose, that more will be saved, during that blessed period, than will have been lost during the preceding six thousand years. If then a majority of human beings will be saved because of the salvation of all that die in infancy and early childhood ; and again, if a majority of adults will also be saved because of their faith in Christ, there will

be an overwhelming majority of human beings saved. The saved will be to the lost, we hope, as many to one. Blessed prospect ! may it be fully realized.

2. From what has been said, we may draw another inference, namely, that they are happy who have been removed in infancy. Had they lived, they would have reached the age when responsibility commences, and then they would have been awfully endangered, and might never have been saved. They would, when they became responsible have ranked among the unconverted, and there is reason to fear they would have given a decided preference to the service of Satan. How often have the hearts of pious parents been rent with anguish at the ungodly, and even wicked conduct of their children ; but had those children died in infancy, what sweet consolation their parents would have found in reflecting on their safety and happiness ! How many thousands have grown up only to live in sin, to die and be lost, who, had they died in infancy, would have been saved ! We are quite willing to admit, that the old and faithful servant of the Lord, who has weathered all the storms of a long life ; fought many hard battles with the enemy, laboured much, and suffered much for Christ, will have a brighter crown, than those that die in infancy, for the infant has performed no works of faith, no labour of love ; yet the *safety* of the infant is something very great. Death having put his seal upon him, his character, his holy character, and happy state are now fixed for ever. Security is always to be preferred to hazard ; a smaller good secured to us, is always preferable to a greater good exposed to the risk of failure. Could it be known, that a child, had he lived, would have been a truly converted man, would have been a faithful and useful servant of the Lord, and would, at last, have died in faith and hope, then might the bereaved parent justly regret the removal of his child ; but no parent can say, that such would have been the character of his child, and such his happy end ; hence, the dangers of life, the uncertainty, that children, when they grow up, will serve the Lord, should reconcile us to their early removal to a better world. To bereaved parents we would therefore say, Murmur not, weep not ; the Lord has done right, nay more, he has conferred

red a favour upon you. Your infants are happy now, yes, infinitely happier than they would have been, had they remained with you. You hoped perhaps to see them respectable in life; to see them pious, the ornaments of the church of God, and you wished perhaps to see them zealous and successful preachers of the gospel. Your wishes were good; but they might never have been realized, your hearts might have been rent by the sufferings, the follies, and crimes of your children, and you might have seen them depart without hope, die in their sins. What anguish would you then have felt! Then you would have wished that they had died in their infancy; then you would have said; we should have felt satisfied of their safety, and hoped to meet them in that world, where all the saints are found. Well! the Lord has bestowed this boon upon you; your children have been taken from the evil to come, and they are now happy. While some are childless, unblest with offspring, you have children in the world of happiness. While other parents are mourning over the foul deeds of their children, and dreading their eternal destruction, your children are safe; they are with the Lord, they are among his blessed saints, in a world where sin and sorrow are unknown, and they will rise to life eternal at the last day. Then dry your tears, and rejoice in hope; for the Lord hath done great things for you.

Finally, parents who have lost their infants, have an additional motive for withdrawing their minds from the world, and turning their thoughts to the bright and interesting scenes of another world. We are required, whatever be our circumstances, not to love the world, nor the things that are in it; all christians ought to consider themselves as strangers and pilgrims on earth; and they are commanded to set their affections on things above, but there is something in the fact of our having dear relatives or children in a better world, which supplies an additional motive to the turning of our thoughts to that blessed world. While bereaved christian parents have the same motives for directing their thoughts to another world, as all other christians have, they have also the pleasing reflection, that their beloved children are already in that world of happiness. The fond mother will perhaps weep when

she reflects, that the infant which so lately hung on her breast, and gladdened her heart with his smiles, now lies in the silent grave; that its little active limbs, the motions of which she once beheld with so much pleasure, are now motionless, and turning to dust, but let not her mind dwell too much on this gloomy subject; let her think of the immortal spirit. Yes, weeping, bereaved mother, if you are yourself a true believer in Jesus, you have before you a delightful prospect: you will meet your babe again; not a poor, weak mortal, as when you lost him; not a weeping, suffering babe, as when it drew its nourishment from you; not a poor uninformed, half-intelligent creature, as when under your care here on earth; but a happy spirit, free from all suffering, and all fears of future ill; great in knowledge and intelligence, capable of being your instructor, and of imparting to you a thousand delightful truths, of which you have never heard. Apply now, to your eye, the telescope of faith, and look a little at things unseen. Do you observe that happy saint conversing with Moses, and Paul, and other prophets and apostles, and do you see how he moves now to join that large company of blessed saints, who are singing the praises of the great Saviour? The burden of their song is, glory to the Lamb that has redeemed us with his blood; and mark how warmly he joins in their song; his whole appearance shows his great, his unspeakable happiness, and how full his heart is of love to the great Redeemer. Weeping mother, that happy saint is your beloved child, your once weeping, suffering, dying infant. Yes, that is he; mark the transformation, and rejoice. Now you may turn to his grave, if you please; but your sorrows are abated; your tears are now tears of gladness; you anticipate something great, something which fills you with joy, for even this poor little decaying body. Yes, it will rise again; it will rise to life eternal, rise a strong, immortal, glorious body, like the glorious body of the blessed Saviour. Christian parents, think of these things, and weep no more. Dry your tears, and run with patience the race set before you; at the end of that race, you will find your departed infants among the happy saints in Paradise.

W. R.

SIMPLE THOUGHTS ON SOLEMN THEMES.

To the Editor of the Oriental Baptist.

DEAR BROTHER,—The following simple illustrations of Scripture truth I first heard from our aged brother, Shujáatali, in the course of conversation, and now give a rather free translation of them, as committed to paper by him at my request. They are too obvious and common-place, perhaps, to convey much instruction to English readers, but they furnish a fair specimen of a mode of explanation, which tells more on the native mind than the more elevated and complicated ideas, which are appropriate and familiar to English hearers.

Your's in the Lord,

J. P. M.

On a late occasion, being on a tour on the river with a dear friend, as I was sitting at the window of the boat, a brick which had been burnt to a cinder floated near me, and I took it up, and thought, "This is a picture of the future state of the believer. So long as his old nature is not consumed, he is like the ponderous brick, which sinks in the river, but when all the evil of his nature shall be removed, then shall he rise in the last day so light and spiritual, that he 'shall meet his Lord in the air.'"
1 Thess. iv. 17. This thought I communicated to my friend, and also the following reflections.

It is a long time ago that I was struck with the thought that many men, when they die, are buried, and their dust mingles with the earth; the bodies of many are burnt, and their ashes are carried away by the river; and many there are, whose corpses lie exposed and uncared for, and are devoured by various species of birds and beasts; how then will all these dead be raised? Though I did not, like the Sadducees, deny the resurrection, yet I desired some illustration, which might shut the mouths of objectors. Then I remembered the skill of the goldsmith, that parti-

cles of various metals—of gold, silver, copper, and brass—fall, and are mixed with the dust of his workshop, but, though these particles are not discernible by the unpractised eye, yet the workman, whenever it is requisite, separates the gold, the silver, the copper, and the brass, one from another. Then what wonder that God, whose name is Almighty, should be able to distinguish each person's several dust, whether it has been a prey to worms in the grave, or has decayed in the water, or has been devoured by the beasts of the forest or the fowls of the air! Assuredly, God will disengage the dust of every man from the earth with which it has been blended, and will re-animate it, for He is Omnipotent.

On one occasion, I was reflecting that if the whole population of a city should appear at once before a judge, and insist on his hearing a cause for each of them at one and the same time, the judge would be perplexed, and declare the thing impossible. Then how shall God, who is one, sit in judgment on the whole world at once. Not that I doubted the fact of the judgment, but I wished for a similitude to explain it. Then I remembered that there is but one sun, which gives light to all the world, yet in beholding and using the light of that one sun, each individual discerns his own condition: so when our Lord Jesus shall come in his glory in the clouds of heaven, every eye shall behold him, and every man will be convinced of his own real character; the righteous will feel emboldened to take their places at his right hand, while the wicked, convicted of their sinfulness, will shrink away to the left. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Psalm i. 5. Again a difficulty occurred to me in regard to the omniscience of God,

—his knowledge of secret things, and of the hearts of men. Do not think that I entertained any doubts on the subject, but I sought a similitude to bring it down to my comprehension. Then I reflected that as the householder knows the contents of his chest, though locked up from the sight of others, so the world itself is but as a chest, which God has made, and God has filled, and therefore

knows all the contents of it. And again, as the compositor's case contains many compartments, yet the compositor is perfectly acquainted with the contents of each, and their several uses, so does God know the character and capacity of each inhabitant of whatever compartment of this wide world.

SHUJÁATALI.

FAMILY BIBLE READING FOR SEPTEMBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Last quarter, 3d day . . . 3h 7m Morning.	New moon, 9th day . . . 9h 40m Evening.		
		First quarter, . . . 18th day . . . 1h 13m Morning.	Full moon, 24th day . . . 8h 18m Evening.		
1	W	Proverbs xxxi. Mark ii.		h m	h m
2	Th	Eccles. i., ii. iii.		5 44	6 16
3	F	iii., iv. iv. 1—20.		„ 44	„ 15
4	S	v., vi. iv. 21—11.		„ 45	„ 14
5	LD	Psalms.		„ 45	„ 13
6	M	Eccles. vii., viii. Mark v. 1—20.		„ 46	„ 12
7	Tu	ix., x. v. 21—43.		„ 46	„ 11
8	W	xi., xii. vi. 1—29.		„ 46	„ 10
9	Th	1 Kings xii. vi. 30—56.		„ 47	„ 8
10	F	xiii. vii. 1—23.		„ 47	„ 7
11	S	2 Chron. xii., xiii. vii. 24—37.		„ 47	„ 6
12	LD	Psalms.		„ 48	„ 5
13	M	2 Chron. xiv., xv. Mark viii. 1—26.		„ 48	„ 4
14	Tu	xvi., xvii. viii. 27—38 & ix. 1.		„ 48	„ 3
15	W	1 Kings xvi. 23—34, xvii. ix. 2—29.		„ 49	„ 2
16	Th	xviii. ix. 30—50.		„ 49	„ 1
17	F	xix. x. 1—31.		„ 49	„ 0
18	S	xx. x. 32—52.		„ 49	„ 59
19	LD	Psalms.		„ 50	„ 58
20	M	1 Kings xxi. Mark xi. 1—26.		„ 50	„ 57
21	Tu	xxii. 1—40. xi. 27—33, xii. 1—7.		„ 50	„ 56
22	W	2 Chron. xix., xx. 1—30. xii. 18—44.		„ 50	„ 55
23	Th	xx. 35—37, xxi. xiii. 1—23.		„ 50	„ 54
24	F	2 Kings i., ii. xiii. 24—37.		„ 50	„ 53
25	S	iii. xiv. 1—25.		„ 51	„ 52
26	LD	Psalms.		„ 51	„ 51
27	M	2 Kings iv. Mark xiv. 26—52.		„ 51	„ 50
28	Tu	v. xiv. 53—72.		„ 51	„ 49
29	W	vi. 1—23. xv. 1—24.		„ 52	„ 48
30	Th	vi. 24—33, viii. xv. 25—47.		„ 53	„ 47

Narratives and Anecdotes.

THE MODERN VANITY FAIR.

THE town was much altered since Christian and Faithful passed through it, and principally for the reason that a great multitude of pilgrims who had set out on the pilgrimage had concluded, finding the air of the city much improved, and that by reason of the increase of refinement and knowledge among the inhabitants, the city itself was very profitable and pleasant to dwell in, to remain there for an indefinite season, and many of them for the residue of their lives. This began by some of them being allured to take part in the purchase and sale of the merchandise of the place, till at length a great part of the business came to be transacted by those who at first came to the place in the character of strangers and travellers to the Celestial city. They formed partnership with the natives and original owners of Vanity fair, so that now no small part of the French row, the German row, and especially the English row was carried on under the profession of those who had thus settled in the place as pilgrims.

In process of time they had also appointed as lord mayor of the place a professor of the religion of the pilgrims, My lord Know-the-world, whose grand entertainments and dinners, together with his courtly and affable manners, did much to render the name of the pilgrims respectable, and to put the whole place on good terms with them. Nay, it was a pleasant thing to the citizens that they could have so many of the pilgrims to stay with them, still preserving the profession of their pilgrimage; inasmuch that at length it became fashionable among many of the native inhabitants of the city to take the same name and profession without having ever once set out on their travels towards the Celestial city. And I observed that what aided this greatly was a certain thing that had got in vogue, which I was told was considered by many as involving the whole essence of the pilgrimage, and securing all its benefits without the necessity of encountering its perils and labours, and which they called baptismal regeneration. There was also in the court end of the town a very large ca-

thedral, builded of hewn stone, on which they had sculptured the image of the twelve apostles, and over the gate of it had engraven in large capitals these words, No church without a bishop. I was told that it was in this building chiefly that the ceremony which they called baptismal regeneration was performed; and it was observable that most of those who entered this building and underwent the ceremonies there enacted considered themselves safe for the Celestial city although they had not Christian's roll, and never went a step beyond Vanity fair.

There was also no small part of the court end of the city where the houses had crosses upon them; which I was told would prevent the growth of any such burden on the shoulders as Christian had borne with so much difficulty. There were also in various parts of the city places of worship erected, called Chapels of Ease, where the music was so fine, and the seats were so softly and beautifully prepared, and all the ceremonies were so pleasant, that most of the inhabitants became church-going people. In some of these places I was told that great care was taken to smooth down the rough places in the Gospel, and that no alarms were ever suffered to be given to the consciences of the people who came there, and also that all those fiends by which Christian had been so much vexed and alarmed were considered as only imaginary beings, even Apollyon himself, and that the hell which had frightened so many pilgrims was regarded as a mere creation of the fancy.

Moreover Mr. Legality, from the town of Carnal Policy, had established a colony in this place, and by the aid of Mr. Worldly Wiseman, had gained no small number of the pilgrims, who had concluded to settle in Vanity fair. I also observed that the pilgrims had thrived greatly in their business, and that their houses were among the most tasteful and costly buildings in the better parts of the city. When they first began to stop in Vanity fair they were of very small means, and of a humble

exterior ; but by degrees they acquired property, and moved up into the more airy and fashionable parts of the place, where they thought it important to make the name and profession of pilgrim respectable in the eyes of the inhabitants. Some of them had great share in the stocks in Vanity fair, and were appointed directors and presidents of its banks, and had built themselves fine houses, and kept up large establishments, such as formerly none but the native men of Vanity fair could build or reside in.

There was one Mr. Genteel, who at first came into the place very dusty and poor from his pilgrimage, (his name then being Rustic,) and had resolved only to remain long enough in Vanity fair to better his circumstances a little, and then to set out again, but who had such a tide of worldly prosperity upon him that he became very rich, put up one of the finest houses in the place, changed his name, and concluded to remain there indefinitely. There was another man, Mr. Worldly-conformity, who followed this rich pilgrim's example, and they two, together with some others in the same neighbourhood, as Mr. Luke-warm, Mr. Yielding, Mr. Indifferent, Mr. Expedient, and their families, constituted some of the most fashionable society in the region. They were not outdone by any of the merchants or professional gentlemen or nobility of Vanity fair in the costliness of their entertainments and the richness of their style of living.

It is true that in some cases these professed pilgrims were found to have gone beyond their means, and to have built houses and supported this expensive mode of life at the expense of other people ; but this did not prevent others from similar extravagance ; and at length the world's people, as the original inhabitants at Vanity fair were called, and the population of the pilgrims, could not at all be distinguished, the pilgrims having ceased to be a peculiar people, and engaging in the same amusements and pursuits as were generally deemed reputable. The pilgrims being so prosperous and well-esteemed, you may readily suppose there were very few new comers but were persuaded to settle down in the same way, very few indeed, who, Christian, and Faithful, of old, went

straight through Vanity fair, and would not be turned aside from their pilgrimage. Some who staid in the town retained the recollection of their pilgrim life a longer and some a shorter time than others, and some would be ever and anon preparing to set out again ; but there were certain persons of influence in the place, as Mr. Self-indulgence, Mr. Love-of-ease, Mr. Creature-comfort, Mr. Indolence, my Lord Procrastinate, and my Lord Time-serving, who, with fair speeches, did generally contrive to detain them even to the day of their death. So that it was rare that any of those who stopped and became entangled in the cares and pleasures of life and business in Vanity fair ever again set out on pilgrimage. I have heard however that many of them when they came to die were found in great gloom and distress, and could get no peace whatever, crying out continually, O that I had never ceased to be a pilgrim.

There were some that had very grand country seats, and spent their time in farming and gardening in the summer, and were very busy at the fair in large business operations in the winter. Some of these men were accustomed to give considerable sums to certain benevolent societies that were in the place, and also they would, as occasion offered, preside at their meetings, and give them countenance by their names. Nor was there any want of such societies now in Vanity fair, for many persons seemed to think that the patronizing of such societies rendered it unnecessary for themselves to go on pilgrimage. There were also many good books published in the place, and what seemed not a little surprising, the lives of some of the most noted pilgrims who had passed through Vanity fair were put forth, and were greatly admired even by some of those who had settled in Vanity fair because of its merchandise. There were also persons who might be heard to speak much of the necessity of living as strangers and pilgrims in the world, who nevertheless kept immense warehouses in English row and French row, and were very busy in increasing their estates and beautifying their establishments.

From all these things you may conclude that whereas in Christian and Faithful's time the very name of a pilgrim was enough to bring odium and disgrace,

if not persecution, upon the men who entered the town in that character, it was now considered a very reputable thing, some of the very best society in Vanity fair holding it in such esteem that the persecution of Faithful was now thought to be the greatest disgrace that had ever befallen the inhabitants. The cage in which the pilgrims were once confined as madmen was now never used, and some said that it had been broken in pieces, but others said that it had been consecrated for church purposes, and put under the cathedral, in a deep cell, from which it might again be brought forth if occasion required it. The old lord of the fair also, seeing how things were going on, now very seldom came thither in person, and was well content, it is said, to have the people appoint for their mayors and judges persons who had either been pilgrims themselves or greatly favoured that part of the population.

There was another very singular thing that had happened in process of time; for a part of the pilgrims who remained in Vanity fair began to visit the cave of giant Pope, which, you remember, lay at no great distance from the town, so, instead of going farther towards the Celestial city, there became a fashionable sort of pilgrimage to that cave. They brushed up the giant, and gave him medicines to alleviate the hurts from those bruises which he had received in his

youth; and to make the place pleasanter, they carefully cleared away the remains of the bones and skulls of burned pilgrims, and planted a large enclosure with flowers and evergreens.

When this was done they even denied that there had ever been any such cruelties practised as were demonstrated by the bones when Christian and Faithful passed by. The cave also they adorned, and let in just so much light upon it as made it appear romantic and sacred, so that some pilgrims who came at first only to see the ceremonies, were so much attracted by them as to join in them.

What greatly aided to render this pilgrimage fashionable was a large saloon erected about half-way between Vanity fair and the cave, where much good society from Vanity fair were accustomed to stop for refreshment and social converse, where also they had little hermitages and altars, and a certain intoxicating refreshment, called, Tracts for the Times, the effect of which was to make them feel while pursuing their way to the cave as if they were stepping towards heaven. It was said also that there was an underground passage all the way between this cave and the cathedral of which I have spoken, in Vanity fair, where the twelve apostles were sculptured in stone, and the cage was secreted; but this passage I never examined.—*Cheever's Lectures on Bunyan.*

Correspondence.

BAPTISM.

To the Editor of the Oriental Baptist.

SIR,—I thank you for your explanation; and regret that I should have misunderstood the statement in your July No.; and beg to withdraw my remark upon it. The statement I impugned was this—"Instead of following the apostolic rule, many churches have taken upon themselves to baptizē little children, generally babies of a few days old, and many of them do this not by immersion but sprinkling. Here there is no repentance, no believing, no voluntary profession of Christ. ALL THIS is directly opposed to the word of God. The Church people see this, and hence,"

&c. But I am happy to learn from you, that by this was not meant that "Infant baptism" "was directly opposed to the word of God, and that the church people saw this and hence"—adopted a subterfuge.(1)—I once heard a couple of

NOTES BY THE EDITOR.

(1) To say that the Church of England adopted a subterfuge, would possibly be contrary to historical truth. The Church of England did not originate Infant Baptism—she took it away ready made from the Church of Rome; and unfortunately the bodies of Christians who subsequently separated from the Church of England, could not consent to

cleanly-dressed natives (Christians I presume) discoursing on the Circular Road upon the subject of Infant baptism, and the one said, in an off-hand manner, to the other, that such a Sâhib says—"Infant baptism is a *most damned thing*," (2)—and then his companion, naming another (whom I know to be a respected Baptist Minister), enquired, what does *he* say? The answer as well as I could hear it, was to the effect, that "he says nothing, only tells us to search the scriptures." (3)

You are so good as to invite me to the discussion. But what can I say—after so many wise, and great, and good men have spoken. Besides, we differ on the very threshold. If I say that we are born in corruption and under condemnation—"The wicked are estranged from the womb: they go astray as soon as they be born" Ps. lviii. 3, (and see Job xiv. 4;) and if I quote the inspired apostle "and were by nature the children of wrath even as others" (and see John iii. 6); nay, more, if I quote the Psalmist to prove, that we are shapen in evil and death, "Behold I was shapen in iniquity, and in sin did my mother conceive me," Ps. li. 5, (and see Job xiv. 4)—and as a demonstration of the active seeds of death (in sin) operating in babes quote Paul, "and death (entered) by sin; and so death passed upon all men, FOR

THAT (because) *all have sinned*," (4) Romans v. 12-14, (see Barnes's notes;) and lastly quote our blessed Lord's words to show the necessity of outward and inward baptism for all—"Jesus answered verily, verily I say unto thee, except a man (or one) be born of water and of the Spirit, he cannot enter into the kingdom of God," John iii. 3-5, and therefore of the absolute and immediate necessity of the new birth in this very same sense for our children—and if circumcision profited them who subsequently kept the law, Rom. ii. 25, why should not baptism profit them who afterwards walk in faith? If under the old covenant their children had this advantage (Rom. iii. 1, 2), how much more under the *better* covenant? Were they "*all baptized unto Moses in the cloud and in the sea*," (1 Cor. x. 1-4) and shall not all our household be baptized into Christ? And if, with the eye of faith, we see the thing asked, *given*, (1 John v. 15), and the lamb already slain from the foundation of the world—and with the same faith read 14 John 4-7, and 15th, 3, and many such others—cannot we see the presence of faith and repentance, in its future *expression*; and the future exercise, in a present quiescent equivalent, in silent operations

leave (what we must term) the unscriptural practice behind. We are, however, far from believing, that those who uphold the practice see that it is directly opposed to the word of God. In very many instances the word of God has never been candidly examined on the subject; in numerous instances, instead of the scriptures being searched to find out what they teach regarding baptism, they are searched for passages that may, by some ingenious construction be made to support pre-formed opinions: and in this way we think it quite possible for persons to persuade themselves that what they have been taught from their earliest infancy has the undoubted authority of God's word. Far be it from us to question the sincerity of any believer's faith. To his own MASTER he stands or falls.

(2) Is not this a rather *free* translation of what was said by the native christians?—should deeply regret the use of such language.

(3) We do not perceive the applicability of this anecdote to the subject in hand.

(4) "In Adam all die"—because "all have sinned" in Adam. The Apostle immediately after speaks of death reigning over those who had *not sinned* after the similitude of Adam's transgression—which we think peculiarly the case with infants. "Sin is not imputed when there is no law." Where is the law condemning infants?—"This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil." This condemnation cannot extend to infants. Again "the wrath of God is revealed from heaven against"—helpless infants?—oh no, against—"all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." None but actual transgressors are included in the divine threatenings of future punishment, and in what class of transgressors will our Correspondent recognize helpless infants? Nearly all the passages quoted by him are clearly applicable only to adults—*accountable beings*, which infants are not. We commend to his attention the article at page 272 of our present number.

of the Spirit in the Infant, (5) (John iii. 5-8). We view the future plant in the present germ or seed. Let us plant our children (by the appointed means) in the likeness of his death—that they may be also in the likeness of his resurrection—that the body of sin may be destroyed, that they should not serve sin, Rom. vi. 3-5 :—they indeed require to be “baptized for the dead” (1 Cor. xv. 29), as much as we—In Christ there is neither male nor female, old nor young—“for as many of us as have been baptized into Christ have put on

Christ,” (6) Gal. iii. 27) and in another place “Else were your children unclean.”

If I say all this, and were to say much more, you will answer me with the *ex cathedra* assertion made in a recent extraordinary article (page 240 of Aug.) that “INFANTS NEED NO CHANGE OF HEART, NO BAPTISM.” (7)

I am, &c.,

August 14th, 1847.

(5) We must honestly confess that our Correspondent has greatly the advantage of us. Never have we seen in the little helpless infant of a few days old, the slightest indications of the “*presence*” of any thing like the “future expression” of faith and repentance ;—never have we observed the least glimmering of any thing that to our apprehension could be termed the “*present quiescent equivalent*” of the future operations of the Spirit. We ask for particulars. In what do these present manifestations, or germs, of things future consist? Is the “*presence*” to be discerned in the half-formed infant cry? May we discover the “*present quiescent equivalent*” in the placid infant sleep? Is it in the arms, or in the legs of helpless infancy, in its sleeping or its waking hours, that the germ or seed of future faith and repentance and the future operations of the Spirit is to be seen? And then, how does our Correspondent distinguish between infants, that will, through the grace of God, become heirs

of salvation, and others, alas ! that will live and die without any “*future expression*” of faith and repentance and eternally perish? But seriously—is not this sorry trifling with the immortal spirit, and with *redemption through the blood of Jesus*?

(6) This passage furnishes a simple and conclusive proof, that infants were not the subjects of baptism in the days of the Apostles. *All who had been baptized had “put on Christ ;” but it is impossible for infants to “put on Christ :” therefore, no infants had been baptized.* To say that “putting on Christ” may be done by a substitute is an absurdity. Every one must give account of himself to God. To suppose that one may repent and believe for another on earth, is just as reasonable and scriptural as to suppose that one may suffer for another in hell!

(7) Instead of meeting the queries propounded in the last No., our Correspondent has turned aside to the gloomy mazes of Baptismal regeneration—one of Satan’s master-pieces :—here we must leave him.—Ed.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Circular Road, Calcutta.—A young female was baptized and added to the Church on the first Lord’s-day in August. At the same time were baptized two persons attached to other denominations, but who had been led to see it their duty to be baptized on a profession of their faith in the Lord Jesus Christ, being convinced that the immersion of believers in the sacred name of the Trinity is the only baptism recognized in the New Testament.

Italy.—Early in the past month an aged native female was baptized and subsequently added to the church in this place under the pastoral charge of Mr. Pearce. We understand hopes are entertained that others are seriously intending to follow the example of this aged convert.

DISSENTERS' MARRIAGES.—Many of our readers are probably aware, that marriages solemnized in India by Dissenting Ministers, and by officers, civil and military, have been declared by many eminent legal men, both in this country and in England, to be invalid for many important civil purposes. Efforts have, accordingly, been made for some years past to obtain from the Legislative authorities an Act to remove the doubts that exist, and to give an indisputable legal sanction to such marriages. In 1838 the ministers of the various dissenting denominations memorialized the Legislative council, and were told in reply, that the subject had been referred to the Home authorities. The Court of Directors referred the question to the law officers of the Crown and of the Company,—who gave their opinion that an Act of the Imperial Parliament would be the most effectual for a satisfactory settlement of the question. In 1841, the memorialists were favored with a copy of a dispatch from the Home authorities, through the local Government, in which the Court expressed an expectation that, in accordance with the opinion of the law officers, the question would be satisfactorily disposed of “in the ensuing session of Parliament.”

The Ministers in Calcutta immediately forwarded memorials to the two Houses of Parliament; but not the slightest further progress towards the attainment of the object sought appears to have been made from that time to the present. A movement has again been made in Calcutta, and the following petition in triplicate, bearing 559 signatures, (principally those of persons connected with Baptist churches and congregations in Calcutta and some of the larger stations,) was forwarded to England for presentation to the Queen in Council, and to the Houses of Lords and Commons, by the steam vessel *Precursor* which left Calcutta in the beginning of August. A petition of similar import was, at the same time, forwarded by the Independent body in Calcutta; and we believe there is some probability of the representatives of the Free Church of Scotland uniting in the movement, either by petition or otherwise. It is also in contemplation to memorialize the Court of Directors through the Government of India. We are gratified to have it in

our power to state, that the representations made to the local Government, have always been received in the most courteous and liberal spirit; and also that the Legislative authorities in India are prepared to take up the subject, should a satisfactory settlement not be obtained from Home. An Act of the Indian Legislature, though less effective for past marriages than one from the Imperial Parliament, would be infinitely preferable to a continuance of the present unsatisfactory state of the question; and should speedy justice not be granted in reply to the petitions now forwarded, we should strongly recommend an application to the authorities here for a local Act to remove the objections and doubts that now exist.

The humble petition of the undersigned ministers and others representing the Baptist denomination of Christians, in North India, and others.

SHEWETH,—That the Ministers of the Denomination of Christians, to which your Petitioners belong, have for many years resided in British India and erected places of worship, collected congregations, formed churches (which are still increasing in numbers) and administered all the ordinances of religion.

That the Ministers of your petitioners' denomination have for several years performed the ceremony of marriage between parties in connection with them.

That in consequence of the limited number of chaplains in the interior of India, and the great distances of the residences of many British subjects in connection with the established church, and other denominations of Protestant Christians, from the residences of any chaplain or person called a priest in Holy Orders, many marriages have been solemnized by officers in the military service of her majesty, and military officers, judges, and magistrates in the service of the East India Company.

That all marriages performed by the ministers of the Denomination of your Petitioners were recognized as good and valid to all intents and purposes up to the year 1838, when for the first time doubts arose on the legality of such marriages in consequence of which many persons in connexion with your petitioners' denomination, have been compelled to apply to ministers in connection with the established church of England to perform the marriage ceremony; and many individual members of the denomination of your Petitioners have from this cause been put to great inconvenience, trouble and expense arising from the distance they have had to travel on the occasion of their marriage.

That in consequence of such doubts, several dissenting Ministers resident in Calcutta laid a case before Mr. Longueville Clarke, of the Calcutta Bar, for his opinion on the legality of such marriages, who expressed his opinion that marriages in the East Indies, when celebrated by a dissenting minister, or a judge and magistrate is not valid for many important civil pur-

poses, which opinion greatly disturbed the quiet of mind of your Petitioners.

That in order to remove all doubts as to the validity of such marriages, the dissenting Ministers resident in Calcutta in the year 1838 memorialized the Indian Government for a local act to remove such doubts and to legalize all such marriages.

That in reply to the said memorial the memorialists were informed that reference on the subject had been made to the home authorities who had been requested, in case of there appearing a necessity for the measure, to give the necessary directions for a legislative enactment to remove all doubts on the subject.

That the Hon'ble Court of Directors of the East India Company took the subject into their serious consideration, and laid a case before her majesty's advocate, the attorney and solicitor general, and the Company's standing counsel for their opinion for the guidance of the Hon'ble Court.

That the queries contained in the said case were as follows—that is to say,

"1st.—Whether marriages solemnized in the British possession, India, between British subjects by persons not in Holy Orders and not within the Provisions of the Statutes 58, Geo. 3, chap. 84, and 4 Geo. 4 chap. 91, are valid and effectual for all or any and what purposes ?

"2nd. Whether if such marriages be not valid for all intents and purposes it is competent to the Governor General of India in Council, under the powers given by the 3rd and 4th William 4, chap. 85, s. 43, to pass an act which shall have the effect of giving them such validity, and that either prospectively only or retrospectively.

"3rd. Whether in accordance with the recommendation contained in the opinion of the late Sir Arthur Pigott which was laid before the learned lawyers, it will be desirable to endeavour to obtain some legislative provision to remove all doubts and to quiet the questions hereinbefore adverted to, by declaring that the presence and intervention of a Priest in Holy orders at the contract of marriage were not, and for the future are not, essential to the validity of any marriage in any of the British possessions in the East Indies for any purpose whatever ?

"4th. Or whether it will be expedient to adopt any other and what course with a view to the quieting the doubts as to the past and settling the question for the future !"

REPLIES.

"1st. We are of opinion that marriages solemnized in the British possessions in India by persons not in Holy Orders and not within the provisions of 58 Geo. 3, chap. 84, and 4 Geo. 4 chap. 91, are not valid marriages for many of the most important civil purposes, and we concur in the opinion set forth in this case given in 1818 by many of the most eminent Lawyers in every branch of English Law in consultation on this subject. In this opinion the purposes for which such marriages would be ineffectual or of doubtful validity are specified which it is unnecessary therefore to repeat.

"The doctrine indeed that marriages may be good for some purposes though not good for

all is very difficult to comprehend, and it is explained by a learned modern author to mean this ; that such marriages as those under consideration are in themselves invalid and must be so found upon the point of legality directly raised ; but that in certain forms of proceedings by particular parties for particular purposes, and by the rules of evidence applicable to such forms of proceedings, inferences and presumptions may be admitted to give the effect of marriage even contrary to the fact of legal marriage where strict legal marriage was not required to be proved ; perhaps, therefore the more correct doctrine is that such marriages in themselves are not in themselves valid for any purpose as marriages in the Ecclesiastical Courts (which the Courts of Common Law follow where the Ecclesiastical Courts decide directly on the point of lawful marriage independently of Statute) though under the old Law, till altered by act of Parliament, constituted a precontract by which a subsequent marriage might have been declared void.

"2nd. We are of opinion that by the powers of Legislation conferred by 3 and 4 William 4, cap. 8, sec. 43, the Council of India is competent to pass an Act or Regulation to render marriages in any form prescribed valid in the British possessions in India, and consequently every where for the future.—We have doubts however whether an *ex-post-facto* law made by a local and limited legislature, though operative within its own limits, would be effectual to supersede the rights of third parties in England ; for instance, in a dispute with one whose legitimacy might depend upon a marriage illegal at the time and legalized only by such *ex-post-facto* law. As much ground of doubt and litigation might still remain, we think that an Act of the Imperial Parliament would be the most effectual for quieting all doubt and uncertainty respecting the past marriages in question, if the circumstances are deemed such as to call for its interference.

"3rd. We do not think it necessary or expedient by any Legislative Act to declare as in this query suggested. It will be sufficient, if it is thought proper to legislate at all, to proceed as the Imperial Parliament and several of the Colonial Legislatures have done, to enact affirmatively in what form and under what cautions marriages shall be contracted and solemnized. The Newfoundland Act 5th, Geo. 4, Cap. 68 referred to, and the English marriage Act 6 and 7. William 4, Cap. 85, contain useful precedents for compiling a new marriage Code, adapting of course the provisions to the state of Society in India.—It might be proper also to provide suitable penalties to be inflicted on persons not authorized by the Act or Regulation, presuming to celebrate marriages. We may add, however, that the subject of marriage being of universal concern, seems more proper for Imperial than Local Legislation, and it would not be advisable for a local and limited legislature to enter upon it without great consideration and urgent necessity.

(Signed) J. DODSON.
' J. CAMPBELL.
' T. WILDE.
' R. SPANKIE."

"Doctors' Commons, 26th November, 1840."

That a large majority of the marriages which have been solemnized by the ministers of the Denomination of your Petitioners and others in British India were those between British born subjects, many of whom hold or may hold real property in Great Britain, and that agreeably to the opinions of the learned lawyers above quoted, doubts and disputes may arise and litigation ensue regarding the rights of the issue of such marriages to take by descent or otherwise such real property, and that such issue may also be deprived of divers other great and important rights and advantages which accrue and attach and belong to British subjects born in wedlock.

That those on behalf of whom your Petitioners pray that the right of celebrating marriages may be granted, are ministers not in connexion with the Church of England, but being such persons as are set apart to the office of the christian ministry and recognized by their respective denominations as accredited ministers of the gospel; to wit accredited ministers of the Church of Scotland, not in the service of the East India Company, and accredited ministers of the Independent, Baptist and other Protestant denominations.

That it is of the greatest importance to your Petitioners and to a large number of British born subjects resident in India, and also to a large portion of British born subjects who have returned from India and are now resident in Great Britain or Ireland, whose marriages have not been solemnized by persons called priests in holy orders, but by Dissenting ministers, officers, judges, or magistrates, that all such marriages be declared and confirmed good and valid in the law, to all intents and purposes.

That it is expedient in the judgment of your Petitioners, that all marriages which in future may be solemnized by Dissenting ministers, or other ministers as aforesaid, within the British Territories in India, should be good and valid in law to all intents and purposes.

Your Petitioners, therefore, humbly pray that an Act of the British Legislature may be passed, declaring all marriages, which have been solemnized in British India by Dissenting ministers and others, not being ministers in connexion with the Established Church, be declared valid in the law to all intents and purposes whatsoever; and that all accredited ministers not in connexion with the Church of England, or the Church of Scotland not in the service of the East India Company, and accredited ministers of the Independent, Baptist, and other Protestant Denominations, may perform the Ceremony of marriage within the British Territories in India according to the ceremony of their respective denominations.

And Your Petitioners shall ever pray.

THE HINDOO CONVERT—RADHACANT DUTT.—During the past month a writ of *habeas corpus* was issued by the Supreme Court of Calcutta, directed to Rev. James Ogilvie, a missionary of the Church of Scotland and Superintendent of the General Assembly's Institution, to bring up the body of Radhacant Dutt.

The case was argued before the Chief Justice, (Sir Lawrence Peel) on the 20th August. Mr. Ogilvie, in his affidavit, stated, that the lad had attended voluntarily the institution of the Church of Scotland as a daily scholar; that on the 14th inst. Radhacant informed him, that he was then a candidate for admission into and desirous of becoming a member of the Church, and anxious to be baptized. That the father (Ramchund Dutt) and other friends had been allowed free and uncontrolled intercourse with the candidate since that period, but that he (Mr. O.) had not permitted his removal by force; that he was at perfect liberty to go and reside wheresoever and with whomsoever he wished. That Radhacant had a considerable knowledge of the scriptures, doctrines of Christianity, and elements of moral philosophy, geometry and history, and read and understood Milton's Paradise Lost. From his advanced state of education and from his own statements, Mr. O. believed him to be at least sixteen years of age. The father in his affidavit stated his age to be 11 days less than 15 years.—The Court decided that there was no illegal restraint, and that being of an age to exercise a choice he should be permitted to elect where he would go. The lad, in reply to the interrogatories of the Court, is reported to have said, "I do not wish to go to my father's house, but would rather return to Mr. Ogilvie's. Because I think I should not get salvation, and for no other reason." The Court thought there was no reason to doubt his capacity, and ordered him to be protected to the place from whence he came. In the course of his remarks, the Chief Justice stated, that on a writ of this nature the question of the Hindu father's right to the possession of the child could not be tried; and suggested other remedies—one being resort to a Court of Equity. The poverty of the parent, we believe, will effectually prevent the trial of any further remedies. A moneyless sircar, with an income of only sixteen rupees per mensem, is not likely to be able to meet the enormous costs of the Queen's Courts. The solicitations of relatives, and the uncontrollable grief of his wife, drove him to borrow money to obtain the writ of *habeas corpus*; and now in addition to the loss of his son, he has to mourn the loss of what is to him a large sum of

money—no trifling affliction to a Hindu. The lad was removed from the School in March last, in consequence of the father's suspicions; he was allowed to resume his attendance in July, and the result we have in the above narrative. The trial to a son in such circumstances is great;—to the parents it must, in the first instance, be even greater; for the slavery of caste renders the separation,

in most cases, an eternal one. But the parents' affection turns to hatred, and the "man's foes are they of his own household." "He that loveth father or mother more than me (said Christ) is not worthy of me." The cross has been taken up; may the lad become a chosen vessel to bear the Saviour's name to the gentiles.

Foreign Record.

.GREAT BRITAIN.—DEATH OF THE REV. DR. CHALMERS, LATE MINISTER OF THE GOSPEL IN THE FREE CHURCH OF SCOTLAND.—Dr. Chalmers died at his residence at Morningside, on the morning of Monday, the 31st of May, aged sixty-seven years.

"The Doctor retired to rest at an early hour on Sabbath evening (May 30) in perfect health, as it appeared to his family, and to a brother clergyman who was living under his roof. Next morning, Professor Macdougall, who expected to have received a packet of papers from the Doctor, sent, at about twenty minutes before eight, to inquire whether the papers had been left out. The house-keeper knocked at the door of the Doctor's bed room, but receiving no answer, and concluding that the Doctor was asleep, sent to the Professor a reply, intimating that the papers would be sent as soon the Doctor should awake. Half an hour later another party called, when the house-keeper knocked as before, but still received no answer. This, taken in connection with the fact that the Doctor had not rung his bell at 6 o'clock for his cup of coffee, as was his wont, awakened the fears of the domestics, who agreed to enter the chamber, and ascertain if all were well with their revered master. On entering, they were horror-struck on discovering that the Doctor, partly erect, partly reclining on his pillow, had fallen into the sleep of death. Not venturing themselves to communicate the mournful intelligence to the family, they went instantly to the residence of Professor Macdougall, immediately adjoining, and communicated to him the melancholy tidings. Stricken by the intelligence, the Professor hastened to the Doctor's residence, and entering his sleeping apartment, and drawing aside the bed-curtains, saw, alas! the lifeless form of one whom he had so deeply revered and with whom he had conversed but the day before. The Doctor, it appeared, had been sitting erect when overtaken by the stroke of death, and he still retained in part that position. The natty head gently reclined on the pillow. The arms were folded peacefully on the breast. There was a slight air of oppression and heaviness on the brow, but not a wrinkle, not a trace of sorrow or pain, disturbed its smoothness. The countenance wore an attitude of deep repose. Professor Macdougall grasped the

hand. It was cold as marble. Life had been absent for several hours and the air of majesty on the countenance, greater than he had ever perceived on the living face, seemed to say, I am gone up."—*Witness.*

BAPTIST HOME MISSIONARY SOCIETY.—The annual meeting of this institution was held at Finsbury Chapel, on Monday evening, April 26th. The attendance was very numerous, J. Colman, Esq., Mayor of Norwich, in the chair.

After prayer by the Rev. E. Davis, the chairman in a brief speech said, that he thought "this institution had not received that support which is due to it, and if we do not look more to home missions, our foreign operations will not succeed. From that source our Foreign Society had derived its Careys and Yateses in the east, and our Burchells and Knibbs in the west."

The Rev. S. J. Davis then read an abstract of the report. With few exceptions, the reports from the country stations were encouraging. Ninety agents had been employed at about as many principal stations, and with the assistance of others, to subordinate stations to the amount of 223. Upwards of 500 persons had been added to the churches, by the toilsome and persevering efforts of the agents. Instruction had been given to 111 sabbath-schools, to 7,500 scholars.

From the treasurer's report, it appeared, that the total receipts of the Society, during the year, amounted to 5,119*l.* 1*s.*; the expenditure to 5,118*l.* 2*s.* 6*d.*; and, after deducting the 600*l.* that had been borrowed during the last two years, left a net balance against the Society of 599*l.* 1*s.* 6*d.*

The Revs. F. Tucker, J. Brown, J. H. Hinton, J. Bigwood, and J. Higgs, moved and seconded the various resolutions, with

great ability and energy, and with reference to the education measure, and also to the powerful opposition of the clergy and country gentry to our home missions.

Motions of thanks to the officers of the society, with the appointment of the committee, &c., and also of thanks to the chairman were moved and seconded by J. Low and P. Daniell, Esqrs., and by Rev. S. J. Davis and Mr. Bousfield. These were briefly disposed of, and after singing the doxology, the meeting separated.

BAPTIST IRISH SOCIETY.—The annual meeting of this society was held at Finsbury Chapel on Tuesday evening, April 27th. It was respectfully, but not numerously attended: W. Vickers, Esq., of Nottingham, in the chair. The proceedings were commenced by singing and prayer. The chairman then rose, and adverted with much feeling to the unparalleled condition of Ireland; and stated that through this and other kindred societies, the people had a thirst for knowledge, and had become, comparatively, a thinking and reading people, and are determined to think for themselves. (Loud cheers.)

The Rev. F. Trestrail then read the Report, which detailed, as usual, the various communications from the agents of the Society, who had met with, on the whole, an encouraging measure of success. Some of the agents had been much employed in relieving the distresses of the famishing poor. The reports from all the districts of the Irish provinces, united in testifying the gratitude, the patience, and surprise of the people, who were amazed at the liberality of the English, for the Saxon and the heretic had been their kindest friends. The funds had suffered on account of the existing distress. The treasurer then presented his accounts, which stated that the total receipts for the past year, amounted to 2,283*l.* 11*s.* 7*d.*; the expenditure to 3,913*l.* 3*s.* 10*d.*; leaving a balance against the society of 1,629*l.* 12*s.* 3*d.*

The Revs. J. Elven, T. James, T. Berry from Ireland, moved, seconded, and supported the first resolution, which elicited much affecting information respecting the awful dispensation that has overtaken the poor of that country, and much sympathy with them. The Revs. J. Wheeler and T. F. Newman moved and seconded the next resolution, acknowledging the spontaneous efforts

of the British public to alleviate the distresses of the Irish population, and adverted to various historical and political details that have tended to bring on the destitution of Ireland, and urged on the audience the importance of greater efforts than ever, in order to evangelize the sister-country. The chairman, in adverting to the large balance against the Society, urged on its supporters to double and (in London especially) to quadruple their subscriptions. After the doxology and benediction, the proceedings of the evening terminated.

BAPTIST TRANSLATION SOCIETY.—This Society held its annual meeting at Park-street Chapel, on Wednesday evening, April 28th. The place was filled by a respectable audience; and the platform was crowded by ministers, and the leading supporters of this society; Henry Kelshall, Esq., in the chair.

The proceedings commenced by singing; after which, Rev. Dr. Davies engaged in prayer. The chairman, in a brief address, stated that this society was not in any sense opposed to the British and Foreign Bible Society, but formed to aid the same objects, and to carry them out where that society had not. We can have no doubt, that we are honouring God in endeavouring to send his word to every member of the human family. The report, as read by Dr. Steane, stated what the mission press was doing with respect to the Hindi Testament, the Sanscrit, and Bengali. The Total number of copies of the whole, or of parts of the word of God, sent out from the Baptist Mission Press since 1831, was 387,137. The sum of 2000*l.* had been voted to the Baptist Mission Society for the Calcutta translations. The total receipts for the year were 2,125*l.* 16*s.* 6*d.*, including legacies and donations. And the committee expressed a belief, that the society was beginning to be better understood; and that two clergymen had sent them donations, with the intention of continuing their support.

The several motions were moved and seconded by the Revs. J. Sprigg, A. M. Stalker, J. Winter, D. Gould, Groser, M. Woolaston, Mills, and Dr. Burns, in an animating strain, and adapted to encourage the further efforts of the society. The meeting concluded by singing the 117th Psalm, and prayer by the Rev. Mr. Swan.—*Evan. Mag.*

CALCUTTA MISSIONARY HERALD.

ENGLAND—PUBLIC ANNUAL MEETING.

This meeting was held in Exeter Hall on the 29th of April, Joseph Tritton, Esq. in the chair. After prayer by the Rev. E. Hull of Watford, the chairman spoke as follows :—

*** It would be unnecessary for me, seeing that this is the fifty-fifth annual meeting of the Society, to dwell at any length upon its objects and claims, with which doubtless you are all familiar. Its own history thus far is the best and most efficient exponent of these; an advocate whose practical eloquence is weightier and better than words. By the grace of God it has borne a part, a useful and honourable part, in the great work committed by the Head of the church to the sanctified energies of its various members. Those who have gone forth in connexion with it have diffused in heathen lands the savour of the knowledge of Christ, and have set it forth in all its simple purity,—

“ When undorned, adorned the best,”

the faith once delivered to the saints. By preaching, by translating, and by living the gospel, theirs has been an influence most beneficial to mankind; and who shall question its acceptableness to God? They have had a share, too, in advancing, we think materially, those great social changes in our colonies which have wiped out a fearful stain of oppression from our national escutcheon. They have helped to burst the bondsman's fetters, and in the name and strength of their Master have said to the oppressed, “ Go free!” We say not these things boastfully. Our soul would make her boast in the Lord. The cause glorious in its excellency, the openings providential in their development, the men striking in their adaptation, and the means voluntary and therefore the more valuable in their bestowment, have all been of and from himself, and to him alone be all the glory. And let it not be thought that I speak invidiously. There are other societies engaged

in the same great work, to which God has been pleased to give many and precious tokens of his approval and blessing. We have rejoiced in their joy—we sympathise in their sorrows—we wish them tenfold success, and we sigh for the day, God speed it onward! when both the citizens and watchmen of Zion shall all see eye to eye. Assuming, however, that the things I have mentioned are so,—do they not constitute a legitimate ground of appeal for continued, and even increased support?

There is another circumstance to which, as it bears upon the interest of the Mission, a reference will naturally be expected this morning. I allude to the many painful bereavements we have experienced during the year that has just closed. These visitations must command our sympathy. Debts, however pressing, may be paid; liabilities, however heavy, may be discharged; but who shall recall the high-minded, consistent, devoted labourers who have gone from amongst us? “The fathers, where are they? and the prophets, do they live for ever?”

We believe, however, that their work was done; they had fought the good fight, they had kept the faith; blessed they are, and their works do follow them; and, contemplating the usefulness of their lives, and the calmness, or say rather the triumph of their departure, may we not adopt, concerning them, in spirit, if not in letters, the glowing language of the modern proverbialist?—

“ As the aloe is green and well liking till the last, best summer of its age,
And then hangeth out its golden bells to mingle glory with corruption;
As the meteor travelleth in splendour, but bursteth in dazzling light:
Such was the end of the righteous—their death was the sun at its setting!”

Burchell, Francies, Sturgeon, Dutton ! may we die the death of the righteous, and may our last end be like yours ! The fields of labour, however, with all their spiritual necessities, from which they have ceased, still claim the prayers, the efforts, and the offerings of the people of God. That was a noble thought to which the great general of France gave utterance, when standing on the plains of Egypt, and pointing his followers to her wondrous monuments he exclaimed as a motive for action, "Soldiers ! from the summit of those pyramids forty centuries look down upon you." We also, brethren, soldiers of the cross of Christ, are compassed about with a glorious cloud of witnesses—our great leader himself, the noblest, the brightest, the best. There

All our readers will be anxious to see the addresses of the two brethren who had just returned from the West Indies.

The Rev. C. M. Birrell said : If I were to yield to the present impulse of my heart—and I do not know why I should repress it—it would be to give expression to the sincerest gratitude to those in this assembly who have aided the work to which you have just made allusion by their effectual prayers. I have been informed we have signally enjoyed such supplications both in public and in private ; and every one who has offered on our behalf but one petition ought to know that what he asked has been granted. Although the preliminary, the provisional arrangements which we made still remain for the consideration of the new Committee, I may perhaps take the liberty to add, that the assurance on the part of the brethren in all the islands which we visited, that our communications had served to remove misapprehensions, to compose some differences, to alleviate pecuniary embarrassments, and to be some comfort to themselves, to their families, and to their flocks, has been to us a rich reward, and I hope will put a new song into the lips of those who commissioned us, even praise to that God who alone could through such instrumentality convey blessings so seasonable and so great. And now it is very natural to expect that we should present, not only to the Committee, but to the Society itself, some account of our stewardship. Yet, I never felt any duty to be more difficult.

The population of Jamaica,—to refer at once to the island to which the

was a time—more than 3000 years have passed since then—when his divine voice addressed his servant on the memorable shore of that same Red Sea, and this was its bidding, "Speak unto the children of Israel that they go forward." What better motto could we adopt at a meeting like this ? It is the motto of this age of the world ; let it be also of this age of the church. It is written on the daily discoveries of science—on the tariffs and treaties of commerce—on the multiplying institutions of public benevolence, and the advancing tide of intelligence and knowledge ; and surely the cause of Jesus, more worthy than they all, shall not want some such practical endorsement at the hands of its friends.

principal part of our attention was directed,—is now passing through an economical change of the deepest interest. We are concerned in it at this meeting only so far as it affects the state of religion. It is, of course, well remembered, as I judge by the numerous references to it to-day, that both before and after the period of emancipation there was an unusual attention to personal religion, and vast accessions to the churches. Now, besides the influences of the Spirit of God, which were undoubtedly richly enjoyed in those days, it must be remembered that there were some external and secondary causes which considerably contributed to that result. Among these, perhaps, might be the mere love of excitement, which found gratification in large weekly assemblies, together with that tendency to imitate and to take the complexion of the society in which they happen to mingle, so characteristic of the negro race—and, I suppose, of all races precisely in their condition. But still more powerful was there in operation a desire to possess the approval and consequent protection and advice of the white man. They had no friend, no guardian, no counsellor, but the minister under whose banner they had ranged themselves ; all their sorrows and difficulties—and these neither light nor imaginary—they came and spread at his feet, in the certainty of obtaining sympathy, and perhaps deliverance. Who can wonder that this consideration should have come to the help of their religious

convictions, and perhaps in some instances should even be the only real impulse to a religious profession? And who is there prepared to say that the missionary was capable of so analyzing these motives as infallibly to determine upon the existence of the one class or the other, or to assign its proper strength to each, if both were acting in combination? The only thing a man could do after the most earnest prayer and diligence, was to proceed upon the principle which Mr. Knubb, in one of the letters included in his Memoir, says was his own maxim, not to wait till he obtained all the evidence he could desire, but till he obtained so much that he dared not incur the responsibility of refusing the application. Now nothing but the lapse of time and the operation of new circumstances, could fairly test the character of the churches so formed. That test has come with greater rapidity, and perhaps in a severer form, than many anticipated. It is now acting in its full power, and the results are developing themselves every day. It is now no longer necessary for the black man to have a white protector, no longer necessary for the labourer to appeal from his employer to his spiritual teacher; and, consequently, one mighty impulse to a religious profession is removed. But, on the contrary, there is positive reason for reluctance in taking that step. There is not only the absence of an impulse, but the presence of an obstacle. A religious profession involves to some extent pecuniary liability. The funds which sustain the services of religion are drawn, with the most trifling exceptions, not from the general congregation, but from the inquirers and the church, and for these funds their new condition has opened up modes of application of which formerly they were ignorant. Clothed and fed, and guarded like children in the days of slavery, like children they spent all the money they had, and that the moment after they obtained it, upon their favourite object, which then was the cause of religion. But now, required to clothe, to feed, to guard, and to elevate themselves, they find it necessary to ponder before they part with the pecuniary fruits of their industry. That a certain amount of such caution is right, will be granted; and that it should sometimes be carried to excess, we should be the last people to wonder at. There is, perhaps, no

severer trial to the piety of our own churches than that which arises from this cause; and we cannot be surprised that, coming so suddenly and so powerfully on churches so young, so inexperienced, of such slender attainments, it should make a rapid separation between the chaff and the wheat. Accordingly, not only our own churches, but those of every other evangelical communion, mourn over a somewhat general languor. It must not be concealed, that multitudes who were formerly full of zeal, are now engrossed with the world; and not a few, of whose piety they had the most decided conviction, they have been obliged to detach from their fellowship; while the numbers seeking to avow themselves soldiers of Christ, form a striking and touching contrast to the "exceeding great armies" of former times. It is undoubtedly a sad thing to contemplate this state of comparative depression; but who can be surprised that it should come? and now that it has come, who would give way to despondency? It is my decided conviction, that, with all the deductions which must be made, these churches have not reached a state of religious feeling far beneath our own. The attendance at public worship has not, on the average, very greatly diminished. They still travel many miles under their scorching skies to the house of God. Whenever, in the course of our tour, we fixed a public meeting, we met with a prompt response. In our own agricultural counties, under the best circumstances, it is hard to obtain a meeting, even in the evening, when all the labour of the day is over. But what would be thought of a proposal to give up a whole day, and to go, not only to lose that day's remuneration, but to contribute something to the object presented? yet this was done repeatedly in our journey. It signified not on what day of the week, or at what hour of the day we summoned the gathering,—it was there before us. The mountains poured down their torrents of independent settlers, and the plains contributed their companies of the humbler labourers, that still seek their sole subsistence on the estates. The ground around the chapel quickly shook with the trampling of a hundred horses, and the air with salutations which, if loudness be any index of cordiality, must have proceeded from the very abysses of the heart. But

the moment the service began, all was unbroken silence, and a propriety of demeanour quite delightful; and he must have been an intolerable speaker who was not quickly greeted with flashes of the eyes and teeth, or with the deep "Amen," which bespoke devotional sympathy. And, although I have spoken of their pecuniary contributions, there is still left among them a degree of liberality not unworthy of imitation. Let us remember that all their ministers, and all their schools, are supported by themselves; and we did not hear, in any part of the island, a single wish breathed to fall back again upon the pecuniary bounty of the British churches. Last year, which was on many accounts the least prosperous, twenty-four pastors, representing about 24,000 members, raised not less than £10,000 sterling, which, you perceive, is nearly, on an average, 10s. a-piece; and, at this moment, on all the property connected with the Mission, amounting to about £130,000 in value, the whole remaining debt amounts to a sum somewhat under £4000. And, when we are able to announce such a fact with respect to England, I think we shall demand a jubilee. But not only has the present depression some mitigatory features; there are connected with it some things which mark a positive improvement. There is not only a greater searching of heart amongst all genuine Christians, but also a deeper conviction, on the part of all the missionaries, of the necessity of a more accurate knowledge among the people. They now perceive more distinctly than they ever did, that the season for scattering the seed with a bold hand over hill and dale, has given place to that in which they must address themselves to the less exhilarating but essential toil of casting up the furrows, confirming the roots, and displacing the choking thorns, that they may have, not only the green blade and the tall stem, which they have long had, but the full corn in the ear. Many churches which had extended themselves beyond all possibility of pastoral superintendence, and even instruction, except of a most partial and infrequent kind, are becoming divided into separate communities, each with its own minister. In most of these churches bible-classes are taught by the pastors and their wives; and in some churches, the congregations have salaried scripture readers, who de-

vote their whole time to the work which their names indicate. That important class of men, too, to whom a great amount of success is to be attributed, those called leaders, are now undergoing a steady improvement. I cannot pass by these good men without giving expression to my conviction of their general faithfulness. The propriety of their very existence, as office-bearers, has been questioned; but nothing could indicate a greater want of acquaintance with the circumstances that called them forth. Nothing could have been done without them; and, accordingly, we found every denomination bringing them into requisition; all employ them, although variously naming them helpers, rulers, elders, scripture readers. Nothing in the West Indies gave us greater pleasure than to witness these good men devoting so much of their time, and of the energies of their minds, to the superintendence, and, as far as they could, to the instruction of the people. If you were to enter the cottages of some of them, you would see stretched across the rafters, under the rude palm thatch, a number of forms, generally of their own construction, which are brought down and made to occupy the whole of the floor, two evenings in the week, for the general meetings of the districts; and every morning before the sun is high enough to light their way or to chase the dew from the dripping trees, you would see the devout people all coming in to hear the scriptures read, to offer their morning praises, to supplicate help for the day's conflict, and then to issue forth to their labours on the estates and provision grounds. What could the missionaries do for these remote dwellers in the glens and on the rocks without such guardians? That these poor men are unlearned, except in that lore "which angels desire to look into," is no fault of their own. That not more (as I confess I was a little surprised to find) than one-third of their number can even read the scriptures, serves but as a memorial of that Egyptian darkness in which they spent their youth, and from which they were delivered only by "a mighty hand and an outstretched arm." These men, who sustained unshaken the first shock of persecution, receiving in their bodies the marks of the Lord Jesus, and who must always be regarded as the confessors of the first age of that sable

church, are already assuming the signs of advanced life, and are passing to their reward; while the missionaries, with scrupulous regard to their feelings, and yet with a proper consideration of the requirements of the new state of society, are assisting them, and gradually supplying their places with men of more varied qualifications, likely to secure a wider influence over the instructed youth; and if their most earnest endeavours for this purpose meet with success, one great essential stone is laid in the foundation of their second temple. Besides these, there are others on whom they are fixing their anxious attention, with a view to the duties of the ministry. The necessity of pastors for the people, of their own colour and lineage, is becoming every year more urgent. The missionaries have never neglected that work, although many in England have greatly wondered they should have made so little progress. I acknowledge myself to have been among that number. Never till I reached the spot, had I had a just appreciation of the difficulties in the way; never till then did I so clearly perceive the extent to which the education of the people in civilized countries has been carried on in the persons of their ancestors,—the extent to which qualities, which we deem natural and innate, are the result of subtle influences in society, the operations of which we cannot detect, and of which we cannot tell “whence they come or whither they go.” Of all these hereditary advantages the people of those lands are destitute. The entire population stands intellectually at zero. Every man must rise in his own person from that point; a circumstance which not only renders the process of elevation more tedious, but has a tendency to charge the individual so distinguished from the surrounding multitude with so much vanity, as materially to interrupt his usefulness. Until the standard of education be raised universally, there will always be great obstacles in the way of a highly qualified race of native pastors. Yet a beginning has been made, and well made. Upon the brow of a green mountain, surrounded by scenery lovelier, I should not wonder, than that Academus so celebrated in classic song, stands our college for the education of a native ministry. It is presided over by a highly qualified individual, our oldest missionary in the

West Indies. Every year the class of young men improves. Those at present studying there—and some of them we examined previous to their admission—appeared to us in the highest degree hopeful. At the ordination of one who had finished his course we attended, and the confession which he read, in point of language, of consecutive statement, and of comprehensive thought, I have never heard surpassed at any similar service in this country. But with respect, last of all, to that elementary, popular education, which in one sense lies at the basis of all permanent improvement, I regret to say that the missionaries appear to have considerably over-calculated the estimation in which the people would hold it. They thought that by building excellent school-rooms, and bringing over from England teachers, male and female, highly qualified, they would speedily spread the blessing. But in that they were mistaken, and they find, now, that instead of relying upon one sudden stroke, they must call into operation an agency which no legislation can produce, of which the part shall be to enter the homes of the peasantry, and to track the footsteps of the children wherever they roam, perpetually and patiently endeavouring to awaken the desire of improvement, and alluring to habits of application. I must not detain the meeting from the more valuable statements of my esteemed friend, but I must express the conviction in which I know he will unite, that we have just reason for gratitude for the results of missions among this interesting people. If the ministers are united in counsel, and in self-sacrifice,—and there never was greater union among all religious denominations in that island than at present—if the British churches continue their sympathy and their prayers,—now, if possible, more indispensable than ever,—it is not permitted us to doubt that the conflict now begun, and only begun, will end in conquest, and that the promise, that “the gates of hell shall not prevail against the church,” which has been already so nobly fulfilled in the past annals of that people, shall meet with a still more signal accomplishment.

The Rev. J. Angus then rose and said: I need scarcely tell you that for the last nine or ten years at least, the Baptist Missionary Society has been anxious, sometimes on one ground, and

sometimes on another, to send a deputation to Jamaica. They applied to my late honoured predecessor without success, and to not less than a dozen brethren, but their applications failed : and now, last of all, a deputation has gone forth on behalf of the Committee, and of the churches connected with our body throughout this country ; and I desire to acknowledge, in the face of this meeting, that that deputation is owing chiefly to the kind sympathies and the generous help of one of the Treasurers of our Society. I believe that, humanly speaking, that deputation would never have gone but for our friend, Mr. Peto ; and I desire now, in the name of my brethren, to thank him, and to join in united prayer to God, that he would be pleased to enrich him in his own soul, and to recompense to him again all that he has done, and given, and felt in connexion with our mission. Independently of the successful or unsuccessful results of our mission, I cannot withhold the statement of my conviction that such deputations will confer, if they are repeated, a greater blessing upon our churches both at home and abroad than it is easy to conceive. I trust that this will be but the beginning of a system that will be continued in future years. There are some things which, in going to Jamaica, we need to unlearn. If I were to say that we had turtle for dinner, you might deem us extravagant ; but if that we had bread and cheese, you might deem us economical. In truth, however, the economy would be exercised in the first case, and the extravagance in the second. If, again, I were to say that there are many thousand members of the church who cannot read, you might suppose them disqualified for their position, and extremely ignorant both of truth and duty. But, however decisive against them such ignorance might be if they lived in our own country, in Jamaica it is found to consist with great shrewdness, intelligence, and considerable bible knowledge. Whether it be, that by doing God's will, according to the amount of their light, more light has been obtained, or whether it be that, not able to read, their ear has become more sensitive, their minds more thoughtful, and their memory more retentive, the fact is that there are many leaders and members who have accurate scriptural knowledge, are eminently qualified for their office, can repeat whole chapters,

and even correct the younger members of the class in reading the scriptures, though not able to read themselves. The deputation were received by our churches and brethren with a cordiality and a degree of affection that I feel myself altogether unable to describe. I cannot conceal from this meeting that we had our fears whether there might not be some coldness, some indifference to our visit, some suspicion of its purpose ; and I now desire to confess, that in these respects we were wrong. Everywhere the houses of our brethren were open to us. The church-meetings, the books, and the secrets, if they had any, were most freely disclosed, and a fuller exhibition I believe it is impossible to conceive. The respect and affection with which the churches in Jamaica regard the Committee of the Baptist Missionary Society were most gratifying to us. It was imagined that the Committee could do anything they pleased ; and if Mr. Birrell and myself had remained in Jamaica till we had settled all the business, public and social, that was brought before us, we certainly should not have returned till another year. One only fault did these friends find with your deputation. The only one, at least, of which I heard. " In one thing," said Mr. Finlayson—the man who was repeatedly flogged, in the days of slavery, because he would not give up praying—"in one thing you disappoint us. We know the Baptist Missionary Committee have no earthly head, for they are all brethren : but we did expect to see old men with grey hairs," said he. " like mine. Your hair, however, is dark, and not grey : but I see," he added, " how it is ; you have got the grey hairs inside," a compliment I must personally disclaim, but which I believe to apply most accurately to my friend and colleague, Mr. Birrell.

It is natural, on an occasion like this, to look back on the history of this Mission, and ask, Are you satisfied with the results, and do they justify the large expenditure of funds and of strength you have devoted to it ? Since the first missionary arrived in Jamaica, some thirty years ago, the Society has spent on Jamaica more than £130,000. Upwards of fifty missionaries have been sent forth, eighteen of whom have fallen martyrs to our cause in the high places of the field. A large expenditure when

viewed in the bulk; and yet but small. We gave six millions to redeem Jamaica from slavery, and we can hardly grudge £130,000 to bring her to God. Two hundred thousand pounds a-year for ever is the price of Jamaica emancipation, and £5000 a-year, for thirty years, is our gift to an object immeasurably nobler, and which has been attended with such blessed results. And let us mark these results. Here, then, is one result. If our missionaries had had no hand in emancipation, had conferred no blessing upon the people in the form of instruction or temporal comfort; if no souls had been converted to God, there is yet, at this moment, property set apart for the religious training of the people, and thus set apart through our instrumentality, that cost as much as all our contributions. If nothing spiritual had ensued, still it is there, to become in the hand of God the means of the future instruction and the salvation of the race. It must be confessed that the style of these buildings is not all we might wish. It is even difficult to name it. I am sure it is not Grecian. I think it is not Gothic; but whatever it be, it is full of interest, and highly characteristic of its origin. It tells plainly who were the builders. The men who occupied the pulpits, either handled the trowel and plummet, or at least spent their time among the workmen and planned the buildings. Coultart, and Knibb, and Burchell have all left behind them the proofs of their skill; and we learned to love the places the better that the impress of their genius was so frequent and visible. The engineering and architectural ability which their chapels often display, especially in effecting enlargements, is very striking. Additions to the back or front were obvious enough, but not always practicable. In such cases our brethren have added a lofty aisle to one side of a low-roofed building, in Eagle Street style (if our friends will forgive me coming a name). Sometimes you find fronting the pulpit a deep square cavity opening into a large room below, where you catch a glimpse of half your congregation. Sometimes the chapel was enlarged by increasing the height and adding a gallery; sometimes by removing part of the floor and forming a basement. In fact, the chapels have all the imperfections (and interest too) incident to the circumstances in which

they were built. But they have qualities of sterling worth. They are admirably adapted for their purpose, and they are filled. They are nearly all large and substantial—they are erected where they ought to be, in towns, at the corners of the streets, not in courts and lanes, and on the hills accessible and visible to all. As we watched the people on every side winding through the valleys to the place of meeting, the words of Dr. Watts struck us with fresh beauty:—

“Up to his courtes with joys unknown,
The holy tribes repair.”

So admirably are those localities chosen along the roads and coasts, that more than one military authority has said, that if the surveyor-general were commanded to select the best military posts in the island, either in the interior or on the coast, he would certainly fix upon the sites which have been purchased for chapels or houses by baptist missionaries. Nearly every chapel, let me add too, has its minister's house and school; many a minister's house its ten acres of land. It was one object of our visit to place this property on a more satisfactory footing. According to most of the deeds, which were framed in the days of slavery, or before churches were formed, the appointment of the pastor was with the Committee. This appointment will now be given to the people: while, at the same time, in all deeds, provision is made for securing the property for the general use of our body, and the object for which the chapels were built.

It has already been stated that we were empowered by a friend or two in this country to give aid to our brethren, if we found it necessary (as was expected) to aid them. On reaching Jamaica, we deemed it desirable to examine the accounts of the chapels before we proceeded to help them. We then formed our plans. The chapel-debts in the island amounted to about £8500—a small sum on so large an amount of property; but part of it was pressing severely upon our brethren, especially upon the widows of honoured missionaries who were personally responsible for it. We then appealed to the churches, and by giving £1800 we induced them to contribute or become responsible for another £1800; and we induced various friends to relinquish claims to the amount of nearly £1400

more; so that our £1800, diminished the chapel-debts by £5000, leaving the entire debts under £4000 : a quarter part of which is not pressing at all. To complete chapels now in progress, we also gave about £400, on an equal amount at least being contributed by the people. Our £2200, therefore, has conferred on the island an advantage represented by £5800. The gratitude of the people, the relief to the minds of our brethren and the widows of the missionaries, cannot be represented by figures at all.

Spiritually, the results are not less important. Thirty years ago, when our mission began, there were a few baptists in the island. Our brethren laboured with zeal, though with but little success. At the end of thirteen years their churches numbered 5000 members : in fifteen years, or just before the rebellion of 1832, they numbered 10,000 members; and now they contain upwards of 30,000. Twenty thousand at least have passed into glory; and 30,000 remain. And all the churches to which they belong have been formed and matured in thirty years; a result which, if it be as real and spiritual as it is apparently glorious and impressive, must fill all our hearts with gratitude and encouragement. The secondary causes of this success I cannot refrain from naming, because they are in themselves of interest, and also of great practical value. Everywhere in Jamaica the minister is known as the protector of the people. He stood by their side when, in the days of slavery, they were flogged for praying. He lifted up his voice against the iniquities of that system, till, by the religious feeling of British Christians, it was swept away. He has aided them to make equitable arrangements with the planters. He has measured out with his own hand the sites of the negroes' cottages and gardens. He has recorded their titles. He is now sometimes their lawyer, sometimes their physician, and always their friend. No man will assert that this constant interposition, on the part of our brethren, has, in every instance, been wise,—that would be to claim for them superhuman prudence,—or that such interposition is generally desirable. Manly independence and self-sufficiency on the part of the people would obviously be preferable. The true defence is, that such interposition was necessary to the very being of our churches. Without it, the churches

would have been scattered, the people robbed, and peeled, and oppressed, and the very name of emancipation have proved a mockery, a delusion, and a snare. Not to have interposed when they alone could have interposed, would have been to side with the wrong-doer, and to alienate the affections of the people; and it has had, in the issue, some happy and important fruits. It has taught the people to honour our brethren, and then to honour the religion which, in the person of the missionary, had proved itself so friendly to their interests. Another secondary cause of success has been the union subsisting in the churches. There is no jealousy, no quarrelling, no suspicions. At the very time when our brethren had differences between themselves, they concealed them from the people; and till recent unhappy disputes on one side of the island, quarrelling between sister-churches was unknown. "We are all one concern," said one of the members of a church on the north side. "Falmouth, and Brown's Town, and St. Ann's Bay, never fear trenching one another. It's only one church, and we are all brothers." The last cause of success, which has often occurred to me, has been the simple evangelical character of the preaching of our missionaries;—like Andrew's preaching,—their message has been, "We have found the Messiah,"—and its great object, to bring their hearers to him. The spirit of discussion, so common and perhaps so necessary in the east, they have never allowed. The doctrine of the cross, especially in its aspect on the sinner, and in relation to his justification, was ever upon the lips of Burchell, and Knibb, and others. Christ was all their theme. And his doctrine proved the power of God, and the wisdom of God in the conversion of thousands. Now, it is perhaps obvious enough that a more comprehensive exhibition of divine truth is required. I believe our brethren feel that while Christ for us, is part of the gospel—it is but part; and that Christ for us and Christ in us, is the whole. I doubt not, however, they will adapt themselves to the wants of the people; and, in the meantime, we can but thank God that the one principle of salvation, by the blood of the Lamb, was so dear to the hearts of our brethren, and has become so mighty in their hands.

THE ORIENTAL BAPTIST.

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Theology and Biblical Illustration.

THE GRAND AIM IN THE EDUCATION OF CHILDREN.

EVERY believing parent must feel the most earnest desire to see his "children walking in the truth." But it very much depends on parents themselves whether they witness the fulfilment of this wish or not. God, in his word, as well as in the very constitution of human nature, has appointed parents the principal guardians of their children's welfare, both temporal and spiritual. Their authority, moreover, is especially available at that tender age, when impressions for good or evil are most easily received and most firmly retained. If that authority be rightly used, it cannot but have a most beneficial influence on the future course and character of the child, according to the precious and well-known promise, Prov. xxii. 6, "Train up a child in the way he should go, and when he is old, he will not depart from it." When we think, in connection with this promise, of the many painful instances, in which the children of pious parents are found despisers, or even opposers, of religion, devoted to those worldly amusements, which no Christian can sanction, or addicted to open and shameful vice, a solemn query is suggested: To what cause

are these grievous facts to be attributed? The promise cannot have failed, for God cannot lie, and there seems no alternative left but to infer, that there must have been a serious defect in the, "training" of a great majority of such children. Their parents may have instructed them, as Solomon, Prov. i. to vi.; or reproved them, as Eli, 1 Sam. ii. 23—25; or prayed for them, as David, Psalm, cxliv. 12; but, like each of these distinguished men, they may have been very defective in training them. Compare the conduct of David towards Adonijah, 1 Kings, i. 6, with the divine command, Prov. xxiii. 13, 14. It appears to me, that one reason why such an important defect is allowed by many Christian parents to exist in the treatment of their children whom they tenderly love, is, that they mistake the grand object to be secured, and hence their attention is diverted from it by other things, valuable indeed, but insufficient of themselves to ensure the welfare of the child, if the grand object be disregarded.

The one grand and essential object, then, in the right training of children is, to inculcate the principle and habit

of obedience to their parents. Of this important statement, I shall adduce only one confirmation, which will, doubtless, in the judgment of every true believer, have more weight than a thousand arguments. It is this, that throughout the Bible, the only duty enjoined on children, in their filial relationship, is to honour and obey their parents; and to parents, in their parental relationship, the principal and predominant injunction is, to teach and enforce that honour and obedience. To copy out all the passages which corroborate this statement, would occupy too much space; may I therefore ask of the reader to refer to the following. Gen. xviii. 19. Exod. xx. 12; xxi. 15—17. Levit. xix. 3. Deut. xxi. 18—21; xxvii. 16. Prov. i. 8, 9; iii. 1, 2; vi. 20, 21; vii. 1—3; xiii. 24; xv. 5—20; xix. 18; xx. 20; xxii. 15; xxiii. 13, 14, 22; xxix. 15—17; xxx. 17. Jerem. xxxv. Mal. i. 6. Matt. xv. 3, 4. Rom. i. 30. Ephes. vi. 1—4. Col. iii. 20, 21. Heb. xii. 7—9. 1 Pet. i. 14. There are many attainments which pious parents naturally and justly wish their children to make, as, that they should acquire a measure of learning, suited to their station; that they should possess pleasing manners and an amiable disposition; that they should manifest affection for them; that they should pay a suitable deference to the public ordinances of religion, and should cultivate an acquaintance with the word of God; and they pray that the grace of God may impart to them genuine and heartfelt piety. But a consideration of the great truth taught in the above-cited passages, must convince us that, if believers have failed to secure in their children the habit of obedience to their parents, they have left the marrow of their work undone; and as their children in consequence neglect that which God has enjoined as the one special duty of children, they cannot plead for themselves the promises made to faithful parents,

or for their offspring those made to dutiful children. And if their children should go astray, or requite their indulgence with ingratitude, however deeply they may mourn, they must see in the event the result of their negligence, not of God's unfaithfulness.

In illustration of this subject, allow me to add a few words on the nature of the obedience which should be inculcated on children, the means of implanting it, and two special advantages accruing from it.

A child's obedience is not such as should satisfy the wishes of a Christian parent, unless it be; 1. *Cheerful*. Parents must give commands which their children will feel to require the exercise of self-denial, but if the child habitually feels his pleasure abated, and the natural buoyancy of his spirits checked, whenever laid under the restraint of his parent's precept, this indicates that the principle of obedience is yet incomplete. 2. *Prompt*. Delay or hesitation is, so far as it goes, disobedience, and if afterwards the child submit, still the act of obedience must be regarded as imperfect and incomplete: it leaves yet something to be attained. 3. *Uniform*. The principle of obedience must be paramount and predominant, else will the child's conduct vary with every qualm of his temper, and if, at one time, he skips cheerfully to do his parents' bidding, at another the most reasonable order may be answered by sullenness and obstinacy. 4. *The result of principle, not inducement*. The inducements which both God and man use to constrain those subject to them to obedience are, promises of reward, threats of punishment, and actual approbation or chastisement. The natural depravity of man renders the use of these, in the commencement at least, indispensable, but the parent must not rest short of establishing the principle and habit of obedience so firmly in his child's mind, that he shall obey

from the force of them alone, without the aid of inducements. Principle is the food of obedience, inducement its medicine; but although medicine is absolutely required in our fallen state, yet that alone is healthy, which is sustained by food without the need of medicine. What sight more lovely than that of a child thus promptly and joyously devoted to its parents' will, and wishing no higher reward than its mother's or its father's smile! For scripture instances of filial obedience, you may refer to that of Isaac, Gen. xxii. 9; of Jacob, Gen. xxviii. 1—5; of Samuel, 1 Sam. iii.; of Esther, Esther, iv. 15, 16; and of our adorable Redeemer, Luke, ii. 51. In the cases of Samuel and Esther, this obedience was rendered to guardians, who had undertaken the responsibilities of parents, and these are suitable examples for children whom Providence has cast in similar circumstances. Remark also the special blessing which manifestly accompanied every instance of filial obedience above referred to.

Let us now mention some of the means, by which the principle and habit of obedience may be implanted in children. Should they appear to require much painful self-denial, reflect that in submitting to it you may secure for your beloved offspring a blessing more important than the daily food you, perhaps, toil incessantly to obtain.—1. *Begin early to accustom even the infant to obey.* The infant can recognize the lifted finger, the tone of voice, and other tokens of displeasure, as well as those of approbation, before it can understand the fond mother's simplest word, and no sooner are those tokens intelligible to the little rational immortal, than the process of discipline may begin, and if begun thus early, and persevered in with wisdom and prayer, it may, with God's blessing, be almost divested of painfulness, both to parent and child.—2. *Be uniform in your treatment of your child,*

—not lenient at one time, and severe at another, else the leniency will foster disobedience and disrespect, and the severity “provoke your child to anger.”—3. *Never give your child a command, but what is reasonable, and you are determined to enforce.* This requires circumspection and forethought in all your intercourse with your children; but these, of course, you must be prepared to use, if you would have your children such as you would wish. It is important to accustom yourself to give your commands to your child, kindly indeed, but firmly, and without any little persuasion, threat or promise annexed, that he may get the habit of doing what he is told, simply because he is told to do it.—4. *Get your child's love.* A child necessarily feels itself attached to its parents, as being dependent on them, and from a natural instinct; but only love begets love, and therefore if you would have your child love you, it must see that you love it, can enter into its little wants and feelings, woes and joys, and are really and always deeply interested in its welfare. You may feed your child's affection by a just approbation of his conduct, when obedient. Love will make obedience pleasant, and a word, or a frown, will do more in chastising a child thus loved, when chastisement is requisite, than twenty stripes would under other circumstances.—5. *Scruple not to chastise your child however painful to your feelings, when he needs it.* “Let not thy soul spare for his crying.” By all means, avoid the pernicious practice of sending away your child, when disobedient, to the native nurse to be set to rights. You could not take a surer way to your child's ruin. If you threaten or promise, be sure to make good your word, else in time your threats and promises will go for nothing, because the child will know they will not be fulfilled, and you will, moreover, give your child ground to suppose that it is innocent to tell

lies. In administering chastisement, be careful never to do it in a passion. You have not then control over yourself, and it is impossible you should establish your control over your child. Nor is it an example you would like him to follow. Let your child see that the punishment grieves you as much as it hurts him, and that you inflict it for his good, not to gratify your own angry feelings, and then his affection for you, even while you chastise him, will be rivetted, not alienated. But painful or severe or protracted as the punishment may unavoidably be, it must never be terminated till the end is accomplished; that is, till the child, if offending, is brought to confession and penitence, or if stubborn, is induced to do the very thing he had refused to do. Thus will he see that his parent's authority cannot be trifled with, and learn the desired lesson, that the parent's word is the child's law.—6. *Let it be your own authority that the child submits to, not another's.* If you frighten your child into submission by threats of another's interposition, or send him away to some other person, because you cannot manage him, you thereby acknowledge the failure of your own authority, and make a pillow of nettles, on which, most probably, your child at some future time will lay your aching head. By these means, accompanied with the blessing of God, which will certainly not be withheld, if asked in faith, the great end we are speaking of has been attained in innumerable instances, and I have never seen reason to conclude, that there are any instances in which it is unattainable.

Lastly, there are two special advantages which, self-evidently, must accrue from the inculcation of obedience to parents, and which lay a good foundation for the child's future welfare, both temporal and spiritual, and render the raising of the superstructure comparatively easy.—1. The child trained to obedience is prepared to profit by instruction and advice. The heart is habituated to submission and docility, and is, therefore moulded readily into any impression the parent, or the master, or mistress, to whom for the time the authority of the parent is in a measure transferred, may wish to produce.—2. God is "our Father who is in heaven." The believer is a "child of God." The spirit required in a believer towards God, closely resembles that enjoined on children towards their parents, Ephes. v. 1. The child who has enjoyed the invaluable privilege of being taught to honour and obey his earthly parents, readily transfers these pious emotions to God, when he hears that He is a Father too. Accustomed to hear his parents' words with love, reverence, and willing submission, he is prepared to feel the same towards the law of God and the offers of mercy, while the thrice happy parents can consistently plead the unfailing promise on his behalf. No wonder that God, in undeserved mercy, so frequently crowns these efforts by the bestowment of his converting grace, and teaches children thus brought up "in the nurture and admonition of the Lord" to be "in subjection to the Father of spirits and live."

J. P. M.

THOUGHTS ON THE PRE-MILLENARIAN SCHEME.

Extracted from, and suggested by, "Brown on the Second Coming of Christ."

1. CHRIST, at his second appearance, is to come with *all* his saints. But this cannot be *before* the millen-

nium; for many saints, there is every reason to believe, will be born during that period. His second appearance

must, therefore, be *after* the millennium. Then, according to the following passage, will he, in truth, appear with *all* his saints: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, *with all his saints.*"

2. If it be true, that Christ is to appear *before* the millennium, then the exhortations contained in the following passages will, for the space of a thousand years, be entirely useless: "Occupy *till* I come."—"Be patient, therefore, brethren, *unto* the coming of the Lord."—"Gird up the loins of your mind, be sober and hope to the end, for the grace that is to be brought unto you *at* the revelation of Jesus Christ."

3. If it be true, that Christ is to appear *before* the millennium, then, from the following passages it is evident, that, for a thousand years, the Church on earth will have neither baptism nor the Lord's supper: "Go ye, therefore, and teach all nations, baptizing them, &c.: and, lo! I am with you *unto* the end of the world," that is, as all the pre-millenarianists understand the words, "*unto* the end of the present dispensation,"—a dispensation which, according to them, is to terminate at the commencement of the millennium. "For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death *till* he come."

4. If it be true, that Christ is to appear *before* the millennium, then, according to the following passage, the Scriptures will not be read by the Church on earth for a thousand years: "Ye do well to take heed to the sure word of prophecy as unto a light that shineth in a dark place *until* the day dawn and the day-star arise in your hearts."

5. The Scriptures assert, that Christ "has entered into heaven *itself* to appear in the presence of God

for us;" and that "he is able to save them *to the uttermost* that come to God by him, seeing he ever liveth to make intercession for them," that is, "as the connexion shows," he is able to save "*to perpetuity*, to the uttermost case, to the last object, and to the last necessities of that object." From this we infer, that as long as there is any one to be saved, sanctified and helped, Christ must remain as an intercessor at the right hand of God in the heavens. If this inference be correct, then we may infer again, that, on the supposition that Christ will, during the millennium, be on earth, there will then be none saved, or none to save.

6. It is asserted by all pre-millenarianists, that Christ is to reign on the throne of his father David; but that he has not yet done this, nor will do this till the commencement of the millennium. This assertion is, however, in direct contradiction to that of the apostle Peter made on the day of Pentecost. His words somewhat abridged are these: "Let me freely speak unto you of the patriarch David. Being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins he would raise up Christ to sit on his (David's) throne: He seeing this before, spoke of the resurrection of Christ. This Jesus hath God raised up, whereof we all are witnesses." Here it is stated as explicitly as words can do it, that the promise to David of Messiah's succession to his throne has received its intended accomplishment,—that God *has* raised up Christ to sit on that throne, in the resurrection and exaltation of Jesus." David's rule over Israel was typical of Christ's spiritual rule over his people; and this is, no doubt, the reason why Christ's throne is said to be the throne of his father David. Of all this the words in the book of Revelation are an ample confirmation: "These things saith he that is holy, he that is true,

he that *hath* the key (the government or throne) of David."

7. It is asserted by all pre-millennarianists, that "the kingdom of Christ," in the strict and proper sense of the words, does not commence till the millennium. But this is plainly contradicted by Peter who says, that, in his time, Christ had been exalted as a *Prince* and a Saviour.

8. Pre-millennarianists assert, that the temple at Jerusalem having been rebuilt, the people of all nations will, on certain occasions, throughout the millennium, go there to worship. If this be true, then it is also true, that, during the millennial age, the people of all nations will be subjected to circumcision; for thus writes Ezekiel, (xliv. 9.): "No stranger, uncircumcised in heart, *nor uncircumcised in flesh*, shall enter into my sanctuary."

9. Pre-millennarianists assert, that the following words of Peter refer to Christ's appearance at the commencement of the millennium: "He shall, send Jesus Christ, who before was preached unto you: whom the heavens must receive until the times of restitution of all things." In reply to this it has been said: "If but one soul be converted *after* Christ's descent from heaven, then must he come *before* the restitution of all things;" for certainly "the bringing in of the elect by regenerating grace, and the completing of the whole mystical body of Christ, is the principal part of that restitution, they being the principal party concerned in it, and for whose sake all other creatures are to be restored:" all which plainly shows, that if the pre-millennarianists are right, there will be no conversions during the millennial age.

10. Pre-millennarianists assert, that the first resurrection mentioned in the 20th chapter of Revelation, and which is to take place *before* the millennium, is to be a *literal* resurrection of all the saints. If this be

correct, then it will follow, that no one after the commencement of the millennium can possibly be saved; for thus it is written: Blessed and holy is he that hath part in the first resurrection: *on such the second death hath no power*,"—words which plainly imply, that all who are not sharers of this first resurrection will be lost for ever and ever.

11. Pre-millennarianists assert, that when Christ comes he will commence a reign of a thousand years in the city Jerusalem; but the apostle Peter assures us, that, on the coming of the Lord, the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up." Where, then, will be the city Jerusalem?

12. Pre-millennarianists assert, that between the resurrection and judgment of the righteous and the wicked, a thousand years will elapse. Christ assures us, that the resurrection of both will be in the same hour, (John v. 28, 29;) and their judgment at the same time, (Matt. xxv. 31, 32.)

13. The following passage from the 110th Psalm *began*, according to Peter, to be fulfilled at the ascension of Christ: "This same Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou at my right hand, until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." Christ, then, is to sit at the right hand of God, until all his enemies be made his footstool. And when will this be? not certainly till *after* the millennium;

for it will not be till then that Gog and Magog shall be destroyed. And this view of the passage is corroborated by the apostle Paul, who mentions to us the period at which the fulfilment of the words of the Psalm will *end*,—even when the last enemy, death, shall be destroyed,—an event which the pre-millenarianists themselves allow will not take place before the wicked are raised. The following are Paul's words: "Then cometh the *end*, when he shall have delivered up the kingdom to God, even the

Father, when he shall have put down all rule, and all authority and power. For he must reign (at the right hand of God) till he hath put all enemies under his feet. The last enemy shall be destroyed,—death." If, then, Christ is to reign at the right hand of God till the *close* of the millennium, he cannot reign on earth *during* the millennium.

We know not what, on the ground of a scheme of literal interpretation, can be justly said to the above.

SACRAMENTAL EFFICACY.

EDMUND Burke, in his book on the French Revolution, has designated man a *religious animal*. The history of the human race proves the truth of the assertion. Co-existing with the universal disposition of the mind, to render homage to some superior being, is the tendency of the mind to substitute the form, for mental and spiritual exercise, and vicarious services for personal.

The former of these dispositions can be traced to the aversion, which men generally have to intellectual pursuits, the constant demand upon their time, to meet present and pressing wants, and to the ease, with which men can go through the forms of religion, when compared with the constant discharge of moral obligations. The latter originated in the same manner, to which we may add, that the mind could not remain satisfied without some assurance that the forms were authorized, and that the *mode* of their performance was acceptable to the Deity. There has always been men of sufficient penetration to witness these developments of the mind, and these men have not failed to affect greater knowledge and sanctity than others, to whom the mass of the people have readily transferred the responsibility of rendering their religious exercises pleas-

ing to God; hence we find, that *rites* and *priests* are invariably connected, the efficacy of the former depending entirely upon the latter.

The above remarks are illustrated by the religious customs of different classes around us. The Musulmán repeats his prayers five times a day, but the performance of the forms of his religion does not influence the man in the formation of his character.

The Hindu, with scrupulous punctuality, observes the formulas of his creed, and no language can express his high estimation of his gúrú; without him nothing can be done well, and with him nothing is impossible.

The Christian religion is destined to bring the mind in contact with the Deity, to a participation of the divine nature, and to the formation of a character harmonizing with its purity. All its *forms* are expressly declared to be *means* to those important ends. But the tendencies of the human mind, which gave existence to rites and priestcraft among nations destitute of divine revelation, have developed themselves in every age of the Christian church. Forms have been multiplied, and to the performance of some of these, blessings of the greatest magnitude

have been inseparably connected.—Hence the phrase

Sacramental efficacy.

The term Sacrament is not found in the New Testament. It was in use among the Romans, and denoted the oath that was administered to the soldiers, and the soldiers themselves were called—*Sacramenta*. The same designation was also given to the money deposited in the hands of the Pontifex Maximus, by any parties

Corporeal.

1. Birth.
2. Growth in strength.
3. Daily food.
4. Physic in illness.
5. Support in the pangs of death.
6. There must be magistrates to govern.
7. Mankind must be multiplied in a lawful manner.

Respecting these Sacraments, we have the following declaration, in the Council of Trent. "Whosoever shall affirm, that grace is not conferred by these Sacraments of the new law, by their own power *ex opere operato*, but that faith in the divine promise is necessary to obtain grace. Let him be accused."

Your limited space will not allow me to examine more than the first of these sacraments, namely, Baptism.

From the decree of the Council of Trent, we learn, that in Baptism God invariably confers divine grace, that it is the instrumental cause of justification. Grace is given *ex opere operato*, that is, without regard to the priest that administers it or the feelings or the dispositions of the party that is baptised. The church of Rome claims the entire monopoly of Sacramental grace.

The church of England denies to the church of Rome the exclusive monopoly of Baptismal efficacy, and claims the *sole right* of administering the ordinance in the British empire. The following passages, from

going to law, as a pledge that the suit was *bonâ fide*, and to be forfeited to a sacred purpose in case of failure. Through what reason, analogy or accident, the term came to be applied to Baptism and the Lord's supper, remains unknown.

The church of Rome has increased the number of the Sacraments to seven. The Douay catechism has given a reason; namely, that there are certain analogies between the corporeal and the spiritual wants of man.

Spiritual.

1. The new birth in Baptism.
2. Confirmation.
3. Grace in the Eucharist.
4. Penance.
5. Extreme Unction.
6. There are also spiritual magistrates, in religion.
7. In marriage they are multiplied in a holy and Sacramental manner.

the charge of the Bishop of London, delivered in St. Paul's, Oct. 10th, 1842, are conclusive as to the doctrine of that church.

"In this country the clergy of the established church, and they alone, are entitled to the respect and obedience of the people, as their lawful guides, and governors in spiritual things. They alone are duly commissioned to preach the word of God and to minister his Holy Sacraments."

"The doctrine of our own church, as to the Christian's spiritual life, has always appeared to me to be this. Justification begins in Baptism, when the children of wrath are regenerated by water and the Holy Ghost, and are made the children of God; remission of sins is expressly declared to be *then* given, and remission of sins implies justification in the proper sense of the term."

This is diametrically opposed to the XIth article, which declares, that we are justified by faith, and that we are justified by faith *only*, is a most wholesome doctrine and very full of comfort.

We have here two rival churches, claiming a monopoly of power, and

the prerogative of exercising that power, which involves in it no less than the emancipation of the soul from the dominion and consequences of sin, and the reality of eternal happiness. We ask then how came they to the possession of that power; the reply is by apostolic descent. We ask another question, Does apostolic succession always convey apostolical gifts? The practice of the church of Rome, and of the church of England, proves that it does not. The Greek church has claims to apostolic descent, but the church of Rome holds no communion with it, and against it has fulminated the most fierce anathemas, thus demonstrating, that though it has apostolic descent, yet it has not apostolic gifts. The English church allows to Rome apostolic succession, at the same time, calls her an idolatrous church, and describes her in terms, which the Ecclesiastical Courts would pronounce libellous, were they applied to individuals. Hence it is evident that apostolic succession does not secure and perpetuate the essentials of a true church; therefore both of the above churches, by their own practice demolish the very foundation upon which they have built their assumption of sacramental power.

We further ask, Does apostolic descent secure unity of sentiments? Dr. Paley said that the articles of the church are contradictory. The clergy are as varied in their sentiments as the value of their livings; even the Episcopate is split into fragments. The Bishops of Chester and Norwich try to counteract the very things, that the Bishops of London and Exeter encourage.

Does apostolic succession prevent Schism? The Anglican church proves that it does not, for she concedes to Rome apostolic descent, and yet has separated from her, and set up a rival establishment. Honesty and consistency require, that the Churchman first cast the beam out of his own eye, and then may he denominate dissenters, schismatics, and deny them the right of private judgment and separation from his church.

Sacramental efficacy derives its value from apostolic succession. It is evident that the latter secures neither orthodoxy nor unity, and is further surrounded by historical difficulties. The former is opposed to common sense, and its falsity is proved daily by the unholy lives, and the horrible and hopeless deaths, of the victims of sacramental efficacy.

BRYTHON.

ON FITS.

THOUGH no doctor, I have by me some excellent prescriptions; and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself, and I dare say that you are also: now then for my prescription.

For a fit of passion, walk out in the open air; you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools," Eccles. vii. 9.

For a fit of idleness, count the tickings of a clock. Do this for one hour, and

you will be glad to pull off your coat the next, and work like a negro. "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger," Prov. xix. 15.

For a fit of extravagance or folly, go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be convinced,

"Who makes his bed of brier and thorn,
Must be content to lie forlorn."

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Isa. lv. 2.

For a fit of ambition, go into the graveyard, and read the gravestones. They will tell you the end of man at his

best estate. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away," Jas. iv. 14. "Pride goeth before destruction, and a haughty spirit before a fall," Prov. xvi. 18.

For a fit of envy, go and see how many who keep their carriages are afflicted with rheumatism, gout, and dropsy; how many walk abroad on crutches, or stay at home wrapped up in flannel; and how many are subject to epilepsy and

apoplexy. "A sound heart is the life of the flesh: envy the rottenness of the bones." Prov. xiv. 30.

For all fits of doubt, perplexity, and fear, whether they respect the body or the mind, whether they are a load to the shoulders, the head, or the heart, the following is a radical cure which may be relied on, for I had it from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee," Psal. lv. 22:—*Old Humphrey*.

FAMILY BIBLE READING FOR OCTOBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		New moon, 9th day. 2h 14m	Afternoon.		
		First quarter, . . . 17th day. 1h 33m	Afternoon.		
		Full moon, 24th day. 5h 28m	Morning.		
		Last quarter, . . . 31st day. 3h 49m	Morning.		
1	F	2 Kings viii., ix. 1—7. Mark xvi.		h m	h m
2	S	ix. 11—37, x. 1—11. 1 Peter i. 1—21.		5 53	5 46
				„ 53	„ 46
3	LD	Psalms.		„ 53	„ 45
4	M	2 Kings x. 12—36. 1 Peter i. 22—25, ii. 1—12.		„ 54	„ 44
5	Tu	2 Chron. xxii.; xxiii. ii. 13—25, iii. 1—7.		„ 54	„ 43
6	W	xxiv. iii. 8—22.		„ 54	„ 42
7	Th	xxv. iv.		„ 55	„ 41
8	F	2 Kings xiv. 23—29 & Jonah i. v.		„ 55	„ 40
9	S	Jonah ii., iii., iv. 2 Peter i.		„ 56	„ 39
10	LD	Psalms.		„ 56	„ 38
11	M	2 Chron. xxvi. & Isaiah vi. 2 Peter ii.		„ 56	„ 37
12	Tu	2 Chron. xxviii. iii.		„ 56	„ 36
13	W	Isaiah vii. Matthew ii.		„ 56	„ 35
14	Th	xi., xii. iii.		„ 57	„ 34
15	F	2 Kings xvii. iv.		„ 57	„ 33
16	S	2 Chron. xxix. v.		„ 58	„ 32
17	LD	Psalms.		„ 58	„ 31
18	M	2 Chron. xxx. Matthew vi.		„ 58	„ 31
19	Tu	xxxi. vii.		„ 59	„ 30
20	W	xxxii. viii.		6 0	„ 30
21	Th	Isaiah xxv., xxvi. 1—14. ix.		„ 0	„ 29
22	F	xxxii., xxxv. x.		„ 0	„ 28
23	S	xl. xi.		„ 0	„ 27
24	LD	Psalms.		„ 1	„ 26
25	M	Isaiah xli., xlii. 1—12. Matthew xii.		„ 1	„ 26
26	Tu	xli. xiii.		„ 2	„ 25
27	W	xlv. xiv.		„ 3	„ 24
28	Th	xlix. xv.		„ 4	„ 23
29	F	li. xvi.		„ 5	„ 23
30	S	lii., liii. xvii.		„ 5	„ 22
31	LD	Psalms.		„ 6	„ 21

Narratives, Anecdotes and Extracts.

TWO DEATH-BED SCENES.

THERE is no place in this world like a death-bed. There is no scene on earth so full of solemn and momentous interest, and around which gathers such an assemblage of affecting impressions. The death-bed is the last stage of human journeyings to the world of spirits. The minds of men approach that last point of human travel with reluctant dread. From the death-bed man takes his last look of earth and earth's objects. On the death-bed the eye grows dim, the world recedes, the vision changes, and the dark, gloomy twilight of life's last evening settles down on all things here below. The death-bed is to the Christian the vestibule of heaven. While he lingers here, undressing for the grave, and putting on the garments of immortality, the Christian often hears the first breathings from the songs of angels, and his ear is greeted with celestial music.

The death-bed is to the man without piety and destitute of religion the dark vestibule to the world of woe. What pen is graphic enough to depict the death-bed scenes in human history? Yet this last act in life's drama must come on, and this last chapter in human history must be written for each one. Of what sort shall they be? is an affecting question. The following two chapters of such history are diverse in character and written by an eye-witness to both as he describes them. One was—

THE DEATH-BED OF THE CHRISTIAN.

The writer, in speaking of the two, says: "These men, through life, professed sentiments very different from each other; and at the awful hour of dissolution, their feelings were indeed very opposite. They were both snatched away in the prime of life, one being twenty-four, and the other twenty-seven years old. A long and disinterested friendship with the former induced him to request my attendance professionally; but all human skill was vain: the cold hand of death had seized him. Never in my life did I see the cheering effects of a religious life more strongly exemplified than on this occasion. His wife, his mother, and his five sisters, with myself, were present. Observing his

female relations in tears, he requested them to come near, and, after a little pause, addressed them in nearly the following words: 'Beloved friends, I perceive with regret the anguish of your souls; I say regret, because I had promised myself nothing but tranquillity and happiness while the partition is breaking down that separates me from my God. I am entering on my last journey, which, so far from being terrible, is inviting and delightful.' A paroxysm of pain here interrupted the interesting account, and for a minute he lay apparently insensible; but opening his eyes again, with a placid smile he said, 'I feel the infirmities of nature, but my sense of pain is lost in my ardent hope of salvation. I have heartily repented of all my sins, and firmly believe, through the mercies of my God, and the redeeming merits of my blessed Saviour, that I shall, in a few minutes, be numbered with the chosen of God. O my wife! my mother! my beloved sisters! I beseech you not to mourn my departure. I feel happiness unspeakable opening on my soul, as it bursts from this wretched tenement.' Then grasping my hand, he faintly exclaimed, 'Ah, my friend! piety is its own reward. See the effect of a religious life, and the blessed composure of a dying Christian!' He continued, 'My lamp is nearly out; but, blessed be God, I feel that it has not burned in vain. O Lord God, forgive my impatience: I am ready to obey thy call, and anxious to receive thy promised rest.' Here his voice failed—his tongue faltered—and his spirit took its flight to the bosom of his Father in heaven."

THE DEATH-BED OF THE UNBELIEVER.

"The picture of my other unhappy friend was just the reverse of the above. He had indulged freely in all the fashionable gaieties of the world; and if ever a serious or useful thought obtruded on his disordered fancy, it was immediately stifled by some idle debauchery.

"In this mad career he quaffed away life to the dregs, and, before he arrived at the meridian of manhood, he was verging fast to the brink of eternity. A bacchanalian surfeit in a distant county brought on a fever, which threatened a

speedy dissolution of life; and in this state I saw him for the first time for several years, and I am certain I shall never forget the painful feelings I endured throughout this melancholy interview. It is absolutely impossible to give even a faint idea of the horror, the agony, the heart-rending terror that harrowed up his soul whenever the thought of death flashed across his mind. He received me with frenzied ardour, in which hope and fear were strongly depicted. 'Alas!' he exclaimed, 'you have come too late, for I am lost—every way lost.' I immediately perceived that life was ebbing fast; and being convinced that nothing short of Divine interposition could retard his fate, I endeavoured to console him by drawing his attention to the mercies of God, and the saving mediation of a gracious Redeemer; to which he replied with asperity and violence, 'If you have any friendship left for a degraded, self-polluted wretch, torture not his last moments. My life has been spent in iniquity—foolishly spent—because it never yielded one hour of solid happiness. I have lived without thinking of God, and why should he now think of me, unless it be to judge me—to damn me? O God! I shall go distracted!' A fainting fit intervened, and fortunately broke this mournful chain of reflections: but, alas, sensibility too soon returned, and with it fresh trains of gloomy despondency. He stared wildly, and roared out, 'I have broken from him, but he is coming again—there—there—death!—O, save me! save me!' After nearly an hour passed in this dreadful state, he again became capable of reflecting; but every moment added to his dejection. 'I have been so bad,' he exclaimed, 'that God can never forgive me. I have blasphemed and dishonoured his holy name a hundred times, when my heart inwardly smote me. I have ridiculed and denied his existence, that my companions in error might think well of me: but I never was sincere in my wickedness.' His mind became so agitated that all reasoning was lost; he was unable to repent; and the thought of death rent his very soul. In this perturbed state he languished for about four hours, from the time of my first seeing him; till, at length, overwhelmed by despair, a paroxysm of fever closed the tragic scene.

The last words he uttered, that I could distinctly hear, were, 'God will not, cannot, forgive'—the remainder was lost in a murmuring groan."—*Christian Witness*.

SABBATH-BREAKING.

A FARMER boasted that he would raise a crop of wheat on a field of several acres, and that no work should be done upon it except what was done on the Sabbath-day. The profane work was begun; the trees were cut down, a fence was made, and the stumps were piled in heaps, and burned *on the Sabbath*; then the plough and the harrow followed, and the wheat was scattered with an unsparing hand upon the *Sabbath*. In process of time the wheat came up most profusely, and as it waved in the azure breeze, God himself seemed to smile upon it by sending alternate sunshine and showers, and the Sabbath-breaker who had boldly defied both God and man to hinder him, boasted of the entire success of his experiment. Soon the harvest came, and the wheat was gathered *on the Sabbath*; and not having a barn it became necessary to stack it in the open field. This made another day's work on the *Sabbath*. But before the return of another Sabbath, a flash of lightning burned up the whole stack of wheat! Thus we sometimes see God's righteous displeasure manifested against Sabbath-breakers, even in this life, and the proud boasters covered with shame. But how fearfully do they treasure up wrath for themselves against the day of wrath!

FOSTER AND HALL.

BY G. B. CHEEVER.

OF the English minds that have departed from our world within a few years, none have excited a deeper interest, or wielded for a season a loftier power, than John Foster and Robert Hall. They were both triumphant instances of the superiority of intellect, and the homage that will be paid to it, over all circumstance and mere external distinction. One of the most obvious reflections that rises in the mind of a thoughtful observer of the greatness and power of such intellect, after the first analysis

and admiration of its elements, may be, that it was a possession and result of what is called the *voluntary system*. These men were two of the "Intellectual Incas" of their race. In the two together there were combined nearly all the grand qualities that ever go to make up minds of the highest order: severity and affluence, keenness and magnificence, simplicity and sublimity of thought; ruggedness, power, and elaborate beauty and exquisiteness of style; precision and splendour of language; condensed energy, fire, and diffusive richness of imagination; originality, independence, and perfect classical elegance; comprehensiveness and accuracy; nobleness of feeling, intense hatred of oppression, Christian humility, child-like simplicity.

And yet there were greater differences between them than there were similarities. In some respects their minds were of quite an opposite mould. Hall's mind was more mathematical than Foster's, and he was distinguished for his power of abstract speculation, and his love and habit of reasoning. The tenor of Foster's mind was less argumentative, but more absolute, more intuitive, more rapidly and thoroughly observant.

The impression of *power* is greater from the mind of Foster than of Hall. On this account, and for its eminently suggestive properties, Foster's general style, both of thinking and writing, is much to be preferred; though Hall's has the most sustained and elaborate beauty. Yet the word elaborate is not strictly applicable to Hall's style, which is the natural action of his mind, the movement, not artificial, nor supported by effort, in which his thoughts arranged themselves with the precision and regularity of a Roman cohort. Hall's was a careful beauty of expression, his carefulness and almost fastidiousness of taste being a second nature to him; Foster's was a careless mixture of ruggedness and beauty, the ruggedness greatly predominating. Hall's style is too constantly, too uniformly, regular; it becomes monotonous; it is like riding or walking a vast distance over a level macademized road; a difficult mountain would be an interval of relief. We feel the need of something to break up the uniformity, and startle the mind; and we would like here and there to pass

through an untrodden wilderness or a gloomy forest, or to have some unexpected solemn apparition rise before us. There is more of the romantic in Foster than in Hall, and Foster's style is sometimes thick-set with expressions that sparkle with electric fire of imagination.

Hall's mind, in the comparison of the two, is more like an inland lake, in which you can see, though many fathoms deep, the clear white sand and the smallest pebbles on the bottom. Foster's is rather like the Black Sea in commotion. Hall gives you more of known truth, with inimitable perspicuity and happiness of arrangement; Foster sets your own mind in *pursuit* of truth, fills you with longings after the unknown, leads you to the brink of frightful precipices. There is something such a difference between the two, as between Raphael the sociable angel, relating to Adam in his bower the history of creation, and Michael ascending with him the mountain, to tell him what shall happen from his fall.

Hall's mind is like a royal garden, with rich fruits, and overhanging trees in vistas; Foster's is a stern, wild, mountainous region, likely to be the haunt of banditti. As a preacher Hall must have been altogether superior to Foster in the use and application of ordinary important evangelical truth, "for reproof, correction, and instruction in righteousness." But Foster probably sometimes reached a grander style, and threw upon his audience sublimer illustrations and masses of thought. Foster was not successful as a preacher; his training and natural habits were unfortunate for that, and the range of thought, in which his mind spontaneously moved, was too far aloof from men's common uses, abilities of perception, tastes, and disposition. But Hall was doubtless one of the greatest preachers that ever lived. Yet there were minds that would prefer Foster, and times at which all the peculiar qualities of his genius would be developed in a grander combination of sublimity and power. As a general thing, Hall must have been more like Paul preaching at Athens in a Roman toga; Foster like John the Baptist in the wilderness, with a leathern girdle about his loins, eating locusts and wild honey. He speaks of one of his own sermons, which a man would give much

to have heard; we can imagine some of its characteristics. It was on the oath of the angel, with one foot upon the sea and another on the land, swearing that Time should be no longer; and his own mind was in a luminous, winged state of freedom and fire, that seems to have surprised himself; but no record of the sermon is preserved.

The vigour and uptwisting convolutions of Foster's style are the results simply of the strong workings of the thought, and not of any elaborate artificial formation. For though he laboured upon his sentences with unexampled interest and care, after his thoughts had run them in their own original mould, they were always the creation of the thought, and not a mould prepared for it. The thought had always the living law of its external form within it. We know of scarce another example in English literature, where so much beauty, precision, and yet genuine and inveterate originality, are combined. It is like the hulk of a ship made out of the smoothed knees of knotty oak.

There is a glow of *life* in such a style, and not merely quiet beauty, whether elaborate or natural, that is like the glow in the countenance of a healthy man after a rapid walk in a clear frosty morning; but it sometimes reminds you of a naked athletic wrestler, struggling to throw his adversary, all the veins and muscles starting out in the effort. Foster's style is like the statue of Laocoon writhing against the serpent; Hall's reminds you more of the Apollo of the Vatican. The difference was the result of the intense effort with which Foster's mind wrought out and condensed, in the same process, its active meditations. Everywhere it gives you the impression of power at work, and his illustrations themselves seem to be hammered on the anvil. It gives you the picture he has drawn of himself, or his biographer for him, in the attitude of what he called *pumping*. At Brierly Hall he used to try and improve himself in composition, by "taking paragraphs from different writers and trying to remodel them, sentence by sentence, into as many forms of expression as he possibly could. His posture on these occasions was to sit with a hand on each knee, and moving his body to and fro, he would remain silent for a considerable time, till his invention in shaping

his materials had exhausted itself. This process he used to call *pumping*." Foster's style is the very image of a mind working itself to and fro, with inward intensity.

The characteristics of power and rugged thought in Foster, are admirably set forth in some of his own images. Speaking in his journal of a certain individual's discourse, he says, "he has a clue of thread of gold in his hand, and he unwinds for you ell after ell, *but give me the man who will throw the clue at once, and let me unwind it; and then show in his hand another ready to follow.*"

He speaks of the great deficiency of what may be called *conclusive* writing and speaking. "How seldom we feel at the end of the paragraph or discourse that something is *settled and done*. It lets our habit of thinking and feeling *just be as it was*. It rather carries on a parallel to the line of the mind, at a peaceful distance, *than fires down a tangent to smite across it.*" Foster always *smote across* the mind.

"Many things," says he, "may descend from the sky of truth, without deeply striking and interesting men; as from the cloudy sky, rain, snow, &c., may descend without exciting ardent attention; it must be large hailstones, the sound of thunder, torrent-rain, and the lightning's flash; analogous to these must be the ideas and propositions which strike men's minds." Foster's own writings are eminently thus exciting. And it may be said of him, as he remarked of Lord Chatham, speaking of the absence of argumentative reasoning in his speeches: "he struck, as by intuition, directly on the *results* of reasoning, as a common shot strikes the mark, without your seeing its course through the air as it moves towards its object." But Foster thought, and reasoned in thinking, most intensely and laboriously; it was not mere intuition that has filled his pages with such condensed results.

Foster and Hall were both men of great independence of mind; but Hall's independence was not combined with so great a degree of originality, and it received more gently into itself in acquiescence the habitudes of society and the characteristics of other minds. Foster's independence was that of bare truth; he hated the frippery of circumstance, the throwing of truth upon

external support. He would have it go for no more than it was worth. And anything like the *imposition* of an external ceremonial he could not endure. He went so far as to wish that everything ceremonial and sacerdotal could be cleared out of our religious economy. He wanted nothing at all to come between the soul of man and free unmingled truth. The hearty conviction of truth, and the pure acting from it, was what he required. He abhorred all manner of intolerance with such vehemence and intensity of hatred, that if he could have had a living *Nemesis* for the retribution of crimes not punished by human law, it would have been for that. He hated everything that tempted man to dissemble, to seem or assume what he was not. He hated oppression in every form. He hated a state-established hierarchy, as "infinitely pernicious to Christianity."—*Witness*.

TRIUMPH OF TRUTH.

THE late Mr. James Rutherford, formerly pastor of the baptist church, Dublin, Ireland, was born in the north of England, of parents who were Presbyterians. In his youth he was sent to an academy near Hexham, Northumberland, conducted by a Mr. Dryden, in which it was the custom for the more advanced pupils to repeat part of Vincent's Catechism, every Monday morning. On one occasion Mr. R. had a question to answer on baptism, and having previously had a contest with the baptist minister of Hexham, on infant baptism, (by whom he had been silenced, though not convinced of his error,) his mind was very naturally led seriously to investigate the subject. The course he pursued was to ascertain with the greatest accuracy what were the statements of the "Confession of Faith, and of Mr. Vincent's and the Assembly's Catechism," but they failed to satisfy his mind. He says, I had often heard that the Church of England affirms, that an infant is made a member of Christ, &c., but the Church of Scotland says the very same thing as it defines baptism to be "a holy ordinance, wherein by sensible signs, Christ, and the benefits of the New Covenant, are represented, as sealed and applied to believers." Elsewhere it is said, "we are made partakers of

Christ, by the effectual application of the Holy Spirit, working faith in us, thereby uniting us to Christ in our effectual calling." But these statements are contrary the one to the other. For if we be united to Christ by baptism, it cannot be by faith, otherwise if it be by faith, it is not, neither can it be by baptism. The following scriptures solved the difficulty, and decided his mind, viz., John iv. 23, Heb. xi. 6, and 1 Peter iii. 21. He now read with much profit Wilson's Manual, and determined to visit some of the baptist churches during the vacation. Accordingly, the following midsummer, he visited first the baptist church at Hexham, the pastor of which was a Mr. David Fernie, a devoted minister of Jesus Christ, who, in piety, zeal, labours, and usefulness, was demonstrated to be, of the true Apostolic Succession, and a real and worthy descendant of the Apostle of the Gentiles.—It was on a Saturday evening when Mr. R. arrived: he received a glad welcome from the church, and was admitted to their assembly. The same evening two persons were to be baptized: they came forward and related to the church what God had done for their souls, in a manner that greatly affected Mr. R., and the impression was deepened by listening to the service, and witnessing the administration of the ordinance in the river. He says, "the whole was so powerful and pertinent that I secretly wished all my acquaintance were present. Whoever did not wish to appear convinced, and when asked what I now thought, I endeavoured to assume an air of opposition, but was met by my baptist friends with some of the very arguments in defence of their views, which I myself had learned from the scriptures at a distant place." This baptism, and the words, "why tarriest thou," wrought so powerfully on his mind, that he could now scarce refrain from crying out "what doth hinder me to be baptized?" Happily on the next day, the sabbath, two persons applied for baptism, Mr. R. therefore presented himself with them. He remarks, "much of the morning was occupied by the relation of our experience. The people stood on each side of the river while Mr. Fernie immersed the candidates. This forcibly reminded me of the primitive baptisms in Jordan. Mr. F. afterwards preached twice from Isaiah

xxv. 6, and administered the Lord's Supper. It was a feast to my soul; and I stood in much need of it; for having intimated to my father my intention to be baptized, I met with but a cool reception on my return home. His first question was, have you been baptized? I told him the truth, and he immediately desired me to leave the house; on which, I quietly walked out to lament

my hard fate. After my father had gone to bed, my mother called me in; and the next morning his countenance was more towards me than at other times. In a short time a beloved cousin was made the happy instrument of turning my father's heart, which put an end to all my troubles from that quarter."—*Reporter*.

Biblical Translations.

LUTHER'S BIBLE.

From the German of Dr. Gess.

The German version of the Bible, which has been justly preferred to all other continental versions, originated with Dr. Martin Luther, and is now somewhat above three hundred years old. As he himself by his converse with the sacred writings, had arrived at the knowledge of the truth, so he considered it essential, in order to establish and diffuse purer conceptions of religious doctrine, that the word of God should be put into the hands of the people. In the year 1521, at Wartburg, (his Patmos,)—he began with his translation of the New Testament, which he finished in the following year. Then he published portions of the scriptures of the Old Testament, one after the other,—namely, 1523, the Five Books of Moses,—1524, the Book of Joshua, and the other historical books, together with Job, Psalms, Proverbs, Ecclesiastes, the Song of Solomon,—1526, the prophets Jonah and Habakkuk,—1528, the prophecies of Isaiah and Zechariah,—1529, the Book of Wisdom,—1530, Daniel and the remaining Apocryphal Books,—1532, the remaining prophets. The whole Bible then appeared first in 1534. It is true that even before the time of Luther, not less than fourteen German translations had appeared, but they were made from the early Latin translation, and were in many respects incorrect, unintelligible, and unidiomatic German. Luther, on the contrary, made use, it is true, of the Latin translation, but he adopted the Hebrew as his foundation for the Old Testament; and for the New—the Greek original; and therefore he trans-

lated more exactly and correctly. By the general approbation and extraordinary sale which this Bible met with, new editions were soon necessary, and Luther so far from holding his edition faultless, took advantage of this circumstance in order to make many improvements, in which he received much assistance at the hands of learned friends. Mathesius records of this—"He, Dr. Martin Luther, had appointed something like a particular Sanhedrim of the best people at that time within his reach, who weekly assembled at the Doctor's cloister some hours before supper, namely, Dr. John Bugenhagen, Dr. Justus Jonas, Dr. Cruciger, Philip (Melancthon), Matthew Aurogallus; Dr. George Rohrer was corrector on the occasion. Now when Luther had once looked over the Bibles published, and made inquiries of Jews and foreign philologists, and had asked the old Germans concerning good words: so he came into the consistory with his old Latin and new German Bible. He had the Hebrew text also constantly there. Melancthon brought with him the Greek text,—Dr. Cruciger the Hebrew and Chaldee Bible. Besides the Professors had their Rabbins with them. Dr. Pomer (Bugenhagen of Pomerania), had also a Latin text before him, wherein he was much versant,—each had prepared himself beforehand on a passage whereon they should deliberate; then the president proposed a text, and he put it to them in order, and heard what each had to say, according to the nature of the language, or according to the exposition of the old pastors."

The measure of assiduity and trouble Luther took with his work, the following portions out of his writings may

prove!—In an epistle concerning the interpretation of the Holy Scriptures he said, "In interpretation I have made the resolution to give pure and plain German; and it has often indeed happened to us that we have for fourteen days, or three or four weeks, sought for a particular word, and notwithstanding sometimes failed to find it. On Job we also laboured,—Philip (Melanchthon), Aurogallus and I, and sometimes in four days we scarcely composed three lines. This I can say with a good conscience, that I have bestowed upon it my utmost faithfulness and diligence."

Of the prophets he writes,—“Now we labour on the Prophets; oh God, how great and perplexing a thing it is to constrain the Hebrew writers to speak in German! How they struggle, and protest against giving up their Hebrew manner.” “Suppose a person now runs over three or four pages with his eye, and never once stumbles, but does not perceive how many clouds lay on the place which he now goes over as a planed board, but we must sweat and toil before we are able to remove such clouds out of the way, and go on freely,—but it is easy to plough when the field has been made clean, but to root out wood and trunks, and to prepare the field, then no one is willing.”

Such was his exactness, that he caused a butcher to cut off, before his eyes, particular parts, naming each to him, that he might be able to apply the exact words when explaining the laws relating to sacrifice. He also inquired in letters after the names of precious stones, and matters pertaining to natural history, which were mentioned in the Bible, and tried to procure such from the cabinets of the curious. Though in his day philology was not so far advanced as at present, nevertheless his translation, by its simplicity, dignity, power and pithy sentences, holds the precedence over all that have succeeded. Kuster has said very properly, In Luther's translation the German tongue has been unfolded in all its peculiar power and softness, and the German poets and orators whose names claim immortality would not have attained unto their high and splendid station, had not Luther in his translation broken up the way for them. Everything by which the German tongue has been remarkable for three centuries

after him,—the multiplicity of its application, its fulness of expression, the power and beauty of its tones,—all these Luther's translation united in itself.”

This was the centre from which the German people drew in streams, light and consolation,—and it was besides the firmest anchor of the Reformation, as through the medium of it each one might be satisfied that the evangelical doctrine harmonized with the word of God.

THE MALAY BIBLE.

To the Editor of the Oriental Baptist.

DEAR MR. EDITOR,—In perusing the *Calcutta Christian Observer* for June last, I observed a long account relative to the Malay translation of the Bible, made under the direction and support of the Dutch Government, for the conversion and spiritual good of the inhabitants of the Eastern Islands, where the Dutch, in days long passed by, wished to instruct the natives, and more especially, the rising generation in the knowledge of Christianity. With regard to the Malay Bible, translated by the old Dutch Ministers, I have, in my possession, a copy of it, both of the Old and New Testaments, in Roman characters, and which was reprinted sometime ago at the Serampore Press. Previous to my coming to Bengal, I had seen some copies, similar to the one I have, in the possession of several native christian school-masters at Ternate, Amboyna, and Batavia; and I also observed, that the same version, used to be read in various native Christian churches, especially in Amboyna; but that the nominal christian congregations understood the version is out of the question. The native school-masters and deacons, of the Dutch Reformed Church, being ignorant of christianity, did not understand the scriptures, and seemed to think that there was nothing in the book, worth their deep and diligent study, and therefore concluded that it mattered little whether the congregations understood or not, so long as they heard the sound of the word. Under such circumstances it is not surprising that the people were perfectly satisfied with their empty profession.

In order to be satisfied whether the people did, or do now, understand the

Malay version of the Bible, translated by the old Dutch ministers, we must have the testimony of those who are acquainted with that version, and with the Malay language, spoken in various islands of the East. With regard to the version of the Malay Bible in Roman characters, in my humble opinion, it could hardly be understood, even by those who could read it. Why? Because the version is in *high* Malay, and none of the population, in all the Islands, who converse in the Malay language, understand the high Malay. To the learned Malays, in various parts of the Eastern Archipelago who understand the dialects, the Romanised Malay Bible, is of no avail whatever, because they are unacquainted with all characters save the Arabic. I well recollect hearing two Dutch ministers of the Reformed Church (Rev. Van Der Duysent, and Rev. Van Nyk) preach in Malay; the former at Manado, a small Dutch settlement on the north point of the Island of Celebes, where there is a Fort, named, I think, Amsterdam, and where my dear father, who was a staunch Lutheran, was buried; and the latter at Ternate, Fort Orange; both used a language—the low Malay—which both the high and low classes of ‘people understand.

The Dutch Malay Bible in Roman characters, has never been distributed among the Malay population of the Islands, unacquainted with the character; it has been introduced only among those natives proselyted to christianity, whom the Dutch taught to read, especially those in Amboyna proselyted by force, and whose language is altogether low Malay, but of a different dialect

and pronunciation to that spoken in Batavia, Malacca, and Penang. In fact the Malay language spoken in different islands of the East, is of different dialects and pronunciation; the worst Malay is spoken in the island of Sumatra.

Besides the Malay, the different islands have also their own languages, which the inhabitants use among themselves, but they have no characters of their own. The Javanese have their own language, and separate characters.

The religion in these islands is chiefly Muhammadanism, save in Amboyna, and the Sangir Islands, where the inhabitants are almost all nominal christians. The inhabitants of the district of Manado on the north point of Celebes, as far as Amboerang and Kima, are heathens to this day, and they are composed of three distinct races; namely, the Toungdanno, the Bantick and the Arres. The Halfoors, a wandering tribe supporting themselves by hunting in bushes and mountains of Ternate, Jilolo, Tidore, Mortier, Batchan and Makiam, are heathens,—as also are the numerous inhabitants of the Papua or New-Guinea, the Pelew and the Ladrone islands.

O when will the gospel be introduced into all these islands, and preached among the inhabitants of their various tribes. Lord, hasten thine own appointed time, fulfil thy promises, and soon let the Malays be gathered into thy gospel church, and all the kingdoms of this world become the kingdoms of our Lord and of His Christ.

I remain, &c.,

AN OLD TRAVELLER.

Serampore, Sept. 1st, 1847.

Correspondence.

REMARKS ON THE ARGUMENTS FOR INFANT SALVATION.

To the Editor of the Oriental Baptist.

SIR,—In the August No. of the *Oriental Baptist*, there appeared an article on Infant Salvation. The writer of it has ranged under four heads, his proofs of the doctrine, that all who die in infancy are saved. Against the first three arguments I have nothing to say, but against the fourth I have some objections to

make. In his exposition of a certain portion of scripture, the writer appears to me to have failed; and some of his deductions from it seem so erroneous, that they need, I think, to be pointed out.

For the purpose of examining, in order, the several portions of the writer's

reasoning, I have divided it into four parts. And lest I should misrepresent him, I shall in my arrangement, use, as far as I am able, his own words.

His statements are: 1st, That all mankind sinned and fell in Adam.

2dly, That "Jesus Christ has repaired the mischief done by the first Adam," that "all the human race are free, so far as Adam's sin is concerned, from all liability to punishment."

3rdly, That this has been effected in the following way. "All the human race were included in their new representative Jesus Christ, and consequently as he has obeyed the law, they have all obeyed it."

4thly, And the above reasoning the writer professes to draw from Rom. v. 19.

Against the first of the above divisions I have no objection to make, but it is otherwise with regard to the second, third and fourth.

In opposition to the 2d statement, I object that *as to the whole human race*, Jesus Christ has NOT repaired the mischief done by Adam; and that all the human race are NOT free, so far as Adam's sin is concerned, from all liability to punishment.

In what consists the curse denounced on Adam's posterity, for their sin in him? Does it not include *death natural, death spiritual*, and that which is a continuation of both, viz. *death eternal*? That the whole human race have been delivered, from *natural death*, seems to me to be clearly taught by Paul in 1 Cor. xv. 21, 22. "For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive again."

Now, for the other part, *death spiritual*. If it is true that our Lord has remedied this part of the evil, it must follow, that every one of the human race, must either at his birth, or at some period subsequent to it, have a holy nature. "Death spiritual," signifies the death of every holy principle in the soul. If our Lord has "repaired the mischief done by the first Adam," and if an essential part of this mischief is a deprivation of holiness, then the inevitable conclusion is, that he has restored to every human being that holiness, of which he was, in consequence of Adam's sin, de-

prived. If we are freed from "*all liability to punishment*" for Adam's sin, then we must surely be delivered from a corrupt nature, which is the principal part of the curse.

But is it so? Have we been delivered from the corruption of our nature? Is every man, either at his birth, or at some period subsequent to it, in possession of a new heart? As to the first portion of this last question let David answer us: "Behold," he says, "I was shapen in iniquity, and in sin did my mother conceive me," Ps. li. 5; as to the second part, I have no need to say a word more.

Of the evil of the original curse, one part (viz. the separation of the soul from the body) has indeed been remedied. This I have already granted. The scripture, as we have seen, is clear on this point. But I cannot, sir, subscribe to the statement of the writer, that men are under no liability for Adam's sin. Are they not now suffering from a corrupt nature, which they bring with them into the world? If a man puts me in prison for a debt, can he be said to have forgiven me the debt. I trow not? How then can I receive the hypothesis of the removal of our first parent's sin, when I see around me its consequences.

It is no answer to this to say, that the liability to punishment for Adam's sin has been removed, while the consequences remain. What are the consequences of sin but its punishment? God punishes a man by letting him endure the natural consequences of his transgressions. When we see the diseased frame of the sensualist, and the ruined constitution of the victim of dissipation, have we any hesitancy in pointing them out as judicial inflictions?

The leprosy of the descendants of Gehazi was but a natural result of their having sprung from a leprous parent; but it was no less a fulfilment of the prediction, "I VISIT THE INIQUITIES OF THE FATHERS UPON THE CHILDREN, &c." When we are informed in the scriptures, that the wicked shall "eat of the fruit of their own ways," and "be filled with their own devices," do we fail to perceive that these are judicial inflictions? Surely God had reference to punishment when he said "What a man soweth that shall he also reap." And yet in both the last instances, nothing more than the *natural consequences* of sin are referred to.

3rd. "All the human race," says the writer, "were included in their new representative, Jesus Christ, and consequently as he obeyed the law, they have all obeyed it, and are, therefore, free so far as Adam's sin is concerned, from all liability to punishment."

If I have rightly understood the writer, his reasoning runs thus:—This justification has no reference to our personal transgressions; but it does remove the guilt of Adam's sin, and impart to those who have not sinned after the similitude of his transgression, a perfect obedience. All, therefore, who have not yet committed actual sin, are considered by God as righteous, and dying in this state are saved.

To be sure then, every one of the human race, before the commission of actual sin, is in virtue of Christ's righteousness, in a state of acceptance with God. The above is, I think, the doctrine as stated by your Correspondent. Let us examine its scripturality.

The apostle Paul, in his letter to the Ephesians, has these words: "*We were all BY NATURE the children of wrath even as others,*" ii. 3. Here it is distinctly stated that mankind are *by nature*, and therefore before the commission of a single action, in a state of condemnation. A "child of wrath" is one doomed and appointed to suffer God's wrath; one appointed to punishment. Just as our translators of the lxxixth Psalm, render the words "children of death," into the English phrase "those that are appointed to die." Judas was, by our Lord, called "a son of perdition," or one appointed to perdition. If then the scripture teaches that all are *by nature* children of wrath, that is in a state of condemnation, it certainly cannot teach that all are, before the commission of actual sin, in a state of acceptance with God.

That all are not, before the commission of actual sin, in a state of acceptance with God, words cannot more clearly teach than do those of Eph. ii. 3. If this is true; if I have shown that the Bible, in one part of it, teaches a sentiment directly opposed to that of your

Correspondent, it is self-evident that his notion is not correct.

4th. Let us now examine the evidence from Rom. v. 19. "For as by one man's offence, many were made sinners; so by the obedience of one shall many be made righteous." On this your correspondent has this remark: "By the rules of language the term 'many' must have the same meaning in the second clause as in the first"—Why?—"otherwise the antithesis intended by the apostle will not be complete." This I think is not correct. I think the antithesis will be just as complete, if the word *many* does not signify *all*. The word to which *many* is contrasted is *one*, "as by one man's disobedience," &c., and *many* signify simply a great number, is just as much opposed to *one*, which denotes a small number, as *all* can be. If the contrast were to the word *some*, your Correspondent's view might have been correct, for in that case *all* could be the only opposition; but the word in contradistinction, is *one*, to which *many* is in decided antithesis, even without signifying *all*.

"The apostle we suppose, is not speaking, in this place, of that justification of believers, by which they are saved," &c.

Is this according to the connection? The 17th ver. says "For if by one man's offence death reigned by one: much more they which receive abundance of grace, and of the gift of righteousness *shall reign by one Jesus Christ.*" Is this not the justification of believers? Again ver. 18th "Even so by the righteousness of one the free gift came upon all men unto justification of life." Can justification, which leaves the subjects of it undelivered from *spiritual death*, be called "*a justification unto life?*"

Again, the writer says, "This justification or this being made righteous, has no reference to our wilful or personal transgressions." This justification appears to be ideal, for the one of which Paul speaks, respects "*many offences,*" ver 16th.

Your's very truly,

X. Y. Z.

Sept. 17th, 1847.

Notices of Books.

Two Sermons, on the Gospel Message, and Christian Ordinances, preached at Gowahati and Nowgong, Asam, in Nov. 1846. By N. Brown, A. M.

We sincerely rejoice that these two discourses, to the impressiveness of which, at the time they were delivered, repeated testimony has been borne by competent witnesses, have been committed to the press. The audience to which they were originally addressed was small; now that they are laid before a numerous public, we fervently desire that the same power which accompanied them in their limited sphere, may be felt by all who shall read them.

The first of these two sermons is on the Gospel Message; the second on the Christian Ordinances.

The text of the former is, "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 16.

The observations on this passage are arranged under four heads: 1, faith; 2, baptism; 3, salvation dependent upon faith and baptism conjointly; 4, damnation arising from unbelief only.

Under each of these four heads a number of most important remarks are made. As our notice of these discourses is not intended to be a critical review, but rather an exhibition of some of the pearls treasured up in them, we at once proceed to give a few extracts, from which our readers may derive benefit, and form their own conclusions regarding the value of the whole.

1. *On a dead faith.*—Thousands in our world are deluding themselves with the idea that they believe in Christ, when their faith is not a whit better than that of the fiends in hell. Ask them if they believe themselves to be sinners, and they will tell you, "Yes, I know I am a sinner," but their hearts are all the while like a block of marble, and the tear of anguish never steals down their cheek. Do you believe

in Christ as your only Saviour, and do you really love him? "Of course I do," will be the ready reply; but not one warm throb of bursting gratitude does the Saviour behold in that icy breast. Such individuals may be very exact in performing their religious duties; witness the regularity of their devotions, the solemn words they take upon their tongues, and you would suppose them real and faithful servants of God; but their hearts are not in it; they have merely schooled themselves into a system of formalism; there is nothing spontaneous, no out-bursting of strong emotion, no living, breathing reality in their devotion—nothing but the icy stillness of spiritual death. Look at them again when their devotions are ended, and see with what eagerness and delight they engage in the pursuits of the world; and you will be convinced in a moment, that it is the world they love; there centre their warm affections; and were it not for the calls of duty, or custom, or a troubled conscience, they would never lend a thought to God and heaven.

This dead faith comes naturally. It grows up with nominal Christians from their childhood. Ask them when they first believed in Christ, and they will tell you they have always believed in him; not remembering that we are all by nature the children of wrath; that the carnal or natural mind is enmity against God, and needs to be renewed by the Holy Ghost. They cannot say, in the language of the man that was born blind, "One thing I know, that whereas I was blind, now I see."

2. *Protestantism endangered by Infant Baptism.*—However harmless infant baptism may at first sight appear, it has hung like a dead weight on the vital prosperity of the Protestant cause; and wherever this one relic of Popery remains, there we find it insensibly dragging back the churches to the arms of the Romish faith, or lulling them into formality and worldliness. There is no safety—no safety from the most fatal errors, but by taking the pure, unadulterated word of God, as the rule of our faith and practice. And let us, my friends, thus take it, and cleave to it with the zeal of the martyrs; and when told that baptism is a matter of indifference, a mere ceremony, that may be dispensed with or altered, as expediency may dictate; then let us steel our hearts against the insidious seduction and firmly answer, If believers' baptism was of sufficient importance for Christ to command, it is of sufficient importance for me to obey; wherever I discern the foot-prints of my Master, there will I follow; and no human persuasion shall induce me to swerve from the ancient path.

3. *Why are faith and baptism conjoined, as the conditions of salvation?*—In all these passages where faith and baptism are conjoined,

we must remember that faith is the *substance*, baptism the *sign*; faith is the *inward*, baptism the *outward* act of obedience; faith is the *possession* of God's grace, baptism its *profession* before men; faith is the *ground* of justification, baptism its *evidence*. The meaning of the text is therefore nearly the same as if it had been said, He that believes and acts accordingly—he that believes and obeys—he that believes and manifests his faith by his works—shall be saved.

With this view of the text, we suppose baptism to be selected from among the various Christian duties, as the representative of the whole. This we know is the manner of scripture. The commands of God are exceeding broad. "Thou shalt not kill"—prohibits anger, malice, hatred, and the like. So when Christ would select a single act to represent the whole circle of Christian duties, he chooses baptism—the solemn initiatory act of obedience—and on this ordinance, in connection with faith, he bestows the promise of salvation. And why should baptism, more than prayer, or the Lord's supper, or public worship, or any other part of Christian duty, be thus distinguished? The answer is, that baptism being the first outward act of obedience—the symbolic entrance upon a new life—the door of admission into the visible church—the solemn vow of allegiance to Christ, and the pledge of devotion to his service through life; it was peculiarly fit that it should be honored as the representative of Christian duties. Shall we then say that other duties are less essential to salvation? "No; teach them to observe *ALL THINGS WHATSOEVER I HAVE COMMANDED YOU.*" The omission of any known duty, however small, if unrepented of, will expose us to final condemnation; for if we are unwilling to follow Christ fully, we are not following him at all. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." "And whosoever doth not bear his cross and come after me, cannot be my disciple."

4. *Why is the threatening of damnation applied to unbelief only?* "He that believeth not—shall be damned." Why does it not read, He that believeth not, and he that is not baptized, shall be damned? Because the doctrine is not true. The omission is evidently intentional: and the unavoidable inference is, that some will be saved without baptism.

Among these, we have no doubt, are a countless multitude of Christ's chosen ones, who, though dying unbaptized, will be found on the right hand at the judgment day. Such are those who from physical causes are unable to receive the ordinance, as the thief on the cross, who repented in his dying moments, and was the same day received into Paradise. Such are pious individuals of certain sects who sincerely though erroneously believe that water baptism is not required of us in the scriptures. Such are those who conscientiously believe that their having been christened in infancy is sufficient. Persuaded that what their fathers have practised for so many generations must be scriptural, they entertain no doubt that sprinkling is baptism, and that it

is rightly applied both to believers and their children. To suppose that unconscious errors arising from causes like these, will be ranked with acts of positive transgression by an impartial Judge, were the height of sectarian bigotry. No, blessed and happy is the portion of the righteous, of every name and denomination, who have embraced the Saviour, and obey him according to the light they possess!

But we must remember that the errors of others cannot be an excuse for us. The question for us is, Have we honestly endeavored to ascertain the will of Christ, and then have we yielded obedience? If any one would be conscientious in regard to the duty of baptism, let him go to the Bible, and with all the light he can obtain, endeavor, not to find arguments for his own practice, but to ascertain the real doctrine and practice of Christ and his apostles; and determine within himself, Whatever I find here, that will I conform to; whatever I discover in my own practice that is wrong, that will I instantly renounce; I say, let an individual examine the Bible in this spirit, and when he can conscientiously say, I fully believe that I have been baptized, according to the original institution; then, and not till then, can he lie down to rest upon his pillow, in the enjoyment of a happy composure, and a sense of the divine approbation. But if he shrinks from the examination; if he dreads to search for fear of finding himself in error; gloom and darkness, doubt and distress will gather over his mind, and the happy assurance of God's favor will be withdrawn.

The text of the second discourse, is Rom. ii. 28, 29. From this we can only extract a few sentences.

1. In the words of our Saviour, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven;" we have the two parts of the Christian character distinctly brought to view—the inward, or being born of the Spirit, which is regeneration in its proper sense; and the outward, or baptism, the symbol of this new birth—the figurative regeneration, by which we enter into the visible church of Christ's professed people. The kingdom of heaven, like the ordinance, consists of two parts; the inward spiritual kingdom, into which we enter by the converting influences of the Holy Ghost, and the outward visible kingdom or church of Christ, into which we enter by the initiatory rite of baptism.*

2. We see from the remarks which have been made, the order of the two symbolic ordinances of the New Testament; baptism first, and afterwards the Lord's supper. As we are first born into the world, and then receive the nourishment adapted to sustain these bodies; so we are first baptized—receive the symbol of the new birth, and then partake of the emblems of that spiritual food by which

* This passage is susceptible of a different interpretation, which excludes all reference to baptism; but the common acceptation appears more natural, and better accords with other passages of a similar nature.

our new inward life is to be preserved. Hence we are baptized but once, as we are once born; but the reception of the sacramental supper is frequent, to show that we need constant supplies of spiritual nourishment to sustain our souls in the divine life.

3. If the wilful eating of an apple ruined the whole race of Adam—if among the Jews the uncircumcised person was to be cut off from the congregation of the Lord, we may be sure that under the Christian dispensation no known command of the Saviour can be violated with impunity. Where the duty of baptism is made known to the conscience of an individual, obedience is just as essential as prayer, the observance of the sabbath, or any other duty.

The Appendix, which is nearly as

long as the discourses, contains a number of apposite historical notices on the subjects of Baptism, the Lord's Supper, and Apostolical Succession.

We cordially commend both the Sermons and the Appendix to the attention of our readers. We are not acquainted with any publication which for brevity, clearness, calmness, and spiritual richness is better adapted to be useful to persons seeking after truth concerning these disputed topics, or ready to allow it to find an entrance into their minds.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

INTALLY near CALCUTTA.—In the early part of the past month, the Rev. Mr. Pearce was encouraged by the addition of one convert, formerly a Musalman, to the church under his charge. Subsequently a young English gentleman was baptized by Mr. Pearce. He had been convinced that it was his duty to be baptized on a profession of his faith in the Lord Jesus Christ, though from various circumstances he preferred not to join either of the Baptist churches in Calcutta.

BIRBHOOM.—The Rev. Mr. Williamson, writing under date of Sept. 9th, says, "I had the pleasure of baptizing three persons last Lord's day, for whom, though few, we desire to be thankful."

AGRA.—The Rev. Mr. Dannenberg had the pleasure of baptizing the wife of one of his native preachers on the 10th ult.

JELLASORE.—At this station the heart of the Missionary has been cheered by the conversion of five persons, whom he had the high satisfaction of baptizing on a profession of their faith in the Lord Jesus Christ, on Sabbath-day, Aug. 29th.

What adds to the interest of this addition to the Christian church, is the circumstance, that several of them are *Santal* youths, belonging to a race for whose spiritual welfare little has been attempted until very recently.

CUTTACK.—The Rev. Mr. Sutton writes, that two of their scholars were baptized on Sabbath-day the 7th ultimo, and one a few Sabbaths before. He adds that there are still two or three candidates.

MAULMEIN.—A very delightful work of grace appears to be going on among the *Karens* in this neighbourhood; *thirty-three* converts put on the Lord Jesus Christ by baptism on the 15th of August.

THE LATE REV. JOHN MACDONALD.

"ANOTHER harp is heard in heaven! Another shout of thanksgiving has resounded above the starry pavement of the skies! Another burst of hallelujahs has welcomed a servant of the Redeemer to the mansions of the blessed!"

The first breach in the band of Free Church Missionaries in Calcutta, has been made, after 17 years from the establishment of the Mission, by the removal of the Rev. John Macdonald. About ten years since, he exchanged the responsibilities of the pastorate of a large and influential congregation in London for the labours and anxieties of a Missionary life in Calcutta. But few ministers have commanded, while living, an equal degree of respect from the wise and good of all

parties, or, when removed, have been mourned over with more sincere regret. Mr. Macdonald signalled himself by his vigorous and unsparing denunciations of the vain and sinful amusements and practices of persons bearing the Christian name. The Oratorio profanity—the Theatre—the Ball—the Duel, were successively attacked and with a faithfulness and perseverance which secured no common measure of success. The faithful in Christ Jesus beheld his energetic attacks on the strongholds of the enemy with admiration; while the emissaries of the prince of darkness—true to *their* master—hurled at his devoted head the envenomed arrows of their puny wrath. But he heeded them not—he went straight on, and the shafts of ridicule and sarcasm fell harmlessly by his side. In ministerial labours he was most abundant, and his pulpit ministrations, freely rendered, were gladly received by his privileged hearers of almost every denomination in the city. He was a bright example of consistent holiness, of faith unfeigned, of meekness unaffected, and as such will long dwell in the memories of those who knew him. Mr. Macdonald was removed by fever on the morning of the 2d of Sept., aged 40 years.

MRS. M. HILL.

OUR obituary record has yet another name from the Missionary band. Mrs. Hill, the wife of the Rev. Micaiah Hill, (formerly of Berhampore, but now occupying for a time, the pastorate of the Independent Church in Dhurumtola, Calcutta,) fell asleep on the 9th of Sept., aged 57 years. Mrs. Hill was privileged to labour, which she did with unwearied diligence, for a number of years for the temporal and spiritual well-being of the people of this land, more especially in connection with the Orphan Schools at Berhampore. Her death was improved on Sabbath evening, 19th Sept., in a solemn and an affecting discourse by the Rev. A. F. Lacroix, from the passage, “Blessed are the dead that die in the Lord,” &c., addressed to a crowded audience, assembled in the Circular Road Chapel, the Dhurumtola chapel being closed for repairs. May the professed disciples of the Lord Jesus Christ in this land be roused, by examples like these, to the exhibition of similar faithfulness and zeal in their several spheres and circumstances, and thus become “followers of those who through faith and patience inherit the promises.”

“They are gone to the grave; but ’twere wrong to deplore them,
For God was their ransom, their guardian, their guide;
He gave them, and took them, and soon will restore them,
Where death hath no sting, since the Saviour hath died.”

MAULMAIN.

LAST Sabbath *thirty-three* Karens were baptized in the brook that laves the base of the little knoll on which our houses are erected, by brethren Beecher and Harris. Although these brethren have not been yet nine months in the country, they preach and pray in public, and afford important aid in the school in the charge of Brother Vinton. Brother Beecher having, while in College, worked for exercise in making boxes and the like, has been teaching what he knows in this line to some of the Karens, and they, in my opinion, have made *astonishing* progress. They make as fine chests as the best native carpenters in town.

Sister Beecher labors in the schools and among the sick, with the ability and efficiency of her predecessors, and that is no small praise.

Brother Binney has about twenty-five pupils in his seminary, and sister Binney about thirty in her English and Karen schools. These with the wives and families of the seminary pupils, form a body of people in their care, by far too numerous for one mission family; and by a recent arrangement, I am happy to say, that sister Binney will soon obtain assistance. Several of the pupils from her school were among the number baptised last Sabbath.

I regret to add, that the health of sister Vinton has so failed, that a return to her native land is deemed necessary, for the preservation of her life; and her husband will have to accompany her.

F. MASON.

Maulmain, August 23, 1847.

THE
CALCÛTTA MISSIONARY HERALD.

SERAMPORE.
FROM THE REV. J. C. FINK.

Last Tuesday afternoon the 6th inst. (July,) I went to Baddyabatty, accompanied by my two sons and my nephew, and on our arrival at the ghât, we found the streets and the bazar were not destitute of people. We then repaired to the bazar, where I commenced talking to a few brâhmans, who were sitting within one of the shops. They listened to my discourse very quietly till I began to touch the character of their Devatâs, then they became rather restless, being apparently much displeased with what I was telling them; and when they could not brook it any longer, they unitedly said to me, "Sir, we do not wish to hear you any more." I then turned to the crowd on the main road, and explained to them the character and attributes of God, the creation of the world, the fall of man, &c. &c., and salvation through the everlasting gospel by Jesus Christ our Lord, which the people heard very attentively, they also eagerly received the single gospels and tracts which we carefully distributed. After we had given away the books and tracts, one of the brâhmans came and began to interfere with the people, by telling them that they should not have heard us as they had done. One of the congregation then said to me, "Sir, if we should always hear and do what you have said to us, the brâhman will not any more give us his mantra." In reply I told him, in the presence of the crowd, that he, as well as all the Hindus, should not care for the brâhman's mantra, for it is nothing but the work of deception upon all of them; and I added, that they should always remember that a brâhman is exactly like a fisherman; for when a fisherman wishes to catch small and large fishes, he throws his net over them: so in like manner a brâhman, whenever

he wishes to catch your pice and rupees, he casts his mantra over your ears: his mantra is his net, and your rupees and pice are the fishes. An athletic young man then put up his hand from among the crowd, and cried out, "Yes, very true Sir, very true, for many a mantra I have had from the brâhmans, who received a quantity of pice for them from me, but hitherto I have derived no benefit from them." The crowd then had a hearty laugh, and the brâhmans, although being exposed, yet remained very quietly, sitting in the shop, apparently feeling no shame whatever. We then went to another spot where I preached to another large crowd of Hindus, who heard the blessed word of life with much attention. A brâhman then, after my discourse, said to me, "If Jesus Christ is so full of love and mercy, and so powerful a God, and the Saviour of mankind, as you have said to us, why does he not draw my heart to Him?" I in reply said to him, before all the congregation, that the Lord Jesus Christ was now inviting him through the gospel, and if he would cast away his idols and Devatâs from him, forsake all his sins, repent of them and believe in the Lord Jesus Christ, the Lord would pour upon him His Holy Spirit, by which He would draw his heart to him, and finally save him from the wrath to come. He heard me very attentively and received from me a gospel of John and two tracts. We then gave away a few gospels and tracts to those who could read them. As it was getting dark, we returned again to our boat, and while we were walking towards the bank of the river, two respectable natives riding upon large horses, cried after us for some books: we stopped and gave them what they wanted.

When we came on board our boat,

and while we were preparing to start, two bráhmans, accompanied by a student of the Hughly College came to us, and one of the bráhmans asked me to stop awhile, as he wanted to speak to me. I agreed to his wishes, notwithstanding it was getting dark. He then said to me, Sir, you said in your discourse in the bazar, that the Gangá cannot purify our hearts; how is that? In reply, I asked him how often had he been bathing in the Gangá; he in reply said, "from my younger days," and he added, "I also make my ablution every morning in the river." Well, said I, and do you find the Gangá has changed your heart for the better? Do you find and feel that by your bathing and making your ablution in the Gangá, your heart now hates all manner of sin, and loves righteousness? that your heart fears God and loves him supremely above all things? and that your heart loves your fellow-creatures even as you love yourself? O no, said he, it is impossible. Then, I said to him, it is quite evident, that by your bathing in the Gangá your heart cannot be purified, for the Gangá water can only cleanse your body, but not your heart. He then said, "but our shástra says, that Gangá is a god." In reply, I said, "the Holy Book of God says, that there is only one God, who is an, omnipresent Being." "O yes, replied the bráhman, truly God is an omnipresent Being." Well, said I, "and you said that Gangá is a God: if that be the case, do you find Gangá flowing in your house, your bed-room, your garden, and in every place wherever you go?" He in reply said, "O in that respect you are right." But, continues the bráhman, "why is there a flood and ebb in the river?" As I was just going to explain

to him the cause of it, the student came forward and said "allow me to reply to that question as far as I was taught in the College." He then began to explain to the bráhman about the power of the sun and moon which occasions the flood and ebb. The bráhman then turned and asked the student whether he was a Christian? The student answered in the negative, and said, although I am not a Christian, yet I do believe a great part of the Christian doctrine. The bráhman then said again that the Devatás were gods. Yes, said I, they are false gods. "O no, replied the Bráhman, because the shástra says that whosoever calls upon Rám, shall be blessed. I in reply said, "your shástra is false, and I added, what would you think of a man who should call himself the governor of a country, if he could not protect his own person or property? would you trust your property to him?" "O no, said he, if he could not protect his own things, how could he protect those of others? he could not be a fit person to become a governor." Your Rám, said I, whom you call your god, was a worse person than the man, for he could not protect *Sitá* his wife, and could not save her from being taken away by Rávana, how then can you trust your invaluable soul to him in order to be delivered from hell? I then briefly explained to him and his companion the plan of salvation through the gospel, and recommended them to cast away all their Devatás, to forsake all their sins, and to believe in the Lord Jesus Christ, who is the way, the truth, and the life. We then exchanged saláms, the bráhman and his companion left the bank of the river, and we proceeded home.

AGRA—CHITOURA.

FROM THE REV. J. SMITH.

In order to superintend the building and at once fully enter on our labours, we thought it better to remove to Chitoura at once, notwithstanding the want of any place of comfort to live in. We live in a small room above the chapel, which is in the midst of the village, and surrounded on three sides by native

huts; and I think I have learnt more of the native character and habits in one month here, than in my previous five years intercourse with them. Deaths, burning of corpses, marriages, and sacrifices are continually taking place under our eyes, and I cannot omit to mention, how I have been struck with the effects

of Christianity and Hinduism, as exhibited in the excesses of sorrow and joy which I have lately witnessed. To see the poor Hindu mother, bending over her dying son, clinging to him with all her strength, even disturbing his dying hour; then to hear her most pitiable wailings, see her tear her aged locks, beat her head against the wall, run for bricks or clods to throw on herself and cast herself on the ground with all the force of a maniac, is enough to melt the hardest heart into pity; and how different from the Shunamite's, "it is well," or Job's, "the Lord gave and the Lord hath taken away; blessed be the name of the Lord." Why is this? The Christian dieth not as those without hope, he knows in whom he has believed, and though in common with others, he must submit to the king of terror, there is a rod and a staff to comfort him through the dark valley of the shadow of death. His friends can say, "he is not dead, but gone before," and though we cannot cause him to return if we wished, yet we shall go to him. We have free access to the people, indeed, the familiarity we have obtained with them is surprising, considering the situation being so remote from European influence. I have given a great deal of medicine, until the applications became so numerous, that I had neither time nor means to continue the practice. I have, therefore, been obliged reluctantly to decline many applications. The women are becoming also very familiar. Mrs. S. has had visits from hundreds, many of whom examined her knitting and sewing with the greatest curiosity.

Depressed condition of the rural population.

I am sorry to find the mass of ryats, in the upper provinces. In such a miserable condition. Indeed, experience only could convince me of the poverty and distress with which they have to contend, rather dragging on an existence than living. Almost universally in debt, they are still so fettered by usage and superstition, that their expensive marriages and pujás must be kept up, let the money come from where it may: indeed, they will sacrifice any thing rather than omit an established ceremony. The consequence is, that there are few original zamindárs, who are not reduced to tenants and many even to a still lower position. The process by which this

state of things has been brought about appears to be this; in the first place, their land is mortgaged to the Banyás, generally to raise money for the celebration of marriages, about which the Rajputs are most particular (and I fear infanticide is not yet extinct amongst this people, even in my own neighbourhood). Once in the hands of Banyás escape is next to impossible, interest upon interest, and that seldom at a rate less than 50 per cent., their crops are seized as soon as ripe, and they must repurchase their own corn at an exorbitant price; and thus by degrees they have many of them lost their land, and are obliged to work for the most grasping and oppressive class of people in existence, who are not satisfied with all the ground produces, but continually harass and threaten the poor people for heavy balances, which their dishonesty has made out to be due, and which they know the people can never pay; they, however do this that they may the more easily keep their despotic sway over both fields and farmers. Chitoura is a very good village, containing about 1000 inhabitants: paying a yearly revenue to Government of Co.'s Rs. 3000, and leaving a nett profit of 1000 or more to the zamindár, originally a faqir. But notwithstanding the richness of the land, the ryats are nearly to a man in a state of the greatest poverty, not excluding those to whom the land originally belonged. In debt, their crops are mortgaged for every thing they want, long before they are ripe; and I have seen many of them obliged to pluck their corn in a green state and roast it, in order to keep themselves alive, the last month before the harvest commenced; as soon as the crops are ripe, the landlord's *schaukidurs* are set on to watch that nothing is taken away, until his demands are satisfied, and not only does he take interest on old balances, and lent money at the rate of 50 per cent., but he pays himself with corn at a rate of about 5 seers to the rupee, more than the market price. This with extortions of labour, charges for dancing women for the holée and pandit's food, &c. makes up such an amount that the crop rarely suffices to pay it, and thus the tenant becomes the slave of the landlord; his debt increasing year after year, until at last worn out by oppression, he flies to some other place or is relieved by death; when his sons, who are to a certain

extent his partners in business during life, inherit his debts and enter upon the same course of slavery from which he has just escaped. This is no fancied picture, but far, very far below the truth, and where can we find the cause of so much distress? It is generally attributed to bad

legislation; but I am convinced this is a case not to be remedied by the legislature, however wise and politic. The true and only cause is the demon Hinduism, the parent of every ill, the source of misery and abomination.

AFRICA.

EXTRACTS FROM THE REPORT OF THE PARENT SOCIETY.

Four Stations—Six Missionaries—Seven Teachers—Eleven Female Missionaries and Teachers.

The last year has been one of peculiar trial to our brethren in Africa. Two of their number, Mr. Thompson and Mr. Sturgeon, have been removed by death. Four of the teachers from Jamaica have returned, and the health of all our friends has suffered very seriously from the climate. Indeed, it is feared that some of them may be compelled to leave Africa, either permanently or at least for a season. If this fear be fulfilled, two missionaries and two teachers will be all the foreign labourers engaged in this field. "Surely this is a cry of distress," says Mr. Clarke, "which will arouse the churches to think of our state."

Part of the difficulties of our mission are to be ascribed to the conduct of the Spanish government. When the Committee purchased the houses and land in Fernando Po, five years ago, they were aware that though the Spaniards would recognize their title to the houses, and probably to the land, it was possible that they might in the end prohibit all evangelical preaching. The Committee were not without hope that the English government would purchase the island; and as the houses they obtained had cost originally at least five times the sum they gave for them and might at any time be removed, they deemed it desirable to purchase them: and it is gratifying to know that our brethren in Africa are decidedly of opinion that even in the result we now deplore, the Society has saved, in consequence of this purchase, much more than the premises cost.

It was at the end of 1845, the Spanish Consul-general arrived at Clarence, with instructions to send off the missionaries, unless they would consent to reside "in a private capacity only," and without

preaching. With this condition they declined to comply; but as the Consul regarded their labours as of great benefit to the people, he ultimately expressed his willingness that the missionaries should have a year to effect the sale and removal of their property, during which time they might preach and continue their schools. Indeed, he expressed his wish that these schools might not be closed at all, an arrangement which he would sanction, if our brethren would consent to give up the teaching of the bible! The only ground, indeed, of this proceeding is stated by the Consul to be, "that the constitution of Spain forbids the promulgation of Protestantism."

Throughout all the interview our brethren, of course, declined to recognize any right upon the part of the Spanish authorities to prohibit, or grace in tolerating, the preaching of the gospel. They acknowledged that while they lived under Spanish law, they must be ready to obey it, or to suffer its penalties: and that for one of these alternatives they were prepared.

In all the communications which the Committee have had with the Spanish authorities, they have contented themselves with explaining the object of their mission. The recognition of their title to the property they have claimed, not as Christians, or as a missionary society, but as British subjects having purchased property in a Spanish colony: and this claim they have presented through the medium of the British government. To do less than this, their regard for the interest of the Society, and their brethren, forbade. To do more, and ask from the Spanish or English crown aid or patronage, as Christians, was forbidden by their principles.

Since Mr. Sturgeon's death, Dr. Prince

has been invited to take the pastorate of the church temporarily; and seven persons have been baptized. Some of the members have removed to Bimbia; and nearly all are prepared to leave the island, if measures are taken to close the chapel, and prevent their worship. The total number of members is about eighty.

While these painful events were transpiring at Clarence, the providence of God was opening other doors at Bimbia and Cameroons. The former station is now the residence of most of our brethren, and as it is comparatively healthy, and surrounded by many important villages and districts—140 in all—it is the most eligible site that could be obtained. Several houses have been erected, and our brethren are anxious to build a chapel. Schools have also been commenced; and Mr. Merrick has advanced in the translation of the New Testament into the Isubu tongue, as far as the end of Mark. One native from Cape Lopez has been baptized. The total number of members being twenty-three. An anti-slavery society has also been formed. Mr. Clarke and Mr. Merrick are co-pastors of the church.

During the last fifteen months, Mr. and Mrs. Saker have been labouring amid many changes at Cameroons. A school has been begun, and premises erected. Mr. Saker has also made some progress in the Dewalla language, and has made a first and second class-book for the use of the young.

"When I remember," writes Mr. Sturgeon, "that twelve months since I did not understand anything about the language, that we had no house at Cameroons to contain us beyond the single room, that during the time we had been absent on account of health (not less than two months), that while at labour often afflicted and hindered in a variety of ways, but that now we can look upon things as before stated, and know that we have a substantial storehouse for boxes, barrels, and provisions, which has occupied me one month this year, and that now we are in health, better health than when we commenced the year, surely I ought to be grateful! If we cease to speak of His mercy, the stones and trees around would reprove us. May our hearts be ever alive to his mercy, and that mercy assist us to go on with our work, till we shall rejoice over sinners converted to God. This is the result for

which we hope and pray, and it will be with unspeakable pleasure that we inform you of such success; but we need your prayers, and the prayers of all our friends."

"On a review of our mission history," writes Mr. Clarke, "I think there is ground to hope that the day of success is not far distant. Look we at the men employed—we will all admit, with grief, our unworthiness; but, with the painful exceptions from Jamaica, all are heartily engaged to promote the work of God. Our imperfections, in knowledge and grace, which have led to occasional disunion, are seen and lamented, and at the school of experience we learn daily lessons of wisdom and circumspection—of mutual forbearance and sympathy.

"If we look at the amount of labour bestowed, in regular and casual visits to many places, at stated residences and frequented stations, in schools, in regular instruction of the natives, in example before them, and the steady profession made to them, in the scriptures read and explained, prayer offered in their own tongue on their behalf, addresses and regular discourses in the native language, argument with them without the aid of an interpreter; all is as seed sown. We gently pull up some weeds, and seek to destroy all; and look on each clear spot, yea, among the grass and noxious herbs, to see if no wheat is yet appearing to allow us to hope for a speedy harvest. If we consider the change made in the minds of the heathen, it will also encourage us to hope and to trust in the Lord.

"Slave-dealing is now unknown between Africans and Europeans at those places where we have stations. We dare speak outright against slavery itself, and can tell King William that we will pay his slaves to the full to themselves, and himself nothing, if he allows them to work for us. He allows them notwithstanding; and now for any particular work to do for himself they dare ask him for payment."

During the year the *Dove* has been employed, as usual, in visiting the different stations, and the greater part of her expense has been met by the contributions of the young. These have fallen short a little of the amount raised last year, but there is yet time to supply the deficiency.

The expense of the mission to Africa has amounted during the year to a larger sum than the Committee had expected. Upwards of twenty families have been supported : and heavy expense has been incurred in removing the houses to Bimbia, and erecting them there.

"It is evident," says Mr. Clarke, in reply to the letter of the Committee urging the utmost economy, "our income does not increase with our labours. We must, it would seem, stand at one line of action, without the immediate means to go forward. I can only mourn over this circular. What is £1000 per annum to the increased operations of the Society? In our present state, what are we to do? I see only one thing at present for me to

do, to cease building, to store up the wood until your funds will allow us to go on, and begin no new station that involves expense. I can pay off all my workmen, and recommend my brethren to do the same. I hoped an appeal would have been made as soon as our trials were known, and I hope so still. If I am disappointed, I shall regret that through necessity our labours are curtailed, and our spirits are pressed down in this land of trials, which must be felt to be understood. From twenty to thirty families to support, besides common labourers, land to purchase, &c., &c., will easily show you that in a wild land like the continent of Africa the sum on which we live is comparatively small.

AFRICA.—FERNANDO PO.

The health of both Dr. and Mrs. Prince has been for some time in a state that indicated the necessity of at least temporary relaxation and change. An opportunity for this having been afforded unexpectedly by the touching of a French vessel at Clarence, they embraced it, and Dr. Prince wrote a short note, during the brief interval before his embarkation, saying, "A French vessel going hence to St. Thomas, Prince's,

and Gaboon, I have taken a passage, with Mrs. Prince, on account of our impaired state of health. I hope thus to be spared the necessity of the dernier resort to England before you can supply either missionary or schoolmaster for this place. I hope to return by a French war steamer." At the request of Dr. Prince, Mr. Newbegin will for the present supply the vacancy at Clarence.

BIMBIA.

At the time of our last advices, Mr. Fuller, who will be remembered as having sojourned some time in England, on his way from Jamaica to Africa, was lying in a state which left no hope of his recovery. Mr. Merrick, in a letter dated Jubilee, Bimbia, April 20th, after giving some details respecting maladies* under which Mr. Fuller had recently been suffering, arising in part from an injury received many years ago by a fall, proceeds to say :—

"He is now daily sinking under a low typhoid fever, similar to that which carried off our brother Thompson. He was very low last night, revived a little this morning, but has subsequently sunk

again. From the beginning of his sickness he has been able to look forward to death with calmness and composure of mind. Like David, he says, "Yea, though I walk through the dark valley," &c. He wishes his two sons to remain in Africa, and has left them under the care of brother Clarke and myself. May our deep and heavy afflictions be sanctified to us all !

Brother Newbegin, as you have perhaps already heard, has engaged to supply Dr. Prince's lack of service at Clarence, during the doctor's absence at Prince's, St. Thomas, and the Gaboon, whither he is gone with Mrs. Prince in pursuit of health. Brother Newbegin

came over a few weeks ago in Mr. Matthew's schooner to arrange some business here, and to remove to Clarence, but has been detained by brother Fuller's illness. Thus we have subsequently discovered was a most merciful interposition of providence in behalf of brother Newbegin, for Mr. Matthew's schooner, in returning to Clarence, lost both her masts, and was drifting about the coast of Fernando Po, when we last heard from Clarence. Mr. Matthews left his vessel in a canoe for Clarence, and as soon as he arrived, requested the assistance of the Dove, which he most readily obtained. Thus our good God sets one thing against another, and provides for the safety of his people even while they are unconscious of it. May we continue to trust Him.

I have sent you, at different times, six copies of the first three sheets of my Isubu Dictionary, and two copies of the fourth sheet. I now send four copies of the fourth sheet to complete the half dozen, and six copies each of the following four sheets. You will perceive that our A's have run sixty-three pages. The appendix to A will make about three more pages; in all, sixty-seven pages of A's. I don't know where Z will carry us, but if spared and strengthened, I

hope soon to complete the work. Little printing work has been done for the last ten days, in consequence of brother Fuller's illness, his sons, our chief compositors, being engaged night and day attending on their father. I had hoped to get out the whole of Matthew's Gospel to send to Jamaica by brother Clarke, but fear I shall not be able to accomplish it. The whole is transcribed for the press but the last three chapters.

We are getting quite short-handed. May the Lord of the harvest thrust forth a few devoted labourers into his vineyard. Brother Clarke has been at Clarence for several weeks with the Dove, making necessary preparations for the voyage to Jamaica. He will, we expect, leave in about three weeks.

Mrs. Merrick and myself are generally well. We have during the last twelve months enjoyed better health than ever since our arrival in Africa. Our little daughter is also well. Brother Newbegin is often troubled with fever and indications of dropsy, which make him fear that he will soon have to leave us to recruit in England. We shall soon, I fear, be left almost alone, but God, I hope, is with us. The signs of the times among the Isubus are more cheering than ever.—*London Missionary Herald*.

ENGLAND.—PUBLIC ANNUAL MEETING.

(Concluded from page 296.)

I have but two remarks more to offer before I close these statements. In the first place, let me say that our brethren in the island of Jamaica would deplore, and every true friend of the Baptist Missionary Society and of these churches ought to deplore, if one single farthing more of the money of the Society were spent in that island. I will tell you the grounds of this declaration. Four and twenty churches raised for all purposes,—not, be it remembered, for salaries,—but the churches under four and twenty ministers raised for all purposes, in the worst year they have ever known, more than £10,000, which is more than £400 for each church. The

income of these churches varies from £150 a-year to £1200 a-year; and £400 is the average of each, be it remembered, for all purposes. Now, sir, I should venture to protest, in the name of three-fourths, nay, of nine-tenths, of the brethren connected with our churches at home, against the giving of a single farthing of money, contributed out of our poverty, to support the gospel amongst a people who are able to do so much. Look at the facts. Here is the church at Montego Bay. It is well known that the chapel cost £12,000, and it is without debt; and there is also a minister's house which cost £1000. I do not find fault with

this outlay. The people raised the money themselves, and they had a right to spend it; but here they are free from debt, and able to raise from £600 to £900 a-year for all purposes. Their chapel roof needs to be repaired, and is coming down. The expense will be £500. There is not a man among them who could give any large amount. They have said to us, "Give us £200, and we will raise the rest." We exclaim, "Give you £200! Oh, no! we will lend you that sum, and we must have a bond to secure the repayment." The result is, that in one fortnight they raise £300, and they then claim the loan. There is no reason why other churches in that island should not do as much for themselves and their brethren. This I lay down as a first principle in all the future proceedings of the Baptist Missionary Society. But then, secondly, continue to give our brethren your sympathy, your counsel, and your prayers. Be it ever remembered, my dear friends,

that Jamaica differs from this country essentially in this single particular: there is no public religious opinion in the island to sustain the ministry, or to shield ministers against misrepresentations. Christian ministers stand, so far as the island of Jamaica is concerned, nearly alone; and on this account they need your sympathies and your counsels all the more. We must be prepared most strenuously to make the people do their part, so far as pecuniary circumstances are concerned; but we must be prepared also to sympathize with our brethren, to advise them, to keep up written communications with them, and to do all that we can to help on their work and to cheer their hearts amid the toils and difficulties which they have to encounter. God grant that our other fields of labour may have a share of the blessing which the island of Jamaica has received, and we shall then be repaid a hundred-fold for all that we have done.—*Lon. M. Her.*

THE ORIENTAL BAPTIST.

NOVEMBER, 1847.

Theology and Biblical Illustration.

'MY FATHER'S HOUSE,' OR THOUGHTS UPON JOHN XIV. 2.

IN my Father's house are many mansions : if it *were* not so I would have told you. I go to prepare a place for you.

Soon after the Lord Jesus entered upon the great work of the ministry, he publicly made known the fact to the Jews, that he should be crucified, and that on the third day he should rise again. It would appear from the conduct of the Saviour, that he wished his enemies as well as his friends to be fully conversant with this important event even before it transpired. We learn from his history, that early in his ministerial career, accompanied by his mother, his brethren and his sisters, he journeyed to Capernaum and from thence to Jerusalem; and while he abode there he entered the temple, and witnessing its awful desecration by the iniquitous practices of the Jews, he turned them all out saying, "make not my Father's house a house of merchandize." The Jews filled with astonishment, turned round upon him saying, "what sign showest thou unto us that thou doest these things." Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." When therefore he was risen from the dead his disciples remembered, that he had said this unto them."

How many times the Saviour told his disciples that he should be compelled to leave them for a season, and why? because he knew that that day would be to them a day of darkness and sorrow; hence having a strong regard for their

feelings, he felt desirous that his removal should not overtake them with surprise—

"A little while and ye shall see me, and a little while and ye shall not see me, because I go to the Father. Little children, yet a little while I am with you : ye shall seek me, and as I said unto the Jews, whither I go ye cannot come, so now I say to you." Though Christ was called to leave his followers in the wilderness of this world, yet he assured them that he would not leave them comfortless, that he would send the comforter (or instructor) unto them. "And I will pray the Father and he shall give you another comforter that he may abide with you for ever." How consoling was his benediction. "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid. Ye have heard how I said unto you I go away and come again unto you." Just before he ascended to heaven to enter upon his mediatorial office he commissioned his disciples to go into all the world and preach the gospel to every creature; but he told them that though he should be absent in person, he would remain with them by his Spirit, "Lo I am with you always even unto the end of the world." The day of his departure arrived, he bade his disciples farewell, and he ascended on the clouds to glory, to appear in the presence of God for us, but ere long he will revisit our world, not to endure the agonies of Gethsemane and Calvary, not to make his grave with the

wicked, and with the rich in his death, but he will come attended by an innumerable throng with unspeakable grandeur, that he may gather his elect from the four winds, from one end of heaven to the other, and take them to those bright mansions, which for ages he has been preparing for them. Dear reader, try to call off your affections from the foibles of the present world, while we meditate upon our Father's house, our final home. "In my Father's house are many mansions."

In the New Testament Scriptures heaven is set forth by various representations. Heb. xi. 16, it is compared to a country. Luke, xxii. 29, 30, it is compared to a kingdom. Heb. xi. 10, it is compared to a city, but in the verse before us it is compared to a house. "In my Father's house are many mansions," we understand this phrase to refer to the different degrees of glory in our Father's house. Though the redeemed in the heavenly world will form one vast family, yet according to our attainments in the life that now is will be our reward in that which is to come, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead."

1. The glory of the house. In various parts of the world there are splendid specimens of architectural grandeur, some of them we have seen, we have beheld the stout built walls and the massive pillars, we have looked upon the splendid arches and towers with wonder and admiration, and have been astonished at the skill of the architect in these works of art. When the queen of Sheba came from a far country to hear the wisdom of Solomon, and to see that magnificent edifice, which he had built for the service of the Lord, she was overcome with surprise, "she had no more spirit in her." But the most splendid palaces and cathedrals that have been reared by men in the present world, will bear no just comparison with our Father's house. The queen of Sheba though filled with surprise saw the beauties of the temple, but we must forsake this tabernacle of clay, we must pass over the Jordan of death before we

can gaze on the glories of the beatific vision. Though our world is ruined by the fall, yet nature has a thousand charms, too beautiful for the painter or the poet to describe. Mountains covered with forests, and valleys covered with verdure, the exquisite flowers of spring, the yellow grain of summer and the ripened fruit of autumn. How often, in our earlier days, have we climbed the high hills, and beholding the beautiful landscape, have broke out with rapture, exclaiming, in language such as this, "Every prospect pleases and only man is vile!" and how many times have we been struck with the endless, and yet, at the same time, pleasing variety in the world of nature; and were we to take the wings of the morning and dwell in the uttermost parts of the sea, even there, on the earth as well as on the starry heavens, wonders and beauties would be strikingly apparent. If this world be so beautiful though spoiled by the fall, how incomparably glorious must that world be to which we are fast tending, where the withering influences of sin have never been experienced. In that land "there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him." Would the Christian form a faint idea of his resting place, let him read carefully the following verses in the Apocalypse 21st Chap. 19 to 25 verses.

The Israelites suffered a thousand inconveniences on their long and wearisome pilgrimage through the wilderness to the promised land, but the prospect of inheriting Canaan, the glory of all lands, inspired them on their journey; but the earthly Canaan with its milk and honey, its vines and figs and olives, will bear no just comparison with the Heavenly Canaan; sickness and death were there, a heart of unbelief was there. "But we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." While we remain on this side the flood we cannot know much of the glories of heaven, our minds at present are of too contracted a character, our imaginations are too earthly, fully to grasp all the ideas that are written in the word of God concerning our Father's house. Now we see through a glass darkly, our mental vision is obscured by clouds, but then face to face. "Now I know in part, but then shall I know even as also I am

known.” When a very few more years have completed their rounds (or it may be a few weeks or days) the bright realities of our Father’s house will break in upon our astonished vision. Then shall we see the King in his beauty and behold the land that is very far off. “In my Father’s house are many mansions,” &c.

2. The glory of its inhabitants “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.” Like him when he said “The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head?”—like him when he said “I have a baptism to be baptized with, and how am I straitened till it be accomplished?” No! but we shall be like him, when “he shall come to be glorified in his saints, and to be admired in all them that believe.” “We look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body.” “When Christ who is our life shall appear, then shall we also appear with him in glory.” “Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.” When Paul drew near to the house appointed for all living, he saw by faith the glory that awaited him, which led him to exclaim with confidence, “There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only but unto all them also that love his appearing.” When we enter our Father’s house we shall be freed for ever from the contaminating influences of sin, our spirits will be purified by the regenerating and sanctifying influences of the gospel, our capacities to enjoy the glories of heaven will be fully expanded, and as the eye is wisely adapted for vision, so shall we be adapted to enjoy the prepared mansions of glory, “we shall be made meet to be partakers of the inheritance of the saints in light.” As children in their earlier days are trained up for important spheres, so is the Christian under the tuition of a wise and gracious parent training for the skies. And during this scene of trial how many have

been and are still despised for the name of their honored Master? how many have been imprisoned, and how many have suffered martyrdom? Yet these shall be fully rewarded for their sorrows and toils, they shall receive an abundant entrance into our Father’s house, they shall receive honour and immortality and eternal life. Before an assembled universe, Jesus will say unto them, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

“When the chief Shepherd shall appear we shall receive a crown of glory which fadeth not away.” The crowns that are placed upon the heads of earthly monarchs, perish with their using, but the crown which will encircle the brow of the humble Christian, will be an imperishable one. Paul referring to the Roman racers says, “they do it to obtain a corruptible crown, but we an incorruptible.” “To him that overcometh will I grant to sit with me in my throne, even as also I overcame and am set down with my Father on his throne.” How great is the Christian’s reward.

3. The eternal duration of our Father’s house, its pleasures and its inhabitants, “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens.” We have beheld the stately castle, which we thought at its erection would brave all the storms that might gather against it, but ere long its towers became mossy, its walls are covered with ivy, and after a few scorching suns of summer and a few howling blasts of winter, it presents one general appearance of ruin, in fact every thing on this side eternity bears the impress of decay. But our Father’s house will remain for ever. This world with all its attractions and pleasures will be destroyed. “The heavens shall perish,” “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” The heavenly bodies have performed their distinctive offices assigned them by their Creator, for more than five thousand years, but the sun will cease to shine, the silvery moon will cease to throw her cheering beams upon the benighted traveller, and the stars for the last time will brighten the midnight canopy. The heavens being on fire

shall be dissolved, and the elements shall melt with fervent heat. "I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them." All these things may be dissolved, but our Father's house will remain for ever.

Again its pleasures will remain for ever. The pleasures of time, like the transient meteor, swiftly pass away; the pleasures of time like the *Ignis-fatuus* please the fancy for a moment, but if followed invariably involve their followers in disappointment and pain. But in our Father's house there is fulness of joy, and at the right hand of our Father there are pleasures for evermore. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled and that fadeth not away."

Again, we shall remain for ever. "He that believeth on the Son hath everlasting life. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever. My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands." When the Saviour disputed with the Sadducees concerning the resurrection, he said unto them, "ye do err not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." "This corruptible must put on incorruption, and this mortal must put on immortality."

"There, where my blessed Jesus reigns
In heavens unmeasured space,
I'll spend a long eternity
In pleasure and in praise.
Millions of years my wondering eyes
Shall o'er thy beauties rove,
And endless ages I'll adore
The wonders of thy love."

"In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also." We have already trespassed upon your time and patience, or we might have said more upon this very interesting subject, we shall therefore close with a few practical remarks. In the verses before us 1. The love of Christ is strikingly apparent, I will prepare a place for you, and when I have prepared it I will come again and receive you unto myself. How vast was the Saviour's love! how amazing his benevolence when he came into the world to save sinners! But connect the Saviour's benevolence with the subject before us, and how it rises in importance. He redeemed us, he saved us, he intercedes for us, he is preparing mansions of glory for us, and in the end of the world he will come again and receive us unto himself.

2. The followers of Christ form one family. God is our Father and we are his children. No matter what our condition as it regards this life, for the wild Indian of America, the Negro of Jamaica, the Hottentot of Africa, and the Sudra of India, together with the enlightened Englishman if converted by the blood of atonement, will form one family in heaven.

"One family, we dwell in him,
One Church, above beneath,
Tho' now divided by the stream,
The narrow stream of death."

3. Heaven is our Home, "we are strangers before thee and sojourners as were all our fathers; our days on earth are, as a shadow and there is none abiding." The followers of Jesus are at present scattered over the face of the earth, but soon we shall be brought home; what joy, what greeting on that day, when we sit down for the first time at our Father's table, with Abraham and Isaac and Jacob in the kingdom of heaven. How inconceivably glorious are the prospects of the righteous? But on the other hand how tremendously awful are the prospects of the ungodly? The latter fears death and dies accursed. The former welcomes death as a friend and dies singing

"I long, dearest Lord, in thy beauties to shine,
No more as an exile in sorrow to pine;
And in thy fair image arise from the tomb
With glorified millions to praise thee at Home,
Home, Home, sweet, sweet Home,
Receive me dear Saviour in glory my Home."

W. BAILEY.

BAPTISM.

A letter to a friend.

MY DEAR —,

I have perused your remarks on Bamfield's book, and I am sorry to observe that your views and mine differ very much; I cannot even attempt to follow you through your voluminous observations. Were I to take them paragraph by paragraph, and say all that I could say in reply, I should, I fear, produce a book of a hundred octavo pages; but for such a piece of labour, I have neither time nor strength. All that I can attempt, is a few brief remarks, and they must be chiefly of a general character.

In reading over your observations, I was forcibly struck with the misapplication of passages of Scripture. To specify all the instances of this misapplication of Scripture, would, I am sorry to say, be to adduce the majority of the passages, which you have quoted. Not only are many passages inappropriate, but there are also others which are misinterpreted. Thus when our Lord says: "That, in Heaven, their angels do always behold the face of my Father which is in Heaven;" you interpret his words of little children, when it is clear, from the context, that the little ones, of whom he speaks, are believers in him. This mistake has, I suppose, led you into another; you speak of children or infants as believing. Here I think you are quite singular. I am not aware, that any one, my good friend excepted, no not even the most zealous advocate of infant baptism, has ever spoken of believing infants. A little thought will convince you, that you are not correct, for a believing infant is an impossibility.

You take things for granted which are not proved, and which do not admit of being proved. Thus you take it for granted, that when the parents were baptized, their infants were baptized with them; but where is the

proof? You cannot prove that there was a single infant, in any one of the households mentioned in Scripture as having been baptized. Had Lydia any infants? Are you sure that she was even married? Can you prove that the household of Stephanas was baptized with him? You may prove that his household was baptized; but my dear friend, neither you nor I can prove, that the household of Stephanas was baptized with himself. And could you prove that point, it would not aid your cause one atom, for the household of Stephanas consisted of pious persons. See 1 Cor. 16 and 15. You speak with a degree of confidence of the Jailor's household; but you cannot prove, that it contained a single infant; and could you prove that it contained a dozen infants, I could still prove that not one of them was baptized. All that were baptized heard the word; were then infants taken out of their beds at midnight to hear Paul preaching? All that were baptized believed; did infants then believe? If they did not believe, and who will be so rash as to say they did? they were not baptized. All that were baptized, rejoiced in God; did infants then rejoice in God? If ten persons were baptized, ten believed; if twenty persons were baptized, twenty believed. Now as no more were baptized than believed, it follows, that no infants were baptized, for this very plain reason, they could not believe, and rejoice in God. Thus you see the baptism of the Jailor's house, is a specimen of the baptism of believers, and of none but believers; the very point for which we Baptists contend; it is a case wholly on our side, and one that does not, in the least, favour infant baptism. Pædobaptists are always ready to assume, that the term *house* or *household* includes infants, where-as we can show, that it ~~does~~ not al-

ways include even children that are above the age of infancy. See 1 Tim. 3 and 12. "Let the deacons be the husbands of one wife, ruling their children, and their own houses well." Here is an evident distinction between the houses of the deacons, and their children, which shows that they were not the same. The term *houses*, in this passage, seems to mean the domestics of the deacons, as distinct from their children. Are you, my dear friend, prepared to say, that the house of Lydia, that of the Jailer, and that of Stephanas, (these are all the *houses* mentioned as having been baptized,) did not consist of domestics, instead of infants, as you have assumed?

You take it for granted, that the covenant with Abraham authorises the baptism of infants. An old assumption, but where is the proof? Is it any where said so? But you do not yourselves adhere to the law of circumcision. If that is your rule, why do you not baptize your servants as well as your children? and why do you baptize your female children? Again, circumcision had no effect in changing the heart, as you think baptism has? Did not our Lord call some who had been circumcised the children of the Devil? If then, as you contend, baptism is come in the room of circumcision, what is its effect on the heart? Nothing at all. If circumcision left men the children of the Devil why may not baptism leave them the same? Are you prepared to prove that it does not leave them the same?

Some of your expressions cause me to fear, that you are a believer in that unscriptural, and soul-destroying doctrine, baptismal regeneration. You quote John iii. and 5 as proof, that you are in the right, what you say on this subject is, I believe, what Dr. Pusey and the other Tractarians would say. But where is the proof, that in this passage our Lord is speaking of children? I can see none; I

consider the application of his words to children quite gratuitous. Are not infants saved under a regimen different from that under which adults are saved? Both are no doubt saved by the merits of Jesus Christ, but, in other respects, the cases differ; infants are not required to believe in order to their salvation, nor are they required to perform certain duties, the practice of which is enjoined on adults. If you will allow me to introduce a passage of Scripture, I can, assuming your latitude of interpretation, prove, that no infants are saved, no, not even those that have, as you suppose, been regenerated by baptism. That passage is Mark xvi. and 16. "He that believeth not, shall be damned" As infants cannot believe, this passage, you see, excludes them from all hope of salvation. Now what have you to say against this passage, and the inevitable conclusion, that all infants will be lost? You plead in favour of your interpretation of John iii. and 5, (and so does a Romish Bishop,) the universality of the expression; you say, (and so does he,) that as it includes every one, it must include infants. The same argument will apply to Mark xvi. and 16; that also is a universal proposition, and as it includes every one, it must include infants. Now is not my position as capable of defence as yours? If you say, Mark xvi. and 16, does not belong to infants, I say prove that it does not; and, if I am not greatly mistaken, the arguments which will prove that Mark xvi. and 16 does not belong to infants, will also prove that John iii. and 5 does not belong to them. My own belief is, that neither passage has the least reference to infants.

But what "do you understand by the kingdom of God" in John iii. and 5? I suppose you understand Heaven; and that you will say the passage teaches us, that if a person is not both regenerated by the Spirit and baptized, he cannot enter heaven. If

such is the meaning of the passage, I do not think it safe to trust to *Rhantism*, sprinkling, when the thing required is *Baptism*, immersion; for, as you say, "It is best to be on the safe side." The phrases, "Kingdom of God," and "Kingdom of Heaven" usually, in the Gospels, mean that kingdom which God has set up here on earth, as predicted Dan. ii. and 44. "In the days of these kings," &c. Is not such the meaning of these phrases in Matt iii. 2, and Matt. iv. 17, in Mark i. and 15, and in the Lord's prayer: "Thy kingdom come!" Now, if I am right in supposing the phrase: "The kingdom of God," means the kingdom which God was to erect here on earth, then John iii. 5 may mean, that the proper way of entering the kingdom of God here on earth, (the proper way of entering the church of Christ) is by baptism and regeneration. The Scripture does not teach that no person, infant or adult, can be saved without baptism. It is said; "He that believeth not shall be damned;" but no where is it said: "He that is not baptized shall be damned." And you will surely own, that the penitent malefactor was saved, though he was not baptized.

But you seem to believe, that regeneration always accompanies baptism. This I cannot admit, because it is contrary both to Scripture and well known facts. Were Ananias and his wife, those infamous liars, regenerated by baptism? Was Simon the Magian, whose heart, Peter said, was not right in the sight of God, regenerated when he was baptized? Are you prepared to say, that all the apostates mentioned in Scripture, were regenerated by baptism? Are there not thousands and millions now living in open sin, who were baptized in infancy? Yes! and by a regularly ordained minister too, as the phrase is, and were they regenerated in their baptism? Tell us Pain and Gibbon, Voltaire and Volney, were not you made rege-

nerate by baptism? And why were men, so good as you all were, afraid to die? Did you not know the joyful truth, that you had been regenerated by your baptism? Were not your actions and your writings those of men, who had been born of the Spirit? Yes! my dear friend, the vile actions, and the abominable writings of these men, were those of regenerate men, if the doctrine of baptismal regeneration is true, (as they had, no doubt, been baptized,) for we are no where told in Scripture, that men, once born of the Spirit, can ever be unborn of the Spirit, can ever be unregenerated. No! "the gifts and calling of God are with repentance;" "God is not a man, that he should lie; nor the son of man, that he should repent." But that baptismal regeneration is a false doctrine, and that men are not made regenerate by baptism, may be learned from other portions of Scripture besides those already adduced. From Gal iii. and 26 we learn, that men are made children of God by faith in Christ Jesus: "Ye are all," says the apostle, "the children of God by faith in Christ Jesus." Again, the apostle Peter teaches us, that we are born again, not by baptism, but by the word of God. 1 Peter i. 23, "Being born again not of corruptible seed, but of incorruptible; by the word of God, which liveth and abideth for ever." Now, putting these two passages together, we come to the conclusion, that men become the children of God by believing the word of God. How does baptismal regeneration appear in contact with such passages as these?

I am sorry to observe, that you place some confidence in the numbers that are on your side, while you seem rather to despise the Baptists because they are fewer than the advocates of infant baptism. That the Baptists are in a minority, I do not deny, but numbers are not the criterion by which we are to judge of truth and error.

" Encompassed by a throng,
On numbers they depend ;
So many surely can't be wrong,
And miss a happy end."

An argument drawn from numbers, is not one which a Baptist will feel. He believes, as guided by the Bible, that the majority of men are in error ; hence he cannot own that the simple circumstance of his being in the minority, is any discredit to him. Can he, who duly considers, that the many walk in the broad road which leads to destruction, feel ashamed, or in the least disconcerted, that he is ranked with the few ? He may be with the few who are walking in the narrow way that leads to life eternal. "Thou shalt not follow a multitude to do evil," is a Divine command, of which, I hope, the Baptists are not unmindful. I would rather be a despised Baptist, yes ! rather, much rather be laughed at for being singular, than go with the multitude in the erroneous path of baptismal regeneration. You may censure us for neglecting our children, because we do not baptize them ; but we have no fear of such a censure from Him whose authority we revere. If it is true, that the Baptists neglect their children, then tell us how it is, that there are no children who sustain a better moral character through life, than those of the Baptists.

You seem to think the Baptists very uncharitable, because they do not think well of such practices as they believe to be erroneous and unscriptural. To such charges, we pay little attention, because we believe that much that is called charity is a sinful libertinism ; but if charity consists in loving those that love the Lord Jesus Christ, then, I think the Baptists have as much of it as christians of any other denomination. While the Baptists can use Paul's lan-

guage, while they can say, as I am sure they can say, and they do say : "Grace be with all those who love our Lord Jesus Christ in sincerity ;" they ought not to be thought uncharitable. We are taught, in Scripture, to discriminate between truth and error ; and if we are thought uncharitable because we reject what appears to us to be error, we must bear the unjust imputation.

You place much stress on the fact, that infant baptism is no where forbidden ; hence, you infer, that it cannot be wrong. But if it is not commanded, it must come under the head of will-worship ; and you will find such worship condemned in Colossians ii. 23. If we were to act on the principle, that, if a practice is not condemned, we have a right to make it a religious duty, we might be led to awful extremes. Many of the absurd and abominable rites of Popery, may be justified on this principle. Where is auricular confession prohibited ? and where are extreme unction, and the canonization of saints prohibited ? In vain do we worship God, when we receive for doctrines the commandments of men. A serious christian will inquire what God commands ; and, in conclusion, allow me to express an earnest wish, that you, my dear friend, would examine into this matter with more seriousness, and with earnest prayer for direction ; and, that laying aside all that men have said, you would dare to take up your Bible, and make that your sole guide ; and may the Lord lead you into the truth.

If any of my expressions seem harsh, I hope you will kindly excuse them ; my wish has not been to offend or irritate, but to write as a faithful friend.

Yours very sincerely,

REMARKS ON A PAMPHLET ENTITLED :

"The Practice of Infant Baptism defended from the Word of God, and the early history of the Christian Church; in two Sermons: By the Rev. John H. Morrison, A. M. and the Rev. David Bostwick, A. M. Published by a Subscription in India. Allahabad: Presbyterian Mission Press, 1847."

THE former of the above-mentioned sermons is thus entitled: "A scriptural exhibition and defence of the right of infant children of Christians to the ordinance of Baptism: by the Rev. John H. Morrison, A. M., Missionary of the American Presbyterian Board of Foreign Missions: Preached at Agra, May 4, 1847." This sermon by Mr. Morrison is certainly one of the best defences of Infant-Baptism, which we have ever read, and one by which many a simple Baptist will no doubt be not a little puzzled. But puzzled though he may be, he will unquestionably demur to the calling of the discourse, "a scriptural exhibition and defence." He will recur to his old habit of saying, "I want precept and example for the baptizing of children; but Mr. Morrison has not given me these; and though he has staggered me, yet he has not convinced me: nor can I be convinced without 'A thus saith the Lord.' Man's reasoning he giveth me in abundance; but God's reasoning he sheweth me not."

Mr. Morrison, like the most of his predecessors who have written in defence of infant-baptism, has recourse to the old topic of circumcision; and like them, too, has recourse to this only in so far as it may suit his purpose. He stoutly maintains, that as children were circumcised, so children should be baptized; but he saith not a word about the baptism of the poor slaves. He doth indeed tell us that they, too, were circumcised as well as the infants; but he draweth not the same inference in favour of both. Why this silence? It is for Mr. Morrison to answer this question, and not for us. So much,

however, for his fairness in appealing to circumcision.

The one grand error of Mr. Morrison, like that of all his brethren on the same side of the question, is the identifying of the covenant of which circumcision was an appendage, with the great covenant of redemption by Christ Jesus. The latter was made with Christ in eternity, and was first announced to Adam after the fall. Its terms are simply these: "Believe on the woman's promised Seed, and thou shalt be saved." The former,—the covenant of circumcision,—was unknown till the year of the world two thousand and upwards. This is the covenant which contains what Mr. M. calls, "the special statute" by "which God has put infants into the church." Will Mr. M. be so kind as to tell us, how it fared with infants previous to the making of the covenant of circumcision? Were they in the church of which Enoch, Noah, Seth, Melchizedek, and others were members, or were they not? If they were, by what "special statute" was it?

It may be considered as uncalled for to state that salvation is to be obtained by the covenant of redemption, and by the covenant of redemption alone. But if it be really the case, as Mr. M. invariably teaches, that the covenants of redemption and of circumcision are identical, then is it true, that God instead of being a God to Abraham's seed (taking the words in the sense in which Mr. M. employs them) actually placed Abraham's eldest son beyond the covenant of redemption, and consequently beyond the reach of mercy. The following are God's own words on his establishing

the covenant of circumcision: "And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget; and I will make him a great nation: *but my covenant will I establish with Isaac.*" If this be not putting Ishmael, and in fact every one else not descended from Isaac, out of the covenant of redemption, will Mr. M., on his mode of interpreting the covenants, be pleased to tell us what is meant?

But the covenant of redemption and the covenant of circumcision are not, as is obvious from the passage just quoted, identical. Beyond the pale of the former not a mortal under heaven has been placed. It has, however, no such clause in it, as "I will be a God to thee, and to thy seed after thee." This belongs to the covenant of circumcision alone, and cannot, in the very nature of things, mean any thing more than that God, as their king, should be the protector of the Israelitish nation.

We do not deny that there is a gospel-intimation in the covenant of circumcision. Circumcision itself, the apostle tells us, was "a seal of the righteousness of faith," that is, it was a sign or memorial to Abraham of the way in which he had become justified in the sight of God, namely, by faith in the Messiah. And, hence, it was also a sign or memorial to all his descendants of the same thing. It was not indeed a memorial to them, that *they* were justified by faith; but it was a memorial to them of the way in which their great progenitor Abraham had been justified, and of the way in which they themselves were to be justified, if ever justified at all. It was to them, in other words, a preacher of the gospel. And this, we apprehend, is the principal light in which circumcision ought to be viewed. To call it the seal of the covenant which God made with Abraham and his descendants,—meaning by the term

seal, the certifying that all the things mentioned would certainly be bestowed or done,—is to state what does not accord with fact. Both Ishmael and Esau had circumcision administered to them; but they were not in what is called the covenant of circumcision. To them and to their seed the land of Canaan was not given as an everlasting possession,—a chief thing in the covenant made with Abraham. From this they were cut off by the express command of God. We say, therefore, that though the rite of circumcision was appended to the covenant in which God made over Canaan to the Israelites, yet it is not to be regarded as a *seal* in the sense expressed above. It is called in the covenant a token, that is, a sign, a mark, a memorial,—a memorial that a covenant of such and such a nature existed between such and such parties. But whilst the rite was thus a memorial of a certain covenant, it was principally a memorial of the way in which guilty man was to obtain justification with God.

And here, too, we may be permitted to remark, that the language so much in vogue with many Pædobaptists (we are not aware that Mr. M. is to be placed among such—we hope not), of calling Baptism and the Lord's Supper *sealing ordinances*, is altogether unscriptural and soul-deceiving; and no doubt thousands have been really deceived by such representations. Baptism and the Lord's Supper seal nothing to any man, any more than did the rite of circumcision. The former, like the latter, are mere memorials,—memorials to the recipients of certain great doctrines and facts, but nothing beyond. The speaker or the writer, therefore, that represents baptism and the supper as sealing to men the great blessings of redemption, is deceiving them in the most awful degree, and is to be solemnly charged with the guilt of the blood of souls.

But we have been digressing a little.

We remarked above, that we did not deny that there was a gospel-intimation in the covenant of circumcision. And it well accords with the ways of God that he should in making a covenant which particularly respects earthly things, not omit a special mention of spiritual things. That the covenant of circumcision chiefly, if not solely, regards *time*, any one may perceive who reads the 17th of Genesis; but while it chiefly, if not solely, regards time, it has a sign attached to it which points to eternity,—a something which says that heaven is to be obtained through Christ alone.

Yes; heaven is to be obtained through Christ alone; but this, alas! is not the opinion of many Pædobaptists. Numbers lay the greatest stress upon what they call federal holiness. What the source of this holiness is,—whether it flows directly from the parents themselves, or whether it is imputed in consequence of their act of covenanting, we are not able to say. But so much we can say as this, that it is something distinct from that which comes from the righteousness of Christ, or from that which is inwrought into the heart by the Divine Spirit: and it is obviously the belief of many that this said federal holiness is absolutely necessary to a child's being in a state of acceptance with God. We believe, however, that this is not Mr. Morrison's opinion. He appears to repudiate the idea of the salvation of any one being in any way dependant upon what his parents may have been, or upon what they may not have been; or upon what they may have done, or upon what they may not have done: yet, without charging him with the consequence, we have no hesitation in saying, that his doctrine of a covenant-relationship, really involves the sentiment which he rejects. His words are these: "God has, by his uniform mode of dealing with his people by covenant, established the rule, that children are parta-

kers of all the *privileges* and responsibilities into which their parents enter with him."—"God, in his infinite wisdom, has seen it best to establish the covenant-relationship." Now, here we ask, what are these privileges? Or what is comprehended in being in covenant-relationship? A covenant secures something. And if salvation and eternal life be not secured, we cannot imagine what is secured, or what, in any one respect, is the benefit arising from the covenant-relationship. The enjoyment, of what are called church-privileges on earth (to which, by the bye, the children of Baptists have as much access as those of Pædobaptists), will prove a most miserable affair, if there be nothing like security for the enjoyment of church-privileges in heaven. But more of this anon.

Mr. M. has a great deal to say about infants having, under the Old Testament dispensation, been members of the church of God; and of their having, on this ground, received the rite of circumcision. Would that Mr. M. had told us what he means by the church of God. We believe, as he does, that God had a church in the world previous to the coming of Christ; but it may, perhaps, shock him to tell him, that we do not believe that the Jews, as a nation, constituted that church, or that circumcision and the passover are to be viewed in the light of church-ordinances. Mr. M. is a Presbyterian, and we Baptists are usually denominated Dissenters; but Dissenters though we are called, we agree with the church of England when it says in its articles, that "the visible church of Christ is a congregation of faithful men." Of such a church many of the Jews were members; but it is notorious that there were few times, if any, at which it could be affirmed, that the Jewish nation were a congregation of faithful men. The church of the living God could never, previous to the coming of Christ, be said to have had any

ordinances, excepting prayer and praise, and in many, if not in all instances, sacrifices of one kind or another; but subsequent to this, there were given to the called from among men the institutions of Baptism and the Lord's Supper,—institutions that are to be continued to the end of the world. And he who can read the New Testament and not see that these two appointments were intended for believers only, or for those who professed themselves to be such, is blind beyond all redemption. Circumcision and the Passover were no doubt typical of spiritual things; but in their original import, the one was a mere appendage of a covenant which referred to temporal things alone,—the rite, however, being intended to keep in remembrance the most interesting event in the life of Abraham; and the other was nothing more than a memorial of the deliverance of the Israelites from Egypt,—ordinances which belonged to the Jews as a nation, and not to them as constituting the church of God. Baptism and the Lord's Supper, however, refer to things of an entirely spiritual character; and, therefore, most properly belong to those persons only who are spiritual,—even to those who are members of the church of Christ as constituted by himself and his apostles. Perhaps Mr. M. will, in reference to what has now been said, tell us whether he believes it possible for the holy God to establish a constitution of things which should embrace thousands and tens of thousands of those who were obviously unconverted,—and to call such a constitution his church,—even that church which hath been redeemed from among men? If, then the Jewish people, as a nation, did not, in this sense, constitute the church of God, we may be permitted to use Mr. M.'s own words, and, in a humbler tone than that which he has adopted, to ask him, to show to us when and where God has, by any special statute, put infants into his church? This we

think to be incumbent upon him before he can “demand” of us the when and the where God has, by any special statute, put children out of his church? God's own church upon earth has never, as such, had any thing to do with infants. His church in heaven, however, has; and it is our joy to believe that every infant throughout the wide world, dying in infancy, is added to the glorious assembly which is above. We question, however, whether Mr. M. believes this. We very much suspect, nay, we believe, that his covenant-relationship and his infant-baptism stand in the way of his making such a happy acknowledgment: and that, if he would speak fairly out, he would own to us that he most strongly doubts, whether unbaptized children are safe for eternity or not. It is possible, however, that in saying this, we are saying too little. Mr. Morrison may, like many of his predecessors, have so much kindness of heart, as to leave all the poor unfortunates to the “uncovenanted mercies of God.” Well; for this, there may be some reason for thankfulness. We should like, however, to know what sort of mercies “uncovenanted mercies” are. Eternal life cannot be one of them; for this, we are certain, is nothing less than the chief blessing of the covenant of everlasting love. What, then, are they? O for some gifted seer to reveal to us the futurity of the departed children of Baptists! O the tender mercies of infant-baptism! Though the lack of covenant-relationship and of baptism, be no fault whatever of the dying infant, yet does it depart under a cloud,—a cloud behind which or below which, Mr. M. will not say what exists. O Infant-baptism! infant-baptism! thou lookest with a most dubious and mournful aspect upon millions of those of whom the Scripture says, that “they have done neither good nor evil,” and have never had it in their power to obtain either admission into the covenant,

or the sprinkling of the mysterious water!

But here Mr. Morrison may, in defence of his church-membership of children, probably refer us to his text; "Suffer little children to come unto me, and forbid them not," and he may remind us that Christ says that "of such are the kingdom of God." We are of opinion that the phrase "the kingdom of God" in this, as in some other passages, means heaven,—and heaven alone; and we regard the declaration of Christ as a most consolatory announcement of there being many little children in the world of glory above.

But if we even allow, that Christ by the words, "the kingdom of God," has reference not to heaven but to earth, the question will still recur, What is the meaning of the phrase as confined to the earth? Mr. M. throughout intimates that the church of God is intended. But to this we unhesitatingly demur. Think of Christ and of John saying to the people: "Repent for the church of God is at hand!" Had Mr. Morrison told us, that the phrase "the kingdom of God," frequently means the new or Christian dispensation, he would have informed us of what is more in accordance with the Scriptures; and then, too, we should have better understood how children could be the subjects of Christ's reign rather than how they could be the members of a church, not an ordinance nor a doctrine of which they can understand, not a privilege of which they can appreciate, and not a duty of which they can discharge. Christ in his reign, can extend his mercies even unto those who are as yet too young to understand either the greatness of the blessings conferred, or to know the source from which they emanate. If the new dispensation had brought nothing else to infants than deliverance from the yoke of circumcision, it has brought to them a mercy of no small magnitude.

But let us not be too hard with Mr. Morrison,—let us even admit that the phrase "the kingdom of God," means the church of God, and then let us try him by the reasonings which he himself has seen fit to employ. His argument, in a few words, is this, that as "the figure" of a kingdom is used by Christ to illustrate the nature of the church, so, children being members of this kingdom, "have a right to the protection of its laws, to the privilege of being recognized as legal subjects, and to all the rights and privileges of that relation." Mr. Morrison we believe is not ignorant of such a thing in some governments as the franchise,—usually esteemed to be one of the most valuable of political rights. But have infants this privilege? The answer is, No; and the reason is, they have not sense to exercise it. And just so we say, that even if it be allowed, that the phrase "the kingdom of God," means the church of Christ, and that infants are members of that church, yet there are ordinances of divine appointment belonging to the body in which infants, from their want of sense, cannot participate, and which they cannot enjoy. And in saying this, we say no more than Mr. Morrison does himself. The Lord's Supper he knows belongs to the church of Christ; but does he allow infants to partake of the communion? We know he does not; and why? Just because infants are incapable of comprehending what is intended. And has it never occurred to him to ask, whether infants understand anything about baptism? He tells us most plainly that "all persons who had been legally circumcised, and had not forfeited their rights by sin were entitled to the privilege of partaking of the paschal feast." And this we believe to be correct. Even little children partook of the passover. But Mr. Morrison does not tell us that little children, who have been baptized, are entitled to partake of the

Lord's Supper, or are ever permitted by him and his brethren to do so. And why are they restrained? If they have a right to all the privileges of the church, surely they have a right to this.

Of Mr. Morrison's arguments for infant-baptism drawn from the passing of the Israelites through the Red Sea ; from the baptism of households ; and from what is mentioned of children in 1 Cor. vii. 14 ; little need be said. His reasoning on the first would go to prove that kneading-troughs, dough, and other things, should be baptized as well as children ; for those were equally under the cloud with these. As it regards the households baptized, there is no one who does not know that what is said of them tells more strongly for the Baptists than the Pædobaptists,—it being plainly asserted that all in these households were *believers*. And as it respects, 1 Cor. vii. , it has, we conceive, nothing at all to do with the subject in hand.

Mr. Morrison has, however, another argument drawn from what Peter said on the day of Pentecost, on which we deem it necessary to say a few words. After quoting the apostle's language : "for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call," Mr. Morrison asks, what is the promise here referred to? And then he answers to himself: "Let the same apostle explain, 'ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed.'" "Now how," continues Mr. M., "could the Jews, who were addressed at this time, and were referred thus distinctly to that covenant with its promise, suppose that their infant children were not included?" On this statement of Mr. Morrison we submit the following remarks.

1st. Mr. Morrison has here two

quotations from the apostle Peter,—one from his address on the day of Pentecost, and one from another address delivered sometime after on the occasion of the healing of a lame man at the temple ; but he has so connected the two passages as to make it appear that they were delivered at the same time. We do not say that Mr. Morrison has done this intentionally. We believe him to be incapable of such an act. But still he has done the thing ; and the obvious impression given to his readers is, that when Peter, on the day of Pentecost, spoke of "the promise," he referred to the covenant of circumcision which included both parents and children ; for thus Mr. M. understands the latter of the two quotations.

But, 2ndly, It may fairly be questioned whether Peter in his address, as contained in the 3d chapter of the Acts, has any reference at all to the covenant of circumcision. His words are : "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." Now, where are these words of God to Abraham to be found? In the covenant of circumcision? No ; not at all. They make no part whatever of that covenant. They make a part of God's address to his servant on the occasion of his having taken his son Isaac to sacrifice him on mount Moriah ; and are consequently to be referred to the covenant of redemption alone,—a covenant especially mentioned to the Jews,—but a covenant which contains no such clause as, "I will be a God unto thee, and to thy seed after thee." Mr. Morrison has therefore, gained nothing by his bringing the two passages together in the manner he has done.

But, 3rdly, It may now be asked, what, then, is the promise referred to by Peter in Acts ii. 39? To this we give the very same answer which has been given a thousand times before,

and the only answer which, in consistency with truth, can ever be given. The Holy Ghost is meant. It will be enough to quote the passage in its connexion for all, but those who are determined not to be convinced, to see that we are right : "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins ; and ye shall receive the gift of the Holy Ghost : for the promise (what promise ? even the promise of the Holy Ghost just mentioned and previously quoted at length from the book of Joel,) is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That the term "children" here used does not mean infants, will be obvious to all when they consider what is meant by the Holy Ghost. The miraculous influences of the Spirit are intended ; and these were never bestowed upon infants.

It may now be expected that we should notice Mr. Morrison's companion, Mr. David Bostwick, whose echo Mr. M. has unfortunately made himself ; but this we will not do. We do not, however, pledge ourselves that we shall not, should circumstances require us, do so on a future occasion, when we engage to make

short work both with him and some of his traditions from the early fathers. We have thought, however, that we ought at present to content ourselves with Mr. Morrison, who is a far more acute reasoner than Mr. Bostwick, and who echoes much more startlingly some of Mr. B's. arguments than Mr. B. utters them himself.

In conclusion, we would most seriously advise Mr. M. and all his brethren to have done with the subject of infant-baptism, particularly if they intend to go on advocating it on the ground of what they call covenant-relationship. This, in our opinion, is one of the veriest figments in existence, and is of the same nature with the absurdity of apostolical succession. A man forsooth, whatever be his character and doctrine, is a minister of Christ *because* he has been ordained by one of a regular line of bishops,—*regular* so called ; and a child, forsooth, is entitled to the ordinances of the gospel *because* his father or his mother may have been a Christian, or it may have been only a Christian in name. The New Testament knows nothing of covenant-relationship,—a title to privileges by succession. The only succession of which the Scripture speaks, is the succession of corrupt human nature.

Calcutta.

A. L.

PASTORAL RECOLLECTIONS.

A FEW years ago, I received a note from a certain Hospital, informing me that a person was in the Hospital very ill, and wished to see a minister of the denomination to which I belong. As people generally do not think of sending for a minister until they find their end drawing near, I went immediately.

On my arrival at the Hospital I found that the individual who de-

sired my attendance, was suffering from acute dysentery, the consequence of dissipation and excesses. In order that I might be able to deal faithfully with him, I desired to know something of his past history.

He then said :—"My father was a minister, but is now dead. I have been all my life a very wicked fellow, in fact I am guilty of every sin, and have not prayed to God for 20 years.

Do you think God will pardon a man like me?" I pointed out his duty, the willingness and the ability of the Saviour to rescue men from condemnation, and proposed prayer. He said "you may, but, I do not think that it is of any use." After this I left him, with a promise that I would call in the morning.

When I called the next day I found him removed to a vacant ward, his anguish and agony of mind and loud wails of despair, were so dreadful, that the other patients were disturbed by his presence. When he recognised me he said, "I have thought of all you told me last night, but *I have no hope, I shall soon be in Hell*; I am too great a sinner for God to pardon me." I brought forward every passage of scripture that I thought would throw a ray of light upon that dark, dreary, and agitated soul, and prayed with him; he turned his face to the wall and howled in a manner so unearthly, that my whole frame quivered, and when I was on my knees he shouted, "it is of no use, sir, the devils are waiting for me. Get me some laudanum." And seeing one of the attendants coming by, he said the same to him. I attempted to speak to him once more, he said, "let me alone sir" As I retreated from the ward, the last words that I heard, were "laudanum, Hell, and damnation."

Reader, are you the child of a christian minister, or of pious parents? You remember your once happy and cheerful home, the many prayers that were offered on your behalf, the thousand tears that were shed on your account, tears that were shed

through anxiety, for your future welfare. You still recollect the earnest, pathetic, and affectionate cautions and warnings, that were given you. You cannot have forgotten that you were once respectable and respected.

What is your present condition and position? The slave of vice and dissipation, a lost, and abandoned character, herding with the pest and scum of society, wallowing day after day in nameless pollutions.

Your name is never mentioned at home without a blush, and you are glad to avert your eyes from those that loved you best.

Though fallen, you are not hopeless. There is mercy in heaven, there is grace to renew your nature. Then, with the recollection of past, and endeared happiness, and with a resolution worthy of an intelligent and immortal being, on your bended knee, confess your sins, seek strength from him that is omnipotent, to enable you to forsake your evil ways, and to retrieve your character and position in society. Angels will rejoice, and you will thrill the hearts of your dearest friends with ineffable joy.

Are you determined to disregard every warning, every admonition? Pause; there are such things as death, judgment, eternity, and damnation before you. If there is nothing human or earthly that can touch your heart, God can and will, perhaps in your dying hour, if not then, in the next world, when your disembodied guilty soul, shall stand before his judgment seat.

BRYTHON.

FAMILY BIBLE READING FOR NOVEMBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		New moon, . . . 8th day.	9h 3m Morning.		
		First quarter, . . . 15th day.	12h 7m Midnight.		
		Full moon, . . . 22th day.	3h 57m Afternoon.		
		Last quarter, . . . 29th day.	10h 14m Night.		
1	M	Isaiah lx., lxi.	Matthew xix.	h m	h m
2	Tu	2 Chron. xxxiii.	xx.	6 6	5 21
3	W	xxxiv.	xxi.	" 7	" 21
4	Th	xxxv., xxxvi. 1—5.	xxii.	" 7	" 20
5	F	Jer. xav.	xxiii.	" 8	" 20
6	S	xxvi.	xxiv.	" 9	" 19
7	Lo	Psalms.		" 9	" 19
8	M	Jer. xxvii., and Daniel i	Matthew xxv.	" 10	" 18
9	Tu	Daniel ii.	xxvi. 1—35.	" 11	" 18
10	W	Ezekiel i., ii.	xxvi. 36—75.	" 11	" 17
11	Th	viii., ix.	xxvii. 1—56.	" 12	" 17
12	F	Jer. xxviii.	xxvii. 57—66, xxviii.	" 13	" 17
13	S	xxxii.	James i.	" 14	" 16
14	Lo	Psalms.		" 14	" 16
15	M	Jer. xxxvii.	James ii.	" 15	" 15
16	Tu	xxxviii.	iii.	" 16	" 14
17	W	xxxix., xl. 1—6.	iv.	" 16	" 14
18	Th	xl., 7—16, xli.	v.	" 17	" 14
19	F	xlii., xliii.	Jude.	" 17	" 14
20	S	xliv.	John i.	18	" 14
21	Lo	Psalms.		" 19	" 14
22	M	Jer. l.	John ii.	" 19	" 14
23	Tu	h.	iii.	" 20	" 13
24	W	Ezek. xxxiii.	iv.	" 21	" 13
25	Th	xxxiv.	v.	" 21	" 13
26	F	xxxvi.	vi. 1—40.	" 22	" 13
27	S	xxxvii.	vi. 41—71.	" 23	" 13
28	Lo	Psalms.		" 24	" 13
29	M	Daniel iii.	John vii.	" 25	" 13
30	Tu			" 26	" 13

Juvenile Department.

THE SITUATION AND PROSPECTS OF LITTLE CHILDREN.

AN ADDRESS BY THE REV. G. WILKINS.

My dear children,—In attempting now to address you, I will promise to observe two things which I know are always liked on such occasions as the present. One is, that the remarks made shall be very simple, that all can under-

stand,—and the other, that they shall be very short; and as I mean to observe these two things, I think I shall have the attention of every one of you. I am very fond of little children, and love to speak to them; but sometimes find a difficulty lest I should burden the memory.

I shall give you a very short text, and very little divisions, only two words in the text, which you will find in the First Epistle of St. John, Second chapter, and 28th verse—"Little children."

These are very interesting little creatures, and every body loves them. Now, there are five things I shall speak about little children, just as many as you have fingers on your hand. Begin with your thumb, and there will be one for each; and to help you to remember them I will tell you each begins with a D. *First* the dignity of little children; *Second*, the depravity of little children; *Third*, the danger of little children; *Fourth*, the duty of little children; *Fifth*, the destiny of little children.

I. Little children are very dignified creatures. Not an object in God's creation has so much dignity connected with it as a little child. Not the sun, with all its beauty and splendour, though it possesses so much light, and pours forth its rays with so much magnificence,—this has not such dignity as a child. Not even the lion which is so strong, noble and courageous, nor the tiger, so ferocious, nor the elephant that stalks along with its huge body; not one of these has so much dignity as a little child. We have a body: it is not so large as these great animals, but there is great beauty in it. If you were to examine only the arm, and take off the skin, and see the wisdom and skill in its whole structure, how every muscle is adapted to its use, you would be quite astonished; and so, if you were to examine in the same way the whole, you could not but admire the contrivance, skill, and power of the Creator.

Yet all this does not constitute the dignity we would speak of. Then what is it? The mind. Yes, this is most wonderful; we have the power of thinking, of writing, of numbering, and we have many other faculties that make us far more beautiful and dignified than these large animals. God made the sun and all the heavenly bodies, trees, and every thing that was good for food; yet when he made *man*, he looked upon him with the greatest interest. There is one thing, however, which makes the mind so dignified which I must speak to you about, that is, it *must live for ever*. What a wonderful thing! No being can kill the soul; hence Jesus Christ said, "Fear not them that can kill the body,

and after that have no more that they can do; but rather fear Him who hath power over body and soul." Thus you see the dignity of a child does not consist in the strength or beauty of the body, but in the mind, which has such wonderful powers, and never can die.

II. The second D is something very painful,—the depravity of little children. The sun never sins, nothing in the whole world sins, but the soul which lives forever. Every little child is a sinner against God; he is born in sin, and it grows up with him. In how many ways does it show itself! Sometimes at home little children manifest very bad dispositions, great anger, disobedience to their parents; this all shows that little children are depraved. They have no love for that which is good; they like the pleasures of the world better than religion, or than hearing about Jesus Christ; and though, it is painful, I wish every one to be impressed with the fact, that the heart is depraved, and does not delight in doing the will of God, or in his word, when it is made known. We are instructed in the Bible that the eye of God is ever upon us; but sometimes little children forget this. A little child whom I know, once got under the table and said, "God cannot see me now;" perhaps some of you have thought so too, but God *can* see you, and sees that you are very wicked. He sees the heart as well as the actions. Little children love sin; "they love darkness rather than light, because their deeds are evil." There has never been more than one little child who never sinned. Who was that? Jesus Christ. What a lovely child he was; in all the histories of children in the world, there never was such another.

III. The third D is the danger of little children. We are in danger every day. In walking along the street, we may meet with some accident, or at home we may be injured; but this is not the greatest danger even of little children. What then is the greatest? First, you are in danger of getting worse unless God by his grace change your hearts, and make you hate sin and love Jesus Christ. That wicked temper which inclines you to disobey mamma or papa, if it is not checked, will get worse. Your enmity against God will also grow every day worse and worse. The world will have a greater hold upon you; and

instead of preparing for God and happiness, you will delight more and more in what is evil. Have you ever thought of this? Your parents have taught you that you are sinner; but have you really thought of your danger? If you were to think how sin increases in strength, and what you might be in five years' time as the result, you would now hardly believe it to be possible. Sin is such a terrible thing, it grows with our growth, and increases with our strength. That lovely little child who never sinned as he grew older, grew in favour with God and with man,—that is, he was so good, so holy, and hated sin so much, he was blessing every body, so kind in his manner, so loving to all, and seeking to do good to every one, that God delighted in him. Another danger is, that you may *never get better*. What a fearful thing! God has said of one "Let him alone, he is joined to idols." The worst position any one can be in, is to be let alone. He is without hope.

IV. The fourth D is the duty of little children. You should give your hearts to God, and do it *to-day*. This is your duty. Oh, what joy would it give on earth, to your parents and friends, and to the angels in heaven, if every child would come to God and say, "Here I am, oh take me, and wash away my sins, and make me what thou wouldst have me to be!" I must press this duty upon you, it is so important it should be *done now*. I wish you would all come to God, every one of you; ask him to give you a new heart, a right spirit, and to help you to love and serve him. Did any child here come away from home this morning without prayer to God? I hope not; it is a sad thing to live without prayer; well now, pray earnestly to him that he would take away your depravity and make you like Jesus Christ—kind in manner, loving in spirit and holy in all your deportment.

V. The fifth D is the destiny of little children. You have dignity because you have a soul, and are to live for ever.* Now, where shall you live! There is heaven, that happy beautiful place; and there is hell, that world of misery and suffering. Some of you may be gone to another world before the next year. Where will you be gone to? What a happiness will it be to know, that when you die, you will be gone to that happy place where Jesus Christ is. There is

not a little child here too young to die; and there is not one too young to be saved. What an awful thing would it be for you to die with your hearts unchanged, and your sins not washed away by the blood of Jesus Christ! Now, dear children, we shall not have the end answered for which we came here this morning, unless you begin at once to pray for yourselves, and read your Bibles, where you will learn about Enoch who walked with God, and Abraham who was his friend, how dignified were they; and many more you will read about there. I hope you read and love the Bible. A little child who had been blessed by Sabbath-school instruction, when on her death-bed, was asked if she was afraid to die; she replied, "No, I have learnt that at the Sabbath-school, which has taught me about Jesus Christ, and I am now going to be with him, and am not therefore afraid." May you, my dear children, be like her. Remember these few remarks, and pray to God that you may live to his glory here, and when you die, go to be with him in glory. Thus you will escape all danger, and secure the highest dignity. Amen.—*British Mothers' Magazine*.

THE GOOD OLD KING, AND THE DYING GYPSY.

[The following beautiful and affecting incident in the life of George III. is extracted from "The Gypsies' Advocate," by James Crabbe.]

A king of England, of happy memory, who loved his people and his God, occasionally took the exercise of hunting. Being out one day for this purpose, the chase lay through the shrubs of the forest. The stag had been hard run, and to escape the dogs, had crossed the river in a deep part. As the dogs could not be brought to follow, it became necessary, in order to come up with it, to make a circuitous route along the banks of the river, through some thick and troublesome underwood. The roughness of the ground, the long grass and frequent thickets, obliged the sportsmen to separate from each other; each one endeavouring to make the best and speediest route he could. Before they had reached the end of the forest, the king's horse manifested signs of fatigue and uneasiness; so much so, that his majesty resolved upon yielding the pleasures of the chase to those of compas-

sion for his horse. With this view he turned down the first avenue in the forest, and determined on riding gently to the oaks, there to wait for some of his attendants. The king had only proceeded a few yards, when, instead of the cry of the hounds, he fancied he heard the cry of human distress. As he rode forward, he heard it more distinctly. "Oh, my mother, my mother! God pity and bless my poor mother!" The curiosity and kindness of the sovereign led him instantly to the spot. It was a little green plot on one side of the forest, where was spread on the grass, under a branching oak a little pallet, half covered with a kind of tent; and a basket or two, with some packs, lay on the ground at a few paces distant from the tent. Near to the root of the tree, he observed a little swarthy girl, about eight years of age, on her knees praying, while her little black eyes ran down with tears. Distress of any kind was always relieved by his Majesty, for he had a heart which melted at "human woe;" nor was it unaffected on this occasion. And now he enquired, "What my child, is the cause of your weeping? For what do you pray?" The little creature at first started, then rose from her knees, and pointing to the tent, said, "Oh, Sir, my dying mother!" "What?" said his Majesty, dismounting, and fastening his horse up to the branches of the oak. "What, my child? tell me all about it." The little creature now led the king to the tent; there lay partly covered a middle aged female gipsy in the last stage of a decline, and in the last moments of life. She turned her dying eyes expressively to the royal visitor, then looked up to heaven, but not a word did she utter; the organs of speech had ceased their office, "the silver cord was loosed, and the wheel broken at the cistern." The little girl then wept aloud, and stooping down, wiped the dying sweat from her mother's face. The king, much affected, asked the child her name, and of her family and how long her mother had been ill. Just at that moment, another gipsy girl, much older, came out of breath to the spot. She had been at the town of W——, and had brought some medicine for her dying mother. Observing a stranger, she modestly curtsied, and hastening to her mother, knelt down by her side, kissed her pallid lips, and burst into tears. "What, my dear child,"

said his Majesty, "can be done for you?" "Oh, Sir," she replied, "my dying mother wanted a religious person to teach her, and to pray with her before she died. I ran all the way, before it was light, this morning, to W——, and asked for a minister, *but no one could I get to come with me to pray with my dear mother.*" The dying woman seemed sensible of what her daughter was saying, and her countenance was much agitated. The air was again rent with the cries of the distressed daughters. The king full of kindness, instantly endeavoured to comfort them: he said, "I am a minister, and God has sent me to instruct and comfort your mother." He then sat down on a pack, by the side of the pallet, and taking the hand of the dying gipsy, discoursed on the demerit of sin, and the nature of redemption. He then pointed her to Christ, the all-sufficient Saviour. While doing this, the poor creature seemed to gather consolation and hope: her eyes sparkled with brightness, and her countenance became animated. She looked up—she smiled; but it was the last smile—it was the glimmering of expiring nature. As the expression of peace, however, remained strong in her countenance, it was not till some time had elapsed, that they perceived the struggling spirit had left mortality. It was at this moment that some of his Majesty's attendants, who had missed him at the chase, and who had been riding through the forest in search of him, rode up, and found him comforting the afflicted gipsies. He now rose up, put some gold into the afflicted girls' hands, promised them his protection, and bade them to look to heaven. He then wiped the tears from his eyes, mounted his horse and proceeded with his attendants.

THE BLACK BOY AND THE GREAT MASSA.

A poor black boy, the property of a slave-holder in Africa, having heard of the preaching of the missionaries, felt a strong desire to go and hear about Jesus Christ. For this purpose he crept secretly away one evening, but being obliged to pass under the window of the house, his master observed him, and called out, "Where are you going?" The poor fellow came back trembling, and said, "Me go to hear the missionaries, massa." "To hear the missionaries, indeed; if

ever you go there, you shall have nine and thirty lashes, and be put in irons." With a disconsolate look, the poor black replied, "Me tell Massa, me tell the great Massa." "Tell the great Massa," replied the master, "What do you mean?" "Me tell the great Massa, the Lord in heaven, that my massa was angry with me, because I wanted to go and hear his word." The master was struck with astonishment, his colour changed, and unable to conceal his feelings, he hastily turned away, saying, "Go along, and hear the missionaries." Being thus permitted, the poor boy gladly complied. In the meantime, the mind of the master became restless and uneasy. He had not been accustomed

to think that he had a Master in heaven, who knew and observed all his actions, and he at length determined to follow his slave, and see if there could be any peace obtained for his troubled spirit; and creeping unobserved, he slunk into a secret corner, and eagerly listened to the words of the missionary. That day Mr. Kitchener addressed the natives from these words:—"Lovest thou me?"—"Is there no poor sinner," said he, "who can answer this question? not one poor slave who loves Jesus Christ? no one who dares to confess him?" Here the poor slave boy, unable to restrain any longer, sprang up, and holding up his hands, cried, "Yes, me love him, me love Jesus Christ very much."

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

BANARAS—On the 2nd September two Native young women, brought up by our aged Missionary brother, Mr. Smith, were baptized on a profession of faith in the Lord Jesus Christ.

DINAGPORE.—We understand that *eight* or *nine* professed believers were baptized on the 8th ultimo at this station—may they all have grace to continue steadfast in the course on which they have entered, and then receive the crown of life.

We believe baptisms have recently occurred at some other stations, particulars of which pleasing events have not yet come to hand.

SINGAPORE.

THE following account of Missionary operations in Singapore, is extracted from a communication of a Christian friend who lately visited the Island.

Rev. B. P. Keasberry, of the London Missionary Society, has been a long time at Singapore, and is labouring among the Malays, in whose language he is in every way qualified, and is no doubt doing much good amongst them. "The Kingdom of heaven cometh not by observation." He is the only Missionary in the whole Island, and has, beside a chapel where he preaches on the Sunday and Friday evenings, a Boarding School consisting of Malay boys placed under his sole management for a certain number of years, whom he clothes, feeds, and boards. He has about 28 boys under his care, two

of them the sons of a neighbouring raja, and the progress the boys have made is very creditable, and the care taken to instill into them the sweet doctrine of love to God for Christ's sake, and instruct them in the scriptures as the basis of their knowledge, must develop fruit in due time. Family worship with the whole school is conducted every morning, when the elder boys read in Malay a portion of scripture and Mr. Keasberry explains it. They sing delightfully. The Society affords nothing towards its support, and it is kept up by local subscriptions. Mr. Keasberry represented the Malays to me as a very indolent race, having no desire to cultivate land, most difficult to rouse from their lethargic state, and content to

obtain a livelihood by fishing. Desirous to be instrumental in waking them out of their long slumber, he is endeavouring gradually, to create in them a taste for agriculture or some useful trade, and for that purpose he has a piece of land, a Printing Establishment, a Lithographic Press, and Book-Binding Establishment, all in active operation, under his sole daily superintendence, without any assistant. A number of his boys, as they grow up, follow out his advice by assisting in Printing or Lithographing, which ever they fancy. I believe the whole of his business in the three departments of work, is conducted by his pupils, with the exception of one of the Book-binders and two men in the Printing Office. To show how much they love Mr. Keasberry, these boys could at any time obtain employment with the merchants for high salaries, but they remain with him and feel quite contented with a small salary, plainly showing that they have a knowledge of discerning between serving worldly persons and christians; and will not the Lord, by His marvellous grace, help all that are endeavouring, however faint their conceptions may be, to walk in the fear of God, and bring them in due time to feel their miserable state and accept of the finished work of Christ? It is the day of small things with Mr. Keasberry, but he can rejoice in having fruit from his labours, the church numbering altogether about 25 or 30 members, and some of his hearers are in a very hopeful state. I think it was Burder's saying, "The Lord commanded His servants to be faithful, not to be successful," and laying hold of His promises, that strengthens hope, and wrestling with Him in prayer, a blessing must be the result. Mr. Keasberry very much needs a person qualified to instruct youth, and who would take the entire management of his school, a person possessing the love of God and the interest of Christ at heart, that would work with singleness of eye,

"diligent in business, fervent in spirit, serving the Lord." The Society with which he is connected is willing to afford a liberal salary to such a person, if he can be found *on the spot*. Mr. Keasberry must feel the weight of so many duties very much, but as he mourns over the neglected state of so many villages and townships around the Island, and is very anxious to proclaim to them the "unsearchable riches of Christ," and which he now cannot do, unless to the neglect of his hopeful school, I hope some one may be raised by the Lord to help him. Mr. Keasberry used to have a Wednesday evening English service at the Mission Chapel, but as the Chaplain had chosen the same evening, for the same purpose, and in so small a community, Mr. Keasberry closed his. When I was in Singapore the Chaplain had also discontinued the meeting, and as a remnant of God's people is on the Island, and they feel the need of it, Mr. Keasberry has again commenced it. I must not forget to mention that Mr. Keasberry has a "helper" in his lovely pilgrimage, in Mrs. Keasberry, who is always employed in teaching the boys to knit and work in worsted during their *play hours*. This is voluntary work, and it was pleasing to see a number of the boys engaged in learning what may, some future day, be turned to advantage. This shows that they feel grateful for the love shown them in instructing them and taking care of them; and who would not devote their time to useful purposes when such ample reward as appreciating your motives and acknowledging them is bestowed; but when doing good in the hope of gaining a smile from our Father in heaven, oh what joy to work from love to Christ for what He has done for us! There is a school on the Island for female children supported by the "Society for Promoting Female Education in the East" and conducted by Miss Grant.

JELLASORE.

You will, I am sure, be glad to learn that the Lord has of late visited us, in great mercy, and converted a number of precious souls at our station, last sabbath, I had the privilege of baptising five happy converts, three of the number had for several years been nominal Christians.

We trust they are now such in reality. The remaining two are Santal youths belonging to our school. They only broke caste about a fortnight previous to their baptism. Several of the other Santal lads have appeared deeply interested, as well as a number of the villagers, but have

not as yet obtained strength to forsake all for Christ. The noise and opposition raised among the Sântals by the conversion of these two youths, serve at present to deter others, a number of whom we had thought not far from the kingdom of Heaven. It is now evident that a Sântal, equally with a Hindu, must be counted an *outcaste* among his own people, whenever he renounces his former superstitions and embraces the faith of Christ.

One of the two converts is a very promising youth. It is a feast to listen to his prayers, the simple, artless manner in which he confesses his sin and ignorance, and pleads for pardon and enlightenment, leaves no room to doubt his being taught by the Spirit. Nor is his attention confined to himself. Again and again have I listened with delight to his earnest supplications on behalf of his ignorant, sinful, despised countrymen, scattered abroad over the jungles like sheep having no shepherd. And in the simplicity of his heart he prays that he may be enabled to preach to them the Gospel of Christ. The Lord make him a vessel of mercy to these despised, long-neglected sons of the forest!

We have two or three other candidates who will, probably, soon be admitted

to the church. Quite a number of our heathen neighbours frankly, and in some instances feelingly, confess their full conviction of the truth of Christianity, and their desire to embrace it, while the *fear of man* prevents them from coming to an open rupture with all their former connexions.

On the 18th of July last, our new Chapel was opened for divine service, since which time not a Sabbath has passed but we have been cheered by the attendance of more or less of our heathen neighbours. Last Sabbath about fifty came in, and sat quietly during our afternoon service, and then repaired with us to the water side and witnessed in solemn silence the baptism of five of their countrymen. All looked on with interest and a few expressed their approbation.

Earnestly do we solicit an interest in the prayers of our brethren generally, that the good work now begun here, may not soon cease, but be carried on, till multitudes be gathered into the fold of Christ.

With Christian regards,
Your's affectionately,

J. PHILLIPS.

Jellalore, Sept. 1, 1847.

Foreign Record.

GREAT BRITAIN.—POPISH AND PUSEYITE DOINGS IN ENGLAND.—The Editor of the *Record* says, "Popery changes not! verily it does not"—but he should have added the Anglo-romanists in the church are verily changing. The Rev. H. W. Bellairs, one of the *faithful* sons of the church, in a recently published work now in circulation in many districts in England, talks "*in disgust at the utter want of discipline in the Church of England,*" and of "*the clearer truths*" of the Church of Rome. We should like to give the whole paper entire from the *Record*, but our limits forbid, one sample will suffice—from it our readers may form a pretty fair estimate of the works and ways of these members of a professedly Protestant establishment.

"Mr. Russell, (an English Clergyman,) drawing near to the poor woman, endeavoured in a low tone, to pour comfort into her heart; but she seemed to reject all consolation. * * * Will you not then, enquired the Clergyman, try to receive willingly from the hand of God,

whatever he is pleased to send, whether good or ill? Sir, said the woman, almost wildly—He may take all—but I cannot spare my son! * * * And if he took your son, continued the Clergyman, in a soothing tone, "would he be taking more than he himself gave to you?" The woman pressed her hands upon her bosom and answered nothing. Mr. Russell spoke a few more words to her, in a voice too low for others to hear; and then opening a small book embellished with engravings, he showed her one representing the son of man in all his agony, and asked her if anything she had yet endured equalled his sufferings. The poor woman seemed moved and with tears acknowledged that Christ had borne more for her than she had ever endured.—*Tales of the Town*, by the Rev. H. W. Bellairs, p. 175—6.

"And so the picture did it all!!! Happy coadjutor in the work of Pastoral visitation! Can it be doubted for a moment that the step from such scenes as these in private to the worshipping of pictures—altar pieces—in public, is the shortest step possible? A poor ignorant unlettered woman is brought to a certain state of feeling by this opportune pictorial exhibition; and if the next building into which she strayed happened to exhibit the same picture only larger, more gorgeously adorned, and

accompanied with all the pomp and circumstance which so well befit the Romish Ritual, would not her first involuntary movement be to bow before that picture? And if not to worship it actually, to make it at least the *medium* of worship? the very thing condemned in the second commandment.—*Record.*

What do our readers say to this—from men who eat the bread of Protestantism and turn up their heels against it? Can Jesuitism go further? A Library in connection with the Church of England, the "*Wakefield Church Institution*" in the diocese of York—has these books in circulation among the poor. It is a series well calculated and designed to forward the interests of Romanism among the members of the Church of England. We have had our eye upon these works from the beginning, and believe we were among the first to call attention to them in England. We cannot avoid saying—what are the Archbishops about—and Dr. Longley of York in particular? The episcopal vow seems to have little weight with the Bishops, or these things, Brethren, would not be. The question has been proposed,—

"Are you ready (Dr. Longley) with all faithful diligence, to banish and drive away all erroneous and strange doctrine, contrary to God's word; and both privately and openly to call upon and encourage others to the same?"

Answer.—I am ready, the Lord being my helper.

Question.—Will you * * within your diocese, correct and punish, according to such authority as you have by God's word, and as to you shall be committed by the ordinance of this realm?

Answer.—I will do so, by the help of God.*

Surely all this must go for nothing, or the Bishops will come under Mr. Bellairs' censure "of utter disgust at their want of discipline?" Henry of Exeter has just reprimanded solemnly and with great pomp, a luckless wight who has been decorating his church with flowers,—but these great sinners are allowed to go free. These are doings of the Church of England. Let us now turn to the "sister" church, as Mr. Bellairs affectionately terms Rome.—p. 159 of the book just quoted:—

O'Connell in Purgatory.

"The Abbot of mount Melleray is among the supplicants for the liberation of Mr. O'Connell. He writes to the Rev. James Murphy, Dublin:—

Mount Melleray Abbey, June 6th, 1847.

My dear Mr. Murphy,—It will gratify you

* The form of ordaining or consecrating an Archbishop or Bishop according to the rites of the Church of England.

to learn that last Tuesday we had a solemn service for the repose of his dear soul; besides which, every priest in the house offered the holy sacrifice for him the same morning. Immediately I got the news in the preceding week I said *mass* for him myself, set the brethren praying most fervently, and gave them two communions for the same intention. So you see, my dear Father, we were not the last to think of our beloved liberator's wants, NOW THAT HE CANNOT HELP HIMSELF. To strive emulously to set his great soul free for its flight to God is glorious and divine, as well as just retribution for his herculean and magnificent labours to strike the fetters of slavery from our limbs.

He opened a vista for us into the regions of freedom, and I trust that our combined works of love have freed or will shortly free (!!!) his path to the enduring liberty of the children of God,

Believe me, my dear Father,

Yours affectionately,

P. M. JOSEPH, Abbot.

This is a specimen of pure unadulterated Popery. Salvation by grace is offered in the Bible; but salvation by the efforts, the prayers, the "continued works of love" of the priesthood, is what Rome offers to her poor deluded victims. "*Do you think I am a fool,*" was the reply of an Irish priest when closely interrogated by an English protestant as to his actual belief in the existence of such a place as Purgatory, and he then explained that without such a doctrine nothing could be got out of the people!

PUSEYITE COMMENTARY ON THE SCRIPTURES.—Dr. Pusey, in conjunction with Messrs. Kible, Williams and Marriott, have resolved on the publication of an exposition of the Holy Scriptures, in which they will give the result of an acquaintance with the original languages, rather than involve the reader in critical enquiry, embodying the valuable expositions of the Fathers, rather than discussing them, so framing a commentary which may tend to settle many of the disputes which have for some time past so grievously harrassed the church. The Rev. Gentlemen say:—

"In this attempt their hope is, not to involve the reader in controversy, but on the contrary, to bring back whom they may from restless and often irreverent controversies and speculations, to the deep, pure, calm waters of the river of God, hoping that by reverent contemplation and study of it we, in God's time, may find the full truth, which now is too often divided among us; see its reality, which in disputation too often eludes men's grasp; and be refreshed by it, or rather by Him who is the truth, instead of being dried up by controversies about it."

THE

CALCUTTA MISSIONARY HERALD.

* JESSORE.

FROM THE REV. J. PARRY.

September 2d, 1847.—I lately visited Sâtberiyâ and spent about a week with the Native Christians there. The cause of our Lord is silently gaining ground amongst the Muhammadans. I met several Muhammadans, who have cast away Muhammadanism which they seem to think is a false religion. They approve of Christianity, and many are in the habit of praying secretly, but from the love of the world, they are not able to make an open profession of Christianity. Some of them told me that they hoped soon to do so. When I was at Sâtberiyâ in May last, a Muhammadan who had been reading portions of our Scriptures for some years, asked me over to his house for the purpose of getting me to conduct divine service. I gladly complied with his request—he appeared to me to be near the kingdom of Heaven. About a month ago the poor man was taken ill, and left the world, and I should hope that he died in the faith of the Gospel. He has left a widow and three children. She left Sâtberiyâ, and went to reside with her parents in a distant village. She has a desire to embrace Christianity. She called to see me, and I had a long conversation with her about divine things. Her late husband had taught her to read, and she can manage to read imperfectly our Scriptures. She told that if her husband had been spared, he would have sought to be baptized, as he told her after I saw him in May last,

that he had made up his mind at once to make a public profession of Christianity. The widow was not yet decided, but I have some hopes of her taking a similar step ere long. May the Lord turn her heart, and may she soon take refuge in Christ, and thus save her own soul, and be the means of saving the souls of her three children. One is a boy of about 10 years old—he is a sweet child—he can read fluently, and weaves to support himself, sister, a little brother, and his poor mother. I asked him if he wished to stay with us—he answered in the affirmative. The little church at Sâtberiyâ will I hope ere long become a great one. All the members act consistently and walk according to the Gospel. One poor brother has fallen into the sin of Sabbath breaking, but has repented.

The last accounts from Barisâl are encouraging; several new persons wish to join the Christians. The two Native Preachers whom I have stationed in the Barisâl villages, went to Digaliyâ. The converts of Dhândobâ took the Native Preachers to a shop, and they had worship there, as they could not obtain permission to assemble in the chapel. None of the converts side with Mr. Bareiro, as far as I am aware.

Schools ought to be immediately established. If we do not, the people will think us indifferent about the interests of their children.

DACCA.

FROM THE REV. W. ROBINSON.

I went one day with the native brethren to Sudder market, about ten miles from Dacca, hoping that the river air

would so refresh me, that I should be able to preach; but I was disappointed. On our way home, our native brethren

visited a village called Ráyabazar, a place to which I went by land last February. At that time there was a man in the village who showed himself a little friendly to christianity, and we have had our eye upon him ever since. Our native brethren, on our return from the market, left the boat and walked up to his house. He received them in a very friendly manner, and subsequently came down with them to the boat to see me. I had some conversation with him on the main points. His mind seemed very unsettled and agitated; he does not like Hinduism, yet he does not seem quite prepared to become a christian, not prepared, I think, to bear the loss of caste and all its concomitant evils. Still, as the poor man will hear, and as he evidently reflects on what he hears, I thought it good to direct two of our native brethren to visit the village on the sabbath, to try to establish regular preaching there; last sabbath two of them went, and had a regular service, as in a chapel, on this poor man's premises. He and several others attended, and seemed much pleased. When our brethren proposed visiting them three Sabbaths in the month, they appeared highly gratified, and invited them to do as they proposed. I would fain hope, that if we are enabled to carry this mea-

sure into effect, some good will be the result.

The box of books mentioned as reserved for Bikrampore has been taken thither and all the books distributed. Rámjiban and Jaynáráyan undertook the journey, but, four days after, they returned, because Jaynáráyan was ill; Rámjiban however, much to my satisfaction, and without any prompting on my part, left Dacca the next morning alone to return to Bikrampore, and we saw him not again for sixteen days, when he returned with a smiling countenance, saying, that he had preached in many places, and that the books were all gone. I told him, that I had felt much concern about him, on account of his long absence. "There is no fear," said he, "every body treats us well, and is glad of the books." I think I may say, that, generally speaking, things are now wearing a more favourable aspect than formerly. The desire for books is by no means diminished, and we have never seen so much attention paid to the word as at present. Several natives have, of late, made apparently serious inquiries, and we have one inquirer, a bráhmaṇ, who now eats with Chánd. Our English congregation keeps up better than I expected it would do, under so many depressing circumstances.

DELHI.

FROM THE REV. J. T. THOMPSON.

Daily, since my return home, or rather from the commencement of the year, I have been enabled to go among the city people, reading striking chapters out of the Psalms, Proverbs, and New Testament, as also Tracts, discoursing with and preaching to them, in conspicuous parts of the city, and having from 50 to 100 people attentively to hear me every morning, and in mild weather in the afternoons also. I have thus addressed, from the 16th of January to the 12th of July, 3,480 persons abroad, and 1,918 persons at home and in the lines, chiefly attendants on christian worship, on Sundays and Wednesdays at home, and on Thursdays in the lines, when the christian drummers and their families have been well enough to attend. For the last few weeks sickness has been very

prevalent among them, so that the worship has been interrupted. Among the attendants on christian worship at home, have been numbered some hundreds of Sáds, or followers of Dádu, who attended expressly to witness, and as far as may be, join in our worship. On departing they took away Testaments, Psalms, and Hymn books. The multitudes that stand to hear me every morning, are in general very attentive; but as they begin to comprehend the meaning of the word, they show an aversion to its doctrines. Several stumble at the sonship of Christ: one showed his acquaintance with the writings of the prophets by affirming that the rider on a camel was Muhammad, and he on an ass our Saviour! One having nothing to object to the devotional psalms he and

others had just been hearing, called out to a companion to come away, lest he should become a káfar ! A woman better affected with what she heard called the reading Durs, or Divine exhortation. A Hindu objected to my considering his idols the formation of but the other day, urging that the stone part of his idols was as old as the creation, and therefore to be worshipped. Even the Mahá-rájá Hindu Ráo, took upon himself to censure my denouncing idolatry and false worship. I told him that what I declared and did, was by the will of the most High and Eternal God, who had assumed our nature, and commanded all men to believe in Him ; that as his people we strove to advance his faith ; and I solemnly, and loudly, and before the assembled crowds, warned him against entertaining enmity to this faith we sought to promulgate, lest such enmity should be directed against all those who profess the christian faith, and consequently against the rulers of the land, who are carrying out the purposes of the Almighty in order to make way for the gospel. He denied that enmity to the faith could issue in enmity to its professors. I said, whoever had entertained the one, had sooner or later shown the other, and were overthrown in their purposes, whether private individuals or princes. I think he felt convicted here, as he almost immediately changed countenance and went away, saying religion and politics were two distinct things. I said they were connected in the minds of native princes, that they hated christians for their faith, and did not desire to see Jesus reign over the hearts of the people. These objectors are, however, exceptions to the general character of the hearers in the street ; as by far the greater part listen very quietly, and with good feeling, and stand for an hour, and sometimes, an hour and a half.

Of the distribution of the Scriptures and Tracts, I cannot say much, that is, it has not been so abundant as heretofore, and the reason is, that seven maunds weight of scriptures and tracts having been publicly sold by auction as waste paper, by the widow and sons of Anand Museeh, after his death, and these being to be seen as wrappers, &c. in most parts of the city, I did not know but what the books I distributed might be used in the same way, and I not

know it. Seeing then there was so ill a use made of immense quantities of books purchased as waste paper, and I not being able to distinguish my books from those so obtained, I deemed it right to refrain from a general distribution of books for awhile, say some months, till I shall see no more of the destroyed books applied as above stated, and then recommence to a small extent. It is about two months since I discontinued distributing generally, but I have, to particular persons, both youth and men, given what they have asked for, and brought to me weekly to show, such as one gospel after another, the gospels and Acts, the Testament, Pentateuch, Psalms and Proverbs, and sets of tracts. If in this way I shall be able to save the books from destruction, I shall be glad.

The distributions from the 16th January to the 30th of June, within the city, have been as follows :—

	Vols.	Gos.	Tracts.	Total.
Arabic,	4	4
Persian,	15	112	26	153
Urdu,	47	155	431	633
Sanskrit, . .	1	33	..	34
Hindi,	31	200	1,061	1,292
Bengali, . . .	29	11	79	119
Punjabee, . . .	3	22	167	192
	130	533	1,764	2,427

Or 1764 Tracts, and 663 Scriptures.

Looking to the Lord for a blessing on his word, distributed, as above, and daily read to attentive crowds, I remain, &c.

THE CHURCH IN THE ARMY.

Extract of a letter from Umbala, dated 31st March, 1847,

"Sir,—As you wrote to me about our having a place to meet in, without being interrupted, I am happy to say that we have, although as yet we have not any chapel to meet in ; as the Major of the Barrack department has been absent for some time from the station, and he would not allow any thing to go on except under his observation : so that I cannot tell when the chapel will be finished. But there is a Serjeant of Artillery that has four small rooms and we meet in one of them in the evening : so that we are very comfortably situated at present, and staff Serjeant Luffman, an old standard, conducts the means himself, and he is able to instruct us in the way of salvation. He administered the

Lord's supper to us on the 7th of this month, as he is an old experienced christian."

From the same, 9th July.—"It is with much regret that I send you these few lines concerning the place of worship, which I have written to you before about. I wrote to you saying, that we had the ground for the purpose, and that it would be complete by the 24th April, which an officer at this station told me in presence of one of the members, and a short time afterwards that nothing would prevent it. But I am sorry to say there is no likelihood of its being raised now. The Lord's will be done! But I trust if we are deprived of our meeting together by the rains, the Lord will stir us up to serve Him in the inner man. I went to the officer a short time back, and requested him if possible, to raise the place to meet in during the wet season; others went to him also, and he told them that he had the timber and all things ready to begin, and that it would be erected in a very short time. But at present he is at the hills. At our last monthly meeting the Brethren consulted about sending the money back to you and Mr. E., and it was agreed upon to return it with many thanks for your kindness to us. We likewise send 10 Rs. that you can apply to the cause of God in Delhi. The church joins in love to you, praying that the Lord may comfort you in your declining years."

Extract of a letter from Mr. H. F., dated Bhudursoo, 19th April, 1847.

"I have service twice a day: in the morning in English, and in the evening

in Hindustání. I have the New Testament in the Roman character, and Hindustání language, and I have a little congregation almost every day. Some are become very anxious to hear the word of God, and some much affected by their constant attendance. I have hopes of one man in particular, he is never absent and cannot rest content if he does not hear some portion of the word of life explained. In fact only a few nights ago I was reading and explaining the crucifixion of our Lord, and I observed him constantly wiping his eyes, which I deemed to be from impression and tears. Nothing is impossible to the Lord. How happy would I feel if only one soul was brought to Jesus! This is a post in life in which no person may be idle if not so inclined. The Lord forbid that I who have found the greatest of mercies, should hold my tongue: for I far exceed the thief on the cross in sin, from which I hope the same fountain will wash me."

From the same, 25th May.—"We have our worship twice a day, and are enabled to read the word of God, and pray and sing in the country language; and we are seldom or never without attendance of from 6 to 7, which increases and decreases, as their circumstances allow, or duty interferes."

From the same, 22d July.—"We are never one evening without our little congregation of natives, some of whom have attended for a whole year nearly, and are not content when duty calls me from home, that they have no service. I hope through the blessing of God that one of these men will offer himself for baptism before I leave this post."

WEST INDIES.

HAITI.

Two natives of Haiti have been baptized by Mr. Webley in the Grande Riviere. The following is his account of the interesting transaction:—

In my last I apprized you of my intention to baptize prior to my communicating with you again, and I have now much pleasure in informing you, that I have administered the rite of baptism to two natives, who have long given evidence of true conversion, and whom Mr. Fran-

cis hoped to baptize just before his fatal illness.

There are three others, of whom I entertain every hope, whom I wish to stand over as inquirers for a short time. The names of those who were baptized, on the first sabbath in the present month, are Mrs. Reed and Miss Huntington, a daughter of the said Mrs. Reed by a former marriage. This was a long looked for and a happy day with us all; rendered the more happy by the prospect of a disappointment, as will appear in

the sequel. On the Wednesday evening I had published the service, and as early as Friday the rumour had spread that a band of police were ordered to be on the spot so as to prevent the baptism, as it was said that we were about to interfere with public order, and thereby to break the thirty-third article of the constitution, which states that all modes of worship are equally free, that all have a right to profess their religion and to practise it freely, provided the public peace be not disturbed thereby. As this information was well authenticated, I made it my business to inquire of Le General de la Ville if such measures had been taken, and if there was any impediment in the way of my baptizing. He assured me that I could not hold such a service unless I had had permission from Le Secrétaire d'Etat to do so, as he was strictly enjoined to preserve the public peace and order. I in vain remonstrated with him—of course with all due respect—and assured him that Mr. Francies had previously baptized without such permission, and that then order was preserved. His reply was, that through his not doing so the priest had written to the Secrétaire d'Etat, stating that a great uproar had been occasioned by the baptism.

With this I left him. Determined, however, not to be foiled in my attempt to gain my point, I proceeded to one of the Conseil des Notables, and made known to him my design. Happily he received me more favourably, and told me that there was no reason why I should not carry it into effect; that though in the previous case the Secrétaire d'Etat had been written to, he had assured him that order was preserved, and that there the matter ended. He told me, moreover, that I must give a written declaration of my determination, that he would sign it on behalf of the Conseil des Notables, and that would, in all probability, secure the permission of the General.

This proved to be the case, but after his permission I had to obtain that of the General de l'Arrondissement, as well as that of the Commissaire de Police. Having succeeded with all these, I returned home in triumph to await the coming day. In the morning we were aroused at the early hour of three by a vast concourse of persons assembled around our dwelling.

At five o'clock we held a short service in the chapel, which was crowded almost to suffocation. After this we set out for the appointed place of baptism in the Grande Riviere, followed by a multitude of people, perhaps not less than a thousand, where I held another short service, in which I implored the divine blessing, read some parts of scripture referring to the ordinance, and gave an address explanatory of the rite, after which I proceeded to baptize. In the evening I administered the Lord's supper to the candidates, and to the two who had previously been baptized, as well as to the mission family. At this service we had a larger number than has ever been seen in our little place of worship, for within and without the chapel it is supposed there were more than three hundred people. This, amidst all our privations, was a hallowed season, and I have reason to believe that upon the minds of most a favourable impression was produced. Thus ended this happy day. O that this may be an earnest and a pledge of what God is about to do with us!

The letter which furnishes this information is dated Jacmel, April 22nd. Mr. Webley speaks of himself and his female coadjutors as pressed beyond measure with increasing demands on their time and attention. Miss Harris and Miss Clarke, who have now sixty-four scholars, begin to find their health affected by their onerous duties. He has also been unwell himself, and has found it necessary to suspend some of his engagements. There is a fine opening for a good boys' school, he states, and it is important that one should be established. "A good school," he says, "would almost infallibly secure our stay on the island, such is the thirst for education among high and low."—*London Mis. Herald*.

ARRANGEMENTS ON BEHALF OF JAMAICA.

It will be remembered that a part of the duty confided to the deputation which recently visited Jamaica was "to confer with the brethren there on questions which have arisen since the independence of the churches." These questions related principally to the nature and degree of connexion to subsist between the ministers and churches there

and the Society. Our friends in the island were anxious that the Society should exercise influence there, in ways which seemed to the Committee to be inconsistent with that perfect independence to which self-supporting churches are entitled. The deputation found accordingly a prevalent and strong conviction that it would prove injurious to the churches if the Committee were to leave them at present to their own guidance, and withdraw the superintendence and protection which they feel to be still needed. When Messrs. Angus and Birrell were about to leave the island, a general meeting of missionaries and pastors was held, at which their views were embodied in a series of resolutions to be forwarded to this country, with an earnest request that the Committee would accede to them. They were these:—

1. That the Deputation be requested to represent to the Committee the desirableness of placing those missionaries who have been sent out by them between January 1840 and April 1845 on the same footing as those who were sent out previous to that period; and as the same is defined in the Resolutions of the Annual Meeting of April, 1845.

2. Some doubt having arisen as to the position of brethren in this island who were accepted by the Society, and sent out to aid in supplying stations as preaching schoolmasters at the request and charge of individual missionaries; and the Deputation having stated that the Committee could not regard them as having any pecuniary claim on the Society,—Resolved, “That in all cases where such brethren are pastors of churches, with the consent of the Committee, they be regarded by the brethren generally, as occupying a position as honourable as their own; and that so far as their position in reference to the Committee is concerned, the Committee be requested to consider them (should the proposed Widows’ Fund be formed) as eligible to all the benefits of that fund, on the terms that may be laid down for other brethren.”

3. The question being raised whether in case the health of any one of the missionaries fail, and he be compelled to relinquish his labours in Jamaica, the Committee regard the Society as responsible for the expenses of his return to

England. The Deputation explained that the practice of the Society in such cases is to meet as much of the expense of a missionary’s return as may be necessary; but that whenever the church over which he presides is able to meet all the expense, or part of it, the Committee rely on their help. Resolved, “That this explanation be regarded as satisfactory.”

4. The question being raised whether in the event of the churches in Jamaica being unable or unwilling to support their pastors, missionaries sent out by the Society have any claim to be taken home at the expense of the Society; and the Deputation having explained that by the words “full and final discharge of all claims whatever,” it was certainly contemplated by the Society that such a case would not arise, and need not be provided for. Resolved, “That the Deputation be requested to represent to the Committee the great desirableness of placing all the brethren sent out previous to 1845, on the same footing in this respect as any missionary of the Society; i. e. that if the pecuniary circumstances of the churches are such as to make it necessary in the judgment of any of these brethren to leave Jamaica, he be regarded as free to write to the Committee in reference to such circumstances; and that the Committee be free to consider his application, and, if they deem it right, to aid in providing for his removal from the island in such a way as the facts of each case may seem to justify.”

5. A question having arisen as to the position of pastors in Jamaica not sent out or taken up by the committee, but occupying property now in trust for the Society, the Deputation explained that the Society cannot regard them as having any claim upon their funds under any circumstances, though the Committee will be quite prepared to concur in their occupying trust property on the same terms and conditions as those pastors whom the Society sent out, and which are contained in the trust deeds, or in the accompanying resolutions.

6. That the Committee be respectfully requested to give their aid and sanction in reconveying, as it may be found convenient, all chapel property in Jamaica connected with the Society, on such trusts as are expressed in the model deed now laid by the Deputation before

the brethren : and at the same time to pass a resolution not to sell any of the chapel property without the concurrence of a majority of ministers in the island appointed in conformity with the subsequent resolutions.

7. That in the opinion of the brethren it is exceedingly desirable in the present state of the churches in Jamaica, that the accounts of each station, after being duly audited and signed on behalf of the church, and entered in the church book, should be forwarded early in January to the Committee, with a request that they will examine the same, and give to the church from time to time such suggestions and encouragement as the pecuniary circumstances of each may seem to demand ; and that the audited accounts of every church applying for a minister, be laid before any one who may be selected for it by the committee, for his information and guidance.

8. That the Committee be respectfully requested not to concur in the occupancy of any chapel now in trust by any minister, unless he acknowledge the debts shown by the audited accounts of the church to be due upon the chapel for building and other than casual repairs ; and undertake, if required, to meet from the income of the church, the interest and so much of the principal as the annual receipts will allow ; and unless he accede to the resolutions now adopted.

9. That while the brethren disclaim all interference with the independency of the churches, they respectfully suggest that the Committee should not allow chapels now in trust to be taken possession of, except by such ministers only as are known to the Committee to be of good character, and are of good standing with the majority of the pastors of the churches, appointed in accordance with the present trust deeds or these resolutions.

10. That in case any church in Jamaica apply to the Committee for a pastor, they be requested to inquire for and obtain one, on receiving from the church at least one half of the expenses of his outfit ; and on receiving the concurrence of the majority of the pastors who are members of the Missionary Fund, in charging the remainder to that fund.

11. That none of the foregoing provisions are understood to imply the

existence of any pecuniary responsibility on the part of the Committee of the Baptist Missionary Society, whose funds are not to be regarded as at all liable for any expenses connected with the carrying on of the cause of God in this island ; nor is it intended that they should interfere in any way with the resolutions adopted by the Society at their annual meeting in 1845, except so far as these resolutions may hereafter be modified by the Committee in compliance with the resolution in reference to missionaries sent out since 1840.

12. That it is distinctly understood that no minister who may be hereafter sent to Jamaica, or who may now, or at any future time, be pastor of a church in Jamaica, though not sent out or taken up by the Society, has any claim whatever on the Society for any purpose in consequence of the resolutions now adopted, or in consequence of the Committee of the Baptist Missionary Society acceding to them.

13. That in the opinion of the brethren it is most desirable, in order to revive and perpetuate a missionary spirit among the members of our churches, and to carry on the cause of God in this island and elsewhere, that a " Missionary Union and Auxiliary to the Baptist Missionary Society " should be formed, whose object shall be to obtain at least £1000 a year, or an average of one shilling from each member, to be sent home and devoted to such objects as the Committee of the Baptist Missionary Society may direct ; it being suggested, that in the present state of the chapels and chapel debts in this island, a considerable part of this sum should be spent at the discretion of the Committee to meet chapel debts or aid cases of religious destitution in the island.

14. That we, whose names are attached, heartily concur in all the foregoing resolutions, and will deem the adoption of them by the Committee as the harbinger of better times for the churches in Jamaica : they meet and will remove the misunderstanding that has unhappily arisen between some of the missionaries and the Committee : they define the position of all, and they contain provisions in reference to the chapel property in this island, and the control of it by the Committee, which we regard as just to all parties, while they will prove (as we

hope) highly conducive to the peace and spiritual interests of the churches at large.

(Here follow 28 signatures.)

At the Quarterly Meeting of the Committee, held at the Mission House in Moorgate Street, on the 16th of June, these Resolutions, a copy of which had been previously furnished to each member, were maturely considered. After hearing a variety of explanatory remarks from the deputation, and deliberating on the subject in its various bearings, the Committee resolved, first, that Resolutions 2 to 14 inclusive, be acceded to; and, secondly, that Resolution No. 1 be acceded to, subject to the approval of the next annual meeting. Another Resolution, having relation to the Widows' Fund, remains for future consideration; but this is altogether independent of the rest, and the Jamaica brethren themselves, while they propose it as desirable, agree that "If the Committee are compelled to decline all aid, their decision is not to influence in any way the foregoing Resolutions, nor is it to diminish the satisfaction of the brethren on their being adopted."

Questions that have occasioned long and perplexing correspondence are thus apparently settled, in a manner that is perfectly in accordance with the wishes of the brethren in Jamaica. May the practical working of the arrangements conduce to the comfort and usefulness of the Redeemer's servants both at home and abroad!

TRINIDAD.

Mr. Law writes thus from Port of Spain, June 5th:—About a fortnight ago I paid a visit to our stations at "The Mission." At Indian Walk we had a very good meeting. Mr. Hamilton continues to teach the school, and

preaches the gospel on the sabbath and on other occasions. The male is of great service. At New Grant we had a "time of refreshing from the presence of the Lord." At Montserrat there was a large attendance; the members of the church seemed devout and earnest. In the congregation there are some who appear to be under serious impressions. May their grief lead to repentance and faith in Jesus Christ. This is a most interesting station, but indeed all our stations in this district are so. I need not say how much a missionary is needed on the spot. An intelligent Christian man, whom brother Cowen baptized some time before leaving, preaches at one or other of our stations here. He has the cause of Christ very much at heart. In due time an ample harvest will be reaped in this field of labour, only let labourers be sent forth to gather in the precious grain.

There was an arrival here the other day of 134 captured Africans; about 150 more of the same capture are daily expected. They are chiefly boys and girls, and are of a lively disposition. If these youths were collected into one community, placed under religious instruction, and trained to industrious habits, they might be blessed and made a blessing to the community, but as the case is at present they will be dispersed through the island, and speedily become drunken and more degraded than they are at present. These people come from the neighbourhood of our missionary stations in Western Africa. One young man bore the sign of a cross on his left breast, which had been evidently burned into his flesh. This is a sign of his being the slave of a Romish priest. When a slave-ship arrives in Cuba, among the first persons who go on board of the vessel is the priest, for the purpose of claiming, as his portion of the plunder, all who have the mark of the cross.

THE ORIENTAL BAPTIST.

DECEMBER, 1847.

GENERAL OBSERVATIONS.

WITH the present number the *Oriental Baptist* completes its first year's existence. Measured by the standard of circulation usually attained by religious periodicals in this country, its success has been unequivocal. The usual amount of condemnation inseparable from the advocacy of unpopular opinions, has been bestowed upon it; but this has been more than counterbalanced by the warm commendations and active support of "troops of friends" who sympathize with its object. To these also must be added a considerable number of supporters, who though dissenting from the sentiments which render the journal denominational, yet with praiseworthy candour and liberality, sanction and encourage the free expression of opinion, even when opposed to their own fondly cherished views. We thankfully acknowledge the aid thus rendered to our undertaking, and which we confidently trust will be extended to the *Oriental Baptist* of 1848.

In the estimation of some, not unfriendly to our publication, too much has appeared during the past year on the subject of Baptism. Circumstances have rendered it necessary to insert more on this subject than was perhaps intended; but notwithstanding this, at least four-fifths of the space has been occupied with subjects and information of general interest. We may express a hope that our friendly contributors will lessen this cause of complaint (if it be one) in time to come, by furnishing interesting and instructive articles on more congenial themes. Our friends must not be surprised, however, to find the subject of Baptism occasionally, and perhaps frequently treated of in future pages. As lovers of truth and holiness we must ever be anxious for the removal of error, and for the reception, by the people of God, of what we firmly believe to be the truth in this matter. Error is the parent of weakness and imperfection, and hence the believer who retains the least amount of error in regard to Scriptural doctrines and ordinances, will, other things being equal, make the nearest approach to the perfect stature of a man in Christ Jesus. Doubtless there are to be found, even within the circle of our own denomination, individuals who, for various reasons, prefer "things as they are" to "things as they should be," and with such persons our publication is probably regarded with but small favor. The Baptists, it is well known, have always been and still are, like the first Christians, (Acts, xxviii. 22,) a "sect everywhere spoken against." The particular truths for which they have made a stand, and which, as a body, they have preserved from extinction, are in opposition to errors having all the prestige of great names and great numbers in their favor—errors, too, which have

twined themselves around the domestic affections, and which are rendered formidable by the sanctions of ecclesiastical and legal authority. Infant Baptism in many lands, seals the right to civil privileges, and the unbaptized are subjected to secular and civil disadvantages. By numbers of professed Christians, the conduct of Baptist parents in withholding baptism from their infants is deemed not only presumptuous and cruel, but even anti-christian; and we need not go out of this city for instances of the unhealthiness of children having been confidently attributed to the circumstance of their remaining unbaptized. From these and a variety of other causes, a degree of odium attaches to the expression and defence of Baptist sentiments, from which some would gladly escape. A defensive policy, under peculiar circumstances, they might tolerate; but an aggressive one they deem inexpedient and unrequired. They would rather that important truths should lie in abeyance, than that by their enunciation they should be made to feel in any degree the odium of professing unpopular opinions and of connection with the sect everywhere spoken against.

Were the evil effects of what we deem erroneous in the generally received opinions of the ordinance of Baptism confined to time, we might be content to let such opinions rest undisturbed amid the supports of human authority and the splendours of human greatness. Were there nothing in the Bible beyond the negative and constructive evidence, which our Pædo-baptist brethren cling to and rest upon,—did our Scriptural proof furnish nothing more decisive than a “strong probability,” that the administration of the ordinance was confined to believing men and women,—we should shrink from the ungrateful task of raising one discordant note to mar the harmony of the Church on earth; for it is scarcely possible to speak out boldly and plainly on any controverted subject without giving unintentional offence to some. But the evil effects of the errors to which we refer will be felt in eternity. Myriads are lulled into a fatal security by the belief that they were baptized, and by their baptism made Christians, in their infancy. They rest on their infant-baptism instead of on Christ, and to question their claim to eternal life, though they are “in the world” and “of the world,” would be deemed an insult. And as with individuals, so with Churches. “Infant sprinkling,” it has been well observed by a recent writer, is “a rite which destroys the simplicity and purity of the Christian Church; and through which, instead of a holy spiritual building, we now behold a mixture of iron and clay—of the precious and the vile—believers and unbelievers, yoked together in unequal and unscriptural union. However harmless infant baptism may at first sight appear, it has hung like a dead weight on the vital prosperity of the Protestant cause; and wherever this one relic of Popery remains, there we find it insensibly dragging back the Churches to the arms of the Romish faith, or lulling them into formality and worldliness.” With such an estimate of the results of Infant baptism on the world and on the Church, we should be well content to bear the odium, were it increased a thousand-fold, of dragging the stately phantom from its quietude, and of persuading men to test it by the light of divine truth.* It

* NOTE.—During the past year, some professing disciples of Christ have been led to inquiry, through the instrumentality of this Magazine. Their ultimate appeal was to the word of God, while they earnestly sought the enlightening, guiding influences of God’s Spirit to lead them into the truth. The result, as in thousands of similar instances and among all classes of God’s people, has been a firm conviction of the unscripturality of Infant sprinkling, an immovable belief in the divine appointment of believer’s immersion, and a fixed determination to yield obedience to their Lord, and be “buried with Him in baptism.”—(Colossians ii. 12.)

is also desirable that the young people in our Churches should be made acquainted with the ever-varying features of the controversy, and thus be prepared to meet the arguments by which their faith and practice may be assailed: the younger branches of our families, too, need to be informed why they are placed in what is often declared to be a disadvantageous position. For the accomplishment, then, of these important ends, baptism must still occupy a somewhat prominent position in our pages. But the more pleasing, though perhaps not more useful, task of providing matter likely to prove interesting and acceptable to all classes of our readers will not be forgotten or neglected.

We trust the present opportunity will be well improved by our friends to secure additional subscribers for the coming year—especially among the members of our own denomination. It is to them we chiefly look to sustain the publication, and on them we depend for its prolonged and vigorous existence. Pastors of Churches may render valuable assistance by a public as well as private recommendation, and thus by an extended circulation render the publication increasingly useful.

Theology and Biblical Illustration.

"ASLEEP IN CHRIST."

How expressive are these few simple words! Doubtless they have suggested many serious thoughts to many serious minds: shall I be blamed for giving expression to mine?

Death, that most solemn event, in which every reader of this periodical is concerned, is represented to us under the figure of sleep. Throughout the scriptures this figure is sustained. There are many passages to which we might refer, were we not sure that they will be remembered by all who glance at these few lines. The reason why this figure is used is, that it is the most natural of all illustrations. In all ages of the world, in all countries, however different language and idiom may be, this figure is employed as truly setting forth the character and nature of death. It is, so to speak, nature's spontaneous language; and, doubtless, for this very reason, is frequently to be found in the Word of God.

Sleep is representative of death because, outwardly, to the observer, it has the same influence and the same effect. In either case we per-

ceive the cessation of the workings of both body and mind. The faculties seem to lose their powers. The senses seem no longer at work. The limbs lie motionless. The eyes are closed, or have a vacant stare: the ear is deaf to the sweetest melody: the tongue cleaveth to the roof of the mouth. Nature sinks under an all but omnipotent influence. So exact is the resemblance, that, of the dying and the dead, it has often been said, "He sleepeth." And even to the subject himself, inwardly, there is not often any great difference of experience. There is the same weariness, drowsiness, sinking; the same approach of a something which robs him of his mental, and physical energy, and lays him low in a state—short or long, though it be—of utter unconsciousness of being and suffering. Thus, in some instances, the dying man has been known to imagine the stealthy approach of his last and greatest enemy, nothing more than the drawing nigh of a gentle refreshing slumber.

But there are other things, surely,

to be learned from the use of this figure of the apostle. Sleep is the hour of darkness. "*They who sleep sleep in the night.*" Nor is it less so with regard to death. The scriptures tell us that the hour of dissolution is generally a dark hour. It is a shadow, darkness, night. Job says "*Let darkness, and the shadow of death stain it,*" the day of his birth, iii. 5. He calls death "*the land of darkness and the shadow of death; a land of darkness as darkness itself, and of the shadow of death without any order; and where the light is as darkness.*" x. 21, 22. He speaks of "*the terrors of the shadow of death,*" xxiv. 17. The Psalmist refers to "*the valley of the shadow of death.*" Ps. xxiii. 4, and our Lord himself said of death, "*the night cometh when no man can work.*" John ix. 4. Nor is the illustration defective. Oh! in how many cases is the dying hour a season of the very "*blackness of darkness!*" Then does the sun set. Then draw nearer and nearer the shades of evening and, closely following these shades, the thickest darkness proceeds to wrap up every thing in impenetrable gloom; and the cold dews of night set on all around.

Again, sleep is the season of cessation from the duties, labours, trials, pleasures of life. So when the night of death cometh no man shall work. John ix. 4. The day is for work; the hour of darkness for rest. The labourer, the man of business, the votary of pleasure, all feel, when the drowsiness of sleep overtakes them, that there is nothing more to be done or enjoyed. Whatsoever of the arduous toil remains, it cannot be prosecuted now. Whatever urgent transactions of life are unfinished, unfinished they must continue; and how many or great soever the pleasures yet to be enjoyed, the cup thereof has been filled, and there is no addition. Conscious omission, or neglect, or, loss, may disturb the

slumberer; or a sense of duty performed, and virtuous pleasure seized, may soften the pillow and cause dreams of delight, yet sleep, sleep follows all. So, reader, even so, will it be in the hour of death. Then there will be no more work. The long day of life spent, the night forbids any further action or exertion. Then the most weighty of all affairs must come to a stand. Whatever be wanting, nothing more can be supplied. If our work be accomplished, blessed shall we be. But if not,—oh, who shall help us, who save? In vain the wretched soul shall, in an agony of grief, cry out, "*Sun, stand thou still in Gibeon; and thou Moon in the valley of Ajalon,* until I have fought the good fight, and finished my course."—The sun shall not stand still, and the moon shall not stay. The live-long day has been wasted in folly, vanity, sin; and, though but *one single hour's* delay would suffice to arrange the everlasting concerns of an immortal soul, and for it the miserable suppliant implore ever so earnestly, it shall be denied him, and he be hurried away.

Once more: sleep is the portion of all, and scripture saith, "*What man is there who liveth and shall not see death?*" How universal is the power of both! Often have we, in the dead of night stolen out into the open air, and given liberty to our thoughts. What a striking contrast meets us! Above, all is light; below, all dark. The heavenly bodies are speeding their course, and hastening on to accomplish their duties; but earth is silent and still, and man is at rest. The activity of matter, the energy of mind avail nothing; the distinctions of rank, authority, wealth, and honor are vain. Who has wrought this change? Sleep, like a mighty giant has stalked forth, and with a single effort has instantly subdued one half the globe, and is hurrying on to conquer the other. No more of the stir, and turmoil, and bustle of life. No

more of the conflicting passions of frenzied men. No more the deep operations of piercing intellect. Sleep has controlled all : there is none who can resist. Even so universal is the power of death. Who can evade his icy touch? Who struggle in his dreaded grasp? Ah! how cruel, how unrelenting is this last enemy of the human race! No tenderness can melt him; no tears excite his pity; no power arrest, or destruction delay, his coming. With rapid strides he walks the earth. His footsteps can be traced. Dissolution attends him. Wherever he tarries, we see nought but a wide graveyard, crowded with trophies of his warfare, and monuments of his mighty power. How saddening, sickening, is the thought, that such a merciless tyrant should be such a resistless conqueror. Is there none to spoil the spoiler? "*Thanks be unto God who giveth us the victory through our Lord Jesus Christ.*" Praise, everlasting praise be to God that there is such a thing as "*falling asleep in Christ.*" Happy, thrice happy they who die in the faith of Jesus, looking to him for salvation! They may enter on the long sleep; but their Redeemer, the Holy one of Israel, sleepeth not: he watches beside their pillow; and, motionless though they be, angels

commissioned from on high are hovering about them, ready to claim them as the property of their Lord, for they die in him! The night may set in never so darkly, but the Morning Star is hastening after it, and will shorten its hours. The valley of the shadow of death may be ever so gloomy, but the Sun of righteousness will shine forth, and light it up. Coldest dews may descend, but they cannot chill, for there is a principle of warmth within, the love of Christ which passeth knowledge. How the sun may set, life's day may close, it matters not; for the fight has been fought, the race has been run; Christ has been the author and the finisher of the christian's faith. His work has been perfected. And now Death may do his will—he may slay his victim; he too shall die. The believer now dying, shall live for ever; and conquered, shall himself be more than conqueror through Him who hath loved him.

Reader! will it be thus with you when you come to die? or will you be ALONE in that most trying hour; alone meet the last enemy; no friend, no Saviour nigh? Ponder these things. The Lord have mercy on us all!

J. C. P.

Calcutta, Nov. 2nd, 1847.

THE DYING CHRISTIAN.

[AN esteemed friend in this city has favoured us with the following interesting letter, recently received from England, communicating the dying experience of an aged Christian lady, lately connected with the Baptist Church at Camberwell, near London, under the pastoral charge of Dr. Steane. The narrative strikingly exemplifies the triumph of grace over nature, in the most solemn hour of human existence, and adds one more to the numberless testimonies to His unswerving faithfulness, who comforts His children with the gracious assurance,—“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.”—Ed.]

March, 1847.

MY DEAR FRIEND,—The long associations of your early life with my precious mother and the love you bore her, will I know make you anxious for some glimpses of her later hours.

If I were simply to say that in the evening time it was light, this would convey a sweet assurance of God's faith-

fulness and her tranquillity, but with the excellence of character and the maturity of Christian experience you knew her to possess, you will love to trace those lines of light and catch distinct rays of the serene glory in which her sun went down.

During the long and dangerous illness of last winter, I had thought patience

had had its perfect work, and that probably her feeble frame would sink almost imperceptibly to its rest. But He who delighted in this jewel, reserved a few more touches for her, and a further development for us, of the triumphs of Divine Grace over human weakness. Fifteen weeks and two days before she died, my dear mother took to her bed with a feverish attack which alarmed us, but was not attended with very much suffering to herself. Always looking for her Lord's summons, she was in a waiting posture, but felt no particular intimations of danger. She was so bright and cheerful, and so much interested in every thing that it was hard for us to persuade ourselves that the pulse was for some weeks seldom below a hundred. The gentle and skilful measures of her medical friend availed to abate this condition, and she once more left her bed for one or two hours on several days, though she was never again completely dressed, or passed beyond her chamber door. During many weeks thus passed in fluctuations of various kinds, many were the seasons of refreshing converse, of reading as she could bear it (chiefly the Scriptures and Cheever's Lectures on the Pilgrim's Progress,) and the repetition of favourite hymns, every day giving proof that her lamp was trimmed, and her vessel full of oil.

I fondly hoped that being thus established in the even temperature of her chamber, my dear mother might sustain the winter season better than I had feared; but the intense cold came. She shrunk as it were into her bed, and soon discovered increasing debility. About a month before her decease,—cough began, and with this began her severe sufferings and her conviction that the time of her departure was really drawing nigh. With this prospect she often expressed to us, as she had done the year before, that she "knew in whom she had believed," and that her mind was perfect peace, being stayed upon God, and that He who had sustained her through so long a pilgrimage would be with her to the end, for He had said, "I will never leave thee nor forsake thee." As the cough increased and became nearly incessant, it often deprived her of sleep for nearly 24 hours together, and by occasioning great struggles to relieve the chest by expectoration, produced not unfrequently the appearance of

mortal strife, and was sometimes so interpreted. On these occasions she would use the first intervals of recovered breathing to assure us of the tranquillity of the mind whilst the body was agitated. On one occasion it was said, "This cough sadly shakes you." She firmly replied, "It does not shake my hope." Another time whilst supporting her after a violent exertion, I remarked on the fluttering of the poor heart. "Yes," she said, "but while you hear the heart-strings break, there's glory in the soul." "I am nothing but a poor sinner. I have no merit to plead. Oh no! it is all of grace, free grace." At another time she said, "I am all agitation—every thing trembles, but the haven is near and the anchor is firm, no billows roll over the mind; there are no stormy winds there." It was said, "The Anchor holds to the Rock and that Rock is Christ,"—and then she referred to the parable of the two men, one building his house on the rock, the other on the sand, and the results, thereby exhorting us to build on the Rock, and to stand fast in our profession without wavering.

One evening of peculiar trial to her breath, we all gathered round her. In a little time she said, "I think this is really the valley of the shadow of death, but there is no gloom. It is hard work, but the staff is strong and the rock firm. It is a little conflict and a short journey." "And he who has walked with you thus far will not leave you now." Oh no!—

"His love in time past forbids me to think,
He'll leave me at last in trouble to sink."

"I have been thinking," she said one morning, "of all the loved ones who are gone before, with so much pleasure, and of the lovely band of little ones, my three and your two. What a beautiful group they must be; I think perhaps they will meet my departing spirit. I hope it is not wrong to indulge such pleasant visions sometimes. I feel that the great thing is to see the King in His beauty, and that it is enough to be ever with the Lord." She mentioned the subject again when much nearer her end, with more certainty of their coming for her.

One afternoon, after an interval of apparent quietude, she said, "I want to tell you what has been passing in my mind; the tempter has been very busy trying to shake my hope. He said, don't be sure, you are not in Heaven

yet—and many other such things, but in the Divine might I was enabled to say, “Get thee behind me, Satan, I know in whom I have believed.” “It was,” I said, “no wonder you should be assaulted, when the enemy desired to have Peter that he might sift him, even when his Lord was near, and doubtless the same prayer offered for Peter, availed for you.” “Yes,” she said, “for our Lord himself declared, ‘I know that Thou hearest me *always*.’”

The efforts of the Evangelical Alliance had always delighted her much, and she expressed to her Minister her pleasure at his engagement in this labour of love, declaring her own enlargement of heart towards all who love our Lord Jesus Christ in sincerity and truth, while at the same time testifying her special love to her own denomination. She urged him to exhort all Christians, especially the young of the flock, to be steadfast and immovable. As her sufferings and weakness increased, she continually entreated us all to pray for her, that patience might have its perfect work, and often begged us to distinguish between the moan which arose from interrupted breathing and a mind unwilling to endure all its Father’s will. Often at such times she would say, “From suffering and from *sin* released,” always laying a double emphasis on the word *sin*. Sometimes on being reminded that they who were described as rejoicing before the throne, were they who came out of great tribulation, she would discourse delightedly on their joys and their song, and then repeat as the crowning point of all, “These are they without *fault* before the throne.” As the frail tabernacle became more and more loosened, her departure was anticipated with increased desire. One morning she said I did not think I should have found myself in this likeness this morning, I thought I should have been in another likeness, but I would “wait my Father’s time.”

From her kind and attentive medical friend she received faithful replies to her frequent questions relative to her exact state, and these often elicited decided expressions of self-renunciation with unshaken confidence in the great sacrifice, and her cheerful readiness to meet the last summons, often repeating, “Here my spirit waiting stands, till God shall bid it fly.” He will well remember the satisfaction with which she heard of

the failing pulse towards the last, and the trustful reliance that when the earthly house of that tabernacle should be dissolved, there awaited the spirit a house not made with hands, eternal in the heavens. Family worship had been conducted in her room in the evening so long as it was practicable; afterwards she seized every opportunity, even when it appeared that a minute only could be borne, and it was often remarkable how the cough would cease during these exercises. She used to say, “By prayer we must wrestle whilst in the flesh,” and it will not soon be forgotten how much she was refreshed by these seasons, and how many sweet comments were addressed to us afterwards suggested by the words of the prayer. She often expressed peculiar gratitude that all her attendants were avowed disciples of the same Master, that she could speak to each in the language of Canaan and hope to meet them again in their Father’s house. Once when acknowledging this mercy, yet probably anticipating she might not always be able to speak her thanks, she said, “Remember the last look I cast upon you will be love.” On the 8th of February she spent most of the afternoon in mentioning her friends by name, and charged me with messages of kindness to all, desiring me to tell them as I had opportunity that she should have liked to see them all once more, but that she had had plenty of time to think of each and pray for each; that she hoped they would all remain steadfast and press onward towards the mark for the prize—that her especial wishes and desires had been drawn forth towards those who had young families to train, and trusted they would allow her, as the last dictate of her love, to entreat them to train up their children in the *principles* of religion as well as in the love of it, that they too might be steadfast and unwavering in their course. She was much exhausted after this and suffered greatly, but when a little repose had been obtained, the spirit ever moving upwards was cheered by my repeating the hymn commencing “Father I long, I faint to see,” and she repeated after me with great energy the two last verses,

‘There would I vie with all the host,
In duty and in bliss,
While less than nothing I can boast,
And vanity confess.’

The more thy glories strike my eyes,
The humbler I shall lie,
Thus while I sink, my joys shall rise,
Immeasurably high.

At this time, as at many others, she rejoiced in him who had robbed death of his sting, the grave of his victory. "The sting of death is sin," she exclaimed, "Sing, 'Oh to grace how great a debtor' for such a deliverance." When remedies failed and my spirit sunk, it was more than once said to her with tears, "Though He cause grief, yet will He have compassion"—whilst she still sensitively conscious to her pains, would instantly turn to the intention of all discipline, and would seek to beguile herself and us of the smart, by dwelling on what it would be "to be made partakers of His holiness."

The frail tabernacle seemed now shaking to its fall, yet every pin was loosened separately, and she was conscious of the removal of each. The time remaining became therefore more grievous to be borne, and the desire of release more intense. In this condition she prayed for patience and entreated us all to unite with her in this petition, often soothing herself by a favourite verse,—“Well, the kind moment must appear,” &c.

On the 9th I was imperatively detained from her by an attack of Erysipelas in the head,—she was very ill that day, and seemed rapidly approaching the close of life.

Early on the morning of the 10th, remembering that it was my birth-day, she evinced the continued exercise of all her mental powers and affections by frequent messages full of love and care, and pronounced against the proposition of my being taken in to see her at any risk. In the evening, however, I was carried in rolled up in blankets, and laid beside her; the impressions and minute details of that interview at which only our own little family group were present, are engraven in memory's deepest recess and cannot be made visible: but she again repeated her desire that I would remember her to all her friends as if she could name them, and charged me not to think in future of that day as a day of sadness, but a day of thanksgiving, as the day of her entrance to her new and heavenly life. She believed, and we thought she could not survive that night. "Do not mistake me," she continued, "I love to be with you, and have you all about me,

but to be with Christ is far better, and you will come to me." It was responded, "In my Father's house are many mansions," we hope we may be permitted to find a place there with you." "A place," she exclaimed with energy,

"Yet is his house and heart so large,
That millions more may come,
Nor could the whole assembled world,
O'erfill the spacious room."

"Don't pray for my life; this poor body is a wreck, all agitation and disquiet, but the spirit is undisturbed, the Anchor holds firm. I always approved the principles of Dr. Moore's book, but I never felt them as I do now in the distinct existences of the body and the spirit. It is only the flesh which struggles and faints, the spirit is unmoved, only longing for its summons, and when that comes and I am gone, all kneel down round my bed and say, Glory to God in the highest."

The organs of speech were much affected by this time, and it is impossible to convey as it was felt and seen by us, the difficulties of dissolving nature, contrasting with the calm clear beauty and dignity of the spirit's unhesitating progress towards its home. After this interview, one of her attendants enquired "If it had not been too much for her." "Oh no," was the reply, "my mind is too fixed for any thing to upset me." Very often was the question repeated, "How long does the Doctor think I shall live." That evening she was answered, "Dr. E. does not think you will live another night." The tidings were received with greater manifestations of joy than it could have been supposed possible in such weakness.

The eleventh and twelfth she still lingered, and again she bade an affectionate farewell to Dr. E., speaking clearly of the foundation of her hope, and again the soul exulted in its independence of the decaying frame. Dr. E. was of opinion that few persons realized so fully what it is to die. Disease in most cases accelerating dissolution, or the mind overpowered by the weakness of the body, sinking into unconsciousness. On the contrary, here every perception remained perfect, although increasing debility suspended conversation for hours together, or limited it to a few words; yet even then a voice or the slightest attention would rouse the living energy of the soul to a demonstration of the

Saviour's peace still reigning in the heart, the promises were still sweet to console, or powerful to gird up the mind to endure to the end. Thus the Lord made all his goodness to pass before her, and even when most restless and distressed in body she ceased not to offer praise. As a further illustration of this, I give you one more conversation with my husband a few hours before her release, and several hours after the pulse had ceased from the wrist, and all power was lost to swallow even a drop of water. He said,—“Do you know me?”—“Yes.” “Can you see me?”—“I see your figure, but cannot distinguish your features,

but I know your voice.” “Does your peace continue.” “Yes, the Rock is firm.” “You do not now regret having walked with the Lord's people.”—“No. Sinners were never my delight.” “What made the difference between you and sinners?” With surprising energy she replied, “Grace, Grace,” and again repeated the verse beginning, “Oh to Grace, how great a debtor.”

The latest expressions were confined to a word, “Come” “Lord” “Jesus.” At length all indication of suffering ceased, and about half-past eleven, A. M. on the 13th she sweetly fell asleep in Jesus.

FAMILY BIBLE READING FOR DECEMBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		New moon, 8th day.	2h 23m Morning.		
		First quarter, . . . 15th day.	9h 19m Morning.		
		Full moon, 22d day.	4h 1m Morning.		
		Last quarter, 29th day.	7h 41m Evening.		
1	W	Daniel iv.	John viii. 12—59.	h m 6 25	h m 5 13
2	Th	v.	ix.	„ 26	„ 14
3	F	vi.	x.	„ 26	„ 14
4	S	Ezra i., iii.	xi. 1—46.	„ 27	„ 15
5	Ld	Psalms.		„ 27	„ 15
6	M	Ezra iv.	John xi. 47—57, xii. 1—19.	„ 28	„ 15
7	Tu	Haggai i., ii.	xii. 19—50.	„ 29	„ 16
8	W	Zechariah i., ii.	xiii.	„ 30	„ 16
9	Th	iii., iv.	xiv.	„ 30	„ 16
10	F	Ezra v.	xv.	„ 31	„ 16
11	S	vi.	xvi.	„ 32	„ 16
12	Ld	Psalms.		„ 33	„ 17
13	M	Esther i., ii.	John xvii.	„ 34	„ 17
14	Tu	iii., iv.	xviii.	„ 34	„ 17
15	W	v., vi.	xix.	„ 35	„ 18
16	Th	vii., viii.	xx.	„ 36	„ 18
17	F	ix., x.	xxi.	„ 36	„ 18
18	S	Ezra vii.	1 John i., ii. 1—17.	„ 37	„ 17
19	Ld	Psalms.		„ 37	„ 19
20	M	Ezra viii. 15—36.	1 John ii. 18—29, iii.	„ 37	„ 20
21	Tu	ix., x. 1—17.	iv.	„ 38	„ 20
22	W	Nehem. i., ii.	v.	„ 38	„ 20
23	Th	iv.	2 John and 3 John.	„ 38	„ 21
24	F	v.	Revelation i.	„ 39	„ 21
25	S	vi.	ii.	„ 39	„ 21
26	Ld	Psalms.		„ 39	„ 22
27	M	Nehem. viii.	Revelation iii.	„ 40	„ 22
28	Tu	ix.	iv., v.	„ 40	„ 23
29	W	xiii.	vi., vii. 9—17.	„ 41	„ 24
30	Th	Malachi i., ii.	xx. 11—15, xxi.	„ 41	„ 24
31	F	iii., iv.	xxii.	„ 42	„ 25

Notices of Books.

FURTHER REMARKS ON A PAMPHLET ENTITLED :

"The Practice of Infant Baptism defended from the Word of God, and the early history of the Church of Christ; in two Sermons: By the Rev. John H. Morrison, A. M. and the Rev. David Bostwick, A. M. Published by a Subscription in India. Alluhabad: Presbyterian Mission Press, 1847."

ON the former of the above-mentioned sermons we have already, in our last number, made some animadversions. To some parts of the latter we purpose now giving a little attention. It is thus entitled: "A fair vindication of the right of infants to the ordinance of Baptism: being the substance of several discourses from Acts, ii. 39; containing, I. The scripture ground on which the right of infants to Baptism is founded. II. The evidences by which it is supported. And, III. A solution of the most material objections. By the Rev. David Bostwick, A. M., late minister of the first Presbyterian Church, in the city of New York."

It is not improbable, that the reader may be disposed to enquire, who is Mr. Bostwick? We regret, in reply, to have to say, that we are unable to afford the smallest information. We can, however, from the pamphlet before us, say something of his belief on one or two topics.

1st. Then, Mr. B. is a believer in the very essence of Puseyism. It is true that he does not place infant baptism among the things that are absolutely essential to salvation; but then he maintains, that should it have happened, that a minister has not been baptized in a way conformable to the Scriptures, that all who have been baptized by this said minister, and also all who have been baptized by ministers baptized by the aforesaid minister, and so on, from one generation to another, up to the end of time,—that *all*, even *all* the unfortunates who have fallen into this most unfortunate line of men, are, to all intents and purposes, un-

baptized, and make no part whatever of the church of God. The following are Mr. B.'s words: "As the succession of adult-baptisms cannot be traced to the apostles' times, so it will follow, that if infant baptism is a nullity, there neither is, nor ever will, nor can be, any regular baptism till the end of the world; and consequently an ordinance of Christ, as to its regular administration, must be lost; for adult-baptism now administered, if originally derived from those who were baptized in infancy, cannot be valid, if infant-baptism be not valid."—"Our ministers themselves being unbaptized, can have no regular authority to baptize others."—"Having, therefore, on this supposition, no regular ordinances among us, we, with our numerous Protestant brethren of various denominations, must want the very essence of a gospel-church." And this is the doctrine which Mr. Morrison, by the republication of Mr. Bostwick's sermon amongst us, has come from America to India as a missionary to propagate. We believe that it is not at all usual to sprinkle Baptist ministers who have changed their sentiments for Paedobaptism. Should, therefore, Mr. Morrison himself have been baptized by one of the very few who have thus gone over to his ranks, or by some one in the ministerial line of this said man, then is Mr. Morrison himself unbaptized, is no minister of the church of God, and, hence, also, the two infants which he says he sprinkled at Agra, are in the "unhappy situation" of the unbaptized.

2ndly, Mr. B. is a man, too, whose reasoning is of such a kind, that those

who are guided by him cannot fail to reduce all who have not been baptized in infancy, together with a great proportion of the Baptist ministers and Baptist members in existence, to the class of unbaptized heathens. In one of the quotations already made, he tells us, that "as the succession of adult-baptisms cannot be traced to the apostles' times, so it will follow, that if infant-baptism is a nullity, there neither is, nor ever will, nor can be, any regular baptism to the end of the world." Now, since, as Baptists, we have to confess to the allegation of the utter impossibility of tracing, step by step, our adult-baptism up to the apostles' times; it must, therefore, according to Mr. B., follow, that we have nothing among us like Christian baptism at all: and "having, therefore, no regular ordinances, we must (to apply Mr. B.'s words to ourselves) want the very essence of a regular gospel church, and, in this respect, be reduced to a state of *absolute heathenism*." We know not what meaning Mr. B. attaches to the word heathenism, but we know what is usually attached to it; and we, therefore, request all Baptists who have not been sprinkled in their infancy, and who cannot trace their adult-baptism up to the times of the apostles, to observe in what light they are viewed by Mr. B., and also to notice what are the sentiments, to the propagation of which, Mr. Morrison has been pleased to lend himself. Is it because of our heathenism, that some of our good Pædobaptist friends have got up a subscription to send forth, from the American Presbyterian Mission Press at Allahabad, the present tract for our especial enlightenment?

3rdly. From the statement now made, the reader will not be surprised to be also informed, that Mr. B. is a man who believes that no infant can possibly be saved without baptism. Perhaps he would not subscribe to such a statement plainly and openly ;

but to this point his argument, when carried out to its legitimate conclusions, inevitably leads. He tells us, that the words *holy* and *unclean*, in 1 Cor. vii. 14, mean federal holiness and its opposite,—that federal holiness (a holiness which is derived from the covenanting of the parents) gives to the children a right to the seal of the covenant,—that the covenant entered into by the parent is the covenant of grace,—and that all who have not this federal holiness are unclean, and consequently have no interest whatever in the covenant. Some of his words are these: "Here *unclean* and *holy* are set in direct opposition. Now, to be unclean in the style of scripture, as opposed to holy, is to be out of the visible church, or without any visible interest in, or covenant relation to God: see Acts x. 14., where Peter uses the word *unclean* with reference to Cornelius, because he was not visibly in covenant, being a Gentile. And, on the other hand, to be holy must signify to have a visible interest in the covenant, or visibly to belong to God." We were, for some time, inclined, from the above, to think, that Mr. B. might possibly admit of an *invisible* interest in the covenant; and thus be clear from the charge of maintaining, that all who had not federal holiness were without an interest in the covenant of grace; but when we recollected his assertion, that even those who, having been baptized, were yet irregularly baptized, were nothing else than "a company of unbaptized heathens," we were constrained to allow the charge to stand. If those who have been baptized irregularly are "heathens," what must those be who have never been baptized at all?

There is something to us most painfully repelling in the idea of the covenants of circumcision and of grace being identical. We have always been accustomed to think so highly of the blessings of the latter, and especially of the security of those

interested in it, that we have never been able to bring ourselves to believe, that Ahithophel who hanged himself, and Judas who betrayed his Lord, were really in this covenant : and yet, according to Mr. B., they having been in the covenant of circumcision, must have been also in the covenant of grace,—the two being one and the same. Mr. Morrison and Mr. Bostwick may believe this as they are able : as for us, our faith is totally inadequate to the task.

So confident, however, is Mr. B. of the identity of the two covenants, that upon the correctness of this he is willing to stake the decision of the whole controversy between himself and the Baptists. His words are as follow : “The covenant made with Abraham was a covenant of grace, and the same for substance which is now in force under the gospel. This I look upon to be the grand turning point on which the issue of the controversy very much depends ; for if Abraham’s covenant, which included his infant children, and gave them a right to circumcision, was not *the* covenant of grace, then I freely confess that the main ground on which we assert the right of infants to baptism is taken away ; and consequently the principal arguments in support of the doctrine are overturned.” Without quoting any thing from Mr. B. we shall present the reader with a few sentences from the learned and worthy Baptist, Dr. Gill, from which we have no hesitation in saying, he will be well able to judge for himself whether the covenants of circumcision and of grace are identical or not :—

“Now,” says Dr. Gill, “that this covenant, (the covenant of circumcision) was not the pure covenant of grace, is clear : 1st. From its being never so called, nor by any name which shows it to be such ; but *the covenant of circumcision*, Acts vii. 8. Nor can this covenant be the same we are now under ; which is a new covenant, or a new administration of the covenant of grace, since it (the covenant of circumcision)

is abolished, and no more to be in being or force. 2ndly. It appears to be a covenant of works, and not of grace ; since it was to be kept by men, under a severe penalty. 3rdly. It is plain, it was a covenant that might be broken : of the uncircumcised it is said, “*He hath broken my covenant*,” Gen. xvii. 14., whereas the covenant of grace cannot be broken. 4thly. It is certain it had things in it of a civil and temporal nature ; as a multiplication of Abraham’s natural seed, and a race of kings from him, and a promise of the possession of the land of Canaan : things that can have no place in the pure covenant of grace. 5thly. There were some persons living when this covenant of circumcision was made, and yet were left out of it, who nevertheless, undoubtedly, were in the covenant of grace, as Shem, Arphaxad, Melchizedek, Lot, and others : wherefore this can never be the pure covenant of grace. 6thly. Nor is this covenant the same with what is referred to in Gal. iii. 17., said to be *confirmed of God in Christ*, which could not be disannulled by the law 450 years after ; the distance of time between them does not agree, but falls short of the apostle’s date 24 years ; and therefore must not refer to the covenant of circumcision, but to the exhibition and manifestation of the covenant of grace to Abraham, Gen. xii. 3, about the time of his call out of Chaldea. 7thly. The covenant of grace was made with Christ as the federal head of the elect in him ; but if the covenant of grace was made with Abraham, as the head of his natural and spiritual seed, Jews and Gentiles, then there must be two heads of the covenant of grace, contrary to the nature of such a covenant, and the whole current of scripture.”

Thus far Dr. Gill ; and we may, we suppose, allow him to conclude the argument.

Passing over some things of a minor nature, we proceed to what Mr. B. obviously thinks of very great importance in the controversy ; and that is, the evidence which he imagines to be afforded by some writers of the “first three or four centuries,” that it was the practice of the apostles and of the primitive church to baptize infants. The witnesses he produces

are Irenæus, Justin Martyr, Origen, Tertullian, Cyprian, Ambrose, Austin, and Pelagius,—names which we are ashamed to write. There is something so Puseyistic in having anything to do with such men in a matter in which the Bible is concerned, that we feel that it would be as proper to appeal to them as to whether salvation is by works or grace, as to appeal to them respecting the subject in hand. Besides, the very quotations made by Mr. B. have been so often made by others, and so repeatedly replied to, that we feel that, in meddling in the matter, we are not only nauseating ourselves with what is excessively stale, but that we are subjecting ourselves to the very disagreeable impression that Mr. B. must, as far as the subject of baptism is concerned, be either a very ignorant or a very disingenuous man,—impressions of a kind, particularly where a minister of the gospel is concerned, which are by no means pleasurable.

In commenting on Mr. B.'s authorities we pretend to nothing original. We have never seen the writings to which he refers,—a confession which we believe ought to have been made by Mr. B. as well as by ourselves. We have, however, repeatedly seen his extracts elsewhere, and are not ignorant of what is said of them by men not slightly acquainted with the fathers. We, therefore, proceed in our reply with some degree of confidence.

As to the chapter of Irenæus, from which Mr. B. gives us his quotation in support of infant-baptism, the learned Dr. Gale maintains, that it, (that is, the chapter,) is as obviously spurious or corrupted as any thing can be: and he assigns as his reason for his belief, that Irenæus is made, in this said chapter, to say, that Christ lived till the age of 50 years, and even beyond. That Irenæus, whom Mr. B. tells us was well acquainted with Polycarp, a disciple of the apostle John, ever said this, no

mortal can believe: and yet from this very chapter that contains this *error*, Mr. B. gives us, without the smallest hesitation, a quotation in support of infant-baptism.

After Irenæus comes Justin Martyr: and here we must, for a reason that will immediately appear, give a longer quotation from Mr. B. than we should otherwise have done.

"Allowing, then," says Mr. B., "that Irenæus uses regeneration for baptism, as the above quotation plainly proves, his testimony is plain for the baptism of infants; for he adds: 'Christ came to save those who by him are regenerated to God, (that is, baptized;) both infants and little ones, and young men and elderly persons.' Here he speaks of infants and little ones being regenerated to God. And that he uses the word regeneration for baptism, putting the thing signified for the sign, is further evident from the practice of his contemporary writers, particularly Justin Martyr, who has these words: 'They are regenerated in the same way in which we have been regenerated, for they are washed with water, in the name of the Father, the Son, and the Holy Ghost.' If it be said, there was an impropriety in calling regeneration baptism, it is nothing to the present argument: for that they did call it so, is undeniably fact from these quotations; and it is equally fact, that they spoke of it as commanded to infants and little ones, as well as young men and elderly persons."

We now ask the reader, after he has perused this quotation, to say, *whom* he believes Justin Martyr to mean, when he says, "*They* are regenerated in the same way in which we have been regenerated, for *they* are washed," &c.? Has he any other idea than that infants are intended? and is he not confirmed in this belief by the words of Mr. B., when he says: "It is equally fact that *they* (that is, Irenæus and Justin) spoke of it (baptism) as commanded to infants and little ones, as well as young men and elderly persons?" But what, again, will the reader think when he is told that Justin Martyr

has, in the above cited passage, no reference whatever to infants; but that the persons he speaks of are really adults? We acknowledge, indeed, that Mr. B. does not say that infants are intended by Justin; but then he unquestionably compels us to come to the conclusion that such and such only are meant. The whole matter of the context has reference to infants and to infants alone; and consequently the only impression left on the mind of Mr. B.'s reader is, that the Martyr is a man that most clearly and positively asserts the existence of infant-baptism in the age immediately succeeding that of the apostles'. This proceeding of Mr. B. we will not venture to characterize. That the reader may, however, be able to judge of the correctness of what we have now stated, we will give him the words of Justin as they have been given to us by Dr. Gill, the honesty of whom no one will suspect: "And now," says Justin, "we will declare after what manner, when we were renewed by Christ, we devoted ourselves to God; lest, omitting this, we should seem to act a bad part in this declaration. As many as are persuaded, and believe the things, taught and said by us, to be true, and promise to live according to them, are instructed to pray, and to ask fasting, the forgiveness of their past sins of God, we praying and fasting with them. After that, they are brought by us, where water is, [here follows Mr. B.'s quotation] and they are regenerated, as we have been regenerated; for they are then washed in water, in the name of the Father and Lord God of all, and of our Saviour Jesus Christ, and of the Holy Spirit."

Origen follows next; and of him Dr. Gale says:

"And here, indeed, we confess, that there are passages which are very full and plain testimonies for infant-baptism; but these are not Origen's own words, but taken from a licentious Latin trans-

lation, while not the least colour of anything can be urged from what remains of that father in the Greek, and yet we have more of his in the Greek than of any other father that wrote before him. And I think this is very remarkable, that what Origen says of infant-baptism, should be all in those Latin translations, and nothing of the same nature to be met with in such considerable remains in the Greek. Indeed many things might be strongly urged, [from what we have of his in Greek], against the baptism of infants."

Now, Mr. B. either knew what Dr. Gale here says, or he did not. If he did, must he not be taxed with great unfairness in bringing forward a passage in support of infant-baptism from a translation which has been pronounced execrable for its omissions, alterations, and additions, not only by Dr. Gale, but by the whole learned Pædobaptist world? And if he did not know what Dr. Gale and others have said, what are we to think of his competency to guide the enquirer into the genuine sentiments of the fathers?

Next comes Tertullian who, Mr. B. informs us, speaks against infant-baptism; thus affording, according to Mr. B., a proof that the baptizing of infants was the constant practice of the church in that age. Not so thought the learned Pædobaptist Venema who thus writes:

"It is indeed certain, that Pædobaptism was practised in the second century: yet so, that it was not the custom of the church, nor the general practice; much less was it generally esteemed necessary that infants should be baptized.—Tertullian has nowhere mentioned Pædobaptism among the traditions of the church, nor even among the customs of the church that were publicly received and usually observed: nay, he certainly intimates that in his time it was yet a doubtful matter."

The reader may here choose betwixt Mr. Bostwick, the American Presbyterian, and the learned European continental commentator, Venema,

Cyprian is now introduced to us, accompanied by a train of sixty-six African bishops, all testifying to the existence of infant-baptism in the year 248 after the birth of Christ. But whilst Mr. B. thus arrays them, with their testimony, before us, he most carefully conceals from us the fact, that this said Cyprian, with his council of sixty-six, held the doctrine of infant-communion as strongly as the doctrine of infant-baptism. If the testimony, therefore, of these Africans is good for any thing as it regards the latter, it must surely be considered as equally good in behalf of the former.

Behind Cyprian comes Ambrose, the words of whom Mr. B. has not given us. He merely tells us, that the Saint (for so he calls him) declares expressly that the baptism of infants had been the practice of the apostles themselves, and of the church up till that time, that is, till the year 370 and upwards. We should, for a very obvious reason, have liked to have had the words of Ambrose present before us. This, however, we apprehend, does not much matter. The fact stated by the celebrated Bishop Taylor, namely, that Ambrose himself, together with Hieron and Austin, though born of Christian parents, were not baptized until they had attained to the full age of a man and more, is confutation enough of the assertion that infant-baptism was the universal practice of the church at that time.

Mr. B.'s quotation from Austin, who is next brought upon the stage, certainly asserts, that infant-baptism was then (that is, in the year 400), practised in the church; but whilst this is asserted, there is also an intimation, that it was not certain that such a custom was derived from the apostles. Austin merely says, that it, (that is, infant-baptism) may "very reasonably be believed to be a thing delivered by the apostles." Baptists, however, never deny, that infant-baptism had become very prevalent

in the beginning of the 5th century; but, then, they know also, that other things had become very prevalent likewise,—things which a vast body of Pædobaptists would, on no account, put amongst their list of things to be done. Austin himself, for instance, speaks thus in his Confessions:—"I was then signed with the sign of Christ's cross, and was seasoned with his salt, as soon as I came out of my mother's womb." His translator has the following note upon this: "This was the practice of the primitive times, by which religious parents devoted their children unto Christ, long before their baptism." If, therefore, we are to have infant-baptism on the authority of Austin, let us have also the sign and the salt.

The last of Mr. B.'s authorities is Pelagius, who lived in the year 400 and upwards, and who is represented as having written the following words: "Men slander me, as if I denied baptism to infants." "This," says Mr. B., "he calls a slander, and says, that he never heard of any, no, not the worst of heretics, that would say such a thing of infants." As, in the superabundance of our charity, we cannot otherwise suppose, than that Mr. B. has been imposed on in reference to Pelagius, we shall here give the words of the old Briton as translated by Dr. Wall, the great champion of Pædobaptism. They are as follow: "That men do slander him, as if he denied the sacrament of baptism to infants, and did promise the kingdom of heaven to any persons without the redemption of Christ, which he had never heard, no not even any impious heretic or sectary say." "By these words," says the English Baptist historian, Ivimey, "it is true, Dr. Wall understands Pelagius to mean, that he had never heard of any Christian, catholic or sectary, that denied infant-baptism. But does Pelagius mean this? I think not. His meaning seems to have been, that he had

never heard, no, not even any impious heretic or sectary, say, that the kingdom of heaven could be obtained without the redemption of Christ. The suspicion of his denying infant-baptism seems to have arisen from his denying original sin; for the church of Rome had appointed infant-baptism to wash away original sin, and had decreed that without it, none could be saved." This opinion of Mr. Ivimey's is amply confirmed by another writer who says: "There was the numerous sect of the Manicheans at the very time that Pelagius lived, which all parties allow rejected all water baptism, consequently must have denied it to infants: and with the principles of this sect Pelagius was well acquainted; for in a confession of faith which he published, he repeatedly condemns them." So much for Mr. B.'s assertion, that Pelagius had never heard of any that denied infant-baptism.

We have now done, and we are most heartily glad of it, with Mr. B.'s authorities for the existence of infant-baptism in the apostolic and primitive times. And to what does his evidence amount? There is every probability that the sentence quoted from Irenæus is spurious; there is certainty that that quoted from Justin Martyr is opposed to infant-baptism; there is almost proof that those quoted from Origen are interpolations; there is no evidence that Tertullian, who opposes infant-baptism, supports the idea of its having come from the apostles; there is evidence that Cyprian believed in infant-communion as well as infant-baptism; it is not certain what Ambrose really did say; there is evidence that Austin was not satisfied that infant-baptism had the apostles for its authors; and there is reasonable ground for concluding, that Pelagius has been misunderstood.

And these are the kind of things which Mr. B. has, in the first instance, published for the benefit of the people in America; and which Mr.

Morrison has, in the second instance, republished for the benefit of the people in India. With how much credit to himself, and with how much justice to others, the latter writer has penned the following sentences we leave the reader himself to judge: "Mr. Bostwick's sermon," says he, "enters into the history of the early practice of the Christian church, and *conclusively proves*, that, FROM THE DAYS OF THE APOSTLES for several centuries, the right of the infant children of Christian parents to the ordinance of baptism was fully and constantly recognized. It is also *proved*, that the early Christians claimed apostolic authority, for their practice, and asserted that no one had ever denied it.—Had the Bible left the subject unsettled, this would be sufficient to settle it, at least *with all who recognize the authority of apostolic example.*"

Mr. B. has, of course, said nothing of the evidence afforded by writers of the first centuries against infant-baptism: and it is possible, that the reader may wish to know whether any such evidence exists. Yes; such evidence exists, and exists, too, in the greatest abundance,—that is, what may be called negative evidence: for it would be absurd to suppose that there would be any thing like positive mention of a practice which had not yet attained either a name or a place among men. Hear Dr. Gill:

"The Christian writers of the first century, besides the evangelists and apostles, are Barnabas, Hermas, Clemens Romanus, Ignatius and Polycarp. As to the first of these they afford manifest proofs of adult-baptism, and that as performed by immersion. Clemens Romanus wrote an epistle to the Corinthians, still extant; but there is not a syllable in it about infant-baptism. Ignatius wrote epistles to several churches, as well as to particular persons; but makes no mention of the practice of infant-baptism in any of them: what he says favors adult-baptism. Polycarp wrote an epistle to the Philippians; but there

REPLY TO THE REMARKS OF "X. Y. Z."

is not one word in it about infant-baptism. The Christian writers of the second century, which are extant, are Justin Martyr, Athenagoras, Theophilus of Antioch, Tatian, Minutius Felix, Irenæus and Clemens of Alexandria: and of all these writers, there is not one that says anything of infant-baptism. There is but one pretended to, and that is Irenæus; and but a single passage out of him; and the chapter from which it is taken is, by some learned men, judged to be spurious, since it makes Christ to live to be 50 years old, yea, to a senior age. It would be easy, however, to produce passages out of the above writers, in favor of believers' baptism. As to the third century, it will be allowed that infant-baptism was spoken of in it; and the very first man that mentions it, speaks against it, namely, Tertullian."

Thus much Dr. Gill. The reader may now pin his faith on whom he pleases,—on Dr. Gill, who makes the above assertions, or on Mr. Bostwick, who says: "It would weary your patience to cite all the authors that might be produced to this purpose," namely, the proving that infant-baptism was the practice of the apostles and the primitive church. We, for our parts, are more than willing to have our patience tried in this matter,—strongly suspecting, that the quantity required would not weary out the most impatient amongst us.

In bringing this article to a conclusion, we must inform the reader, that Mr. B. has some remarks on Rom. xi. 16, and 1 Cor. vii. 14, endeavouring to prove the federal holiness of the children of those parents who have entered into a covenant with God,—a thing which he asserts gives to the former a right to baptism. We believe Mr. B. has entirely mistaken the meaning of these passages; but the length of our article will not permit us to occupy space in pointing out where his mistake lies. As, however, the passages may, on some future occasion, come up before us, we engage to show, that the doctrine attempted to be founded upon them has no place whatever in the word of God, and is both absurd in itself, and mischievous in its nature. Most sincerely do we regret its importation into this land; and deeply do we grieve that its principal abettors should be missionaries. The baptizing of children, on the ground of original sin, by the English Episcopalians, is unscriptural enough; but the baptizing of children, on the ground of federal holiness, by the American Presbyterians, is, if possible, more glaringly unscriptural still.

Calcutta.

A. L.

Correspondence.

REPLY TO THE REMARKS OF "X. Y. Z." ON THE ARGUMENTS FOR INFANT BAPTISM.

MY DEAR MR. EDITOR,—In your number of the *Oriental Baptist* for October, you inserted some remarks by "X. Y. Z." on my sermon "on Infant Salvation, which appeared in your numbers for August and September. I must beg you therefore to insert in your next number what I have here said in reply. I suppose prolixity is, with you, an almost unpardonable sin; yet as I am the accused party, I trust to

your justice and courtesy to allow me time and space for my defence.

Your correspondent "X. Y. Z." accuses me of drawing some enormous deductions from a passage of Scripture; the text, I suppose he means; and he thinks my errors require to be pointed out. I am not convinced, that when my meaning is correctly understood, I am justly chargeable with error; at the same time, seeing that to err is human, I do not

choose strongly to affirm, that every thing I have said, is perfectly correct; but I hope it will appear, that I am not guilty of so many heresies as "X. Y. Z." has laid to my charge. I fear, that in some passages I have expressed myself a little too concisely, supposing that what was not expressed, would yet be understood. The truth is, I was afraid of the unpardonable sin of prolixity, and this over conciseness has, I fear, furnished "X. Y. Z." with some of his charges against me.

Up to the time of my sending the sermon on Infant Salvation to the press, I had read nothing on that interesting subject, not even a sermon; my thoughts and opinions, therefore, whether right or wrong, were my own; but I have subsequently seen a very good work on Infant Salvation, and have read some parts of it with great satisfaction. The author is David Russel, D.D., I believe a very excellent minister of the Church of Scotland. The work of such a man needs no recommendation from me; but I may state, that he supports my views, and in nothing, as far as I have read the work, does he materially differ from me. I wish "X. Y. Z." and many others, would give this valuable book a careful perusal; for I fear, that my opponent thinks me not only erroneous, but also very singular.

I shall now endeavour to enter a little minutely into the charges brought against me by "X. Y. Z."

He charges me with saying, that Jesus Christ has repaired the mischief done by the first Adam, and that all the human race are free, so far as Adam's sin is concerned, from all liability to punishment. To this charge, Mr. Editor, I must plead guilty; I did say these things; but "X. Y. Z." should, I think, have done me the justice to suppose, that I meant all liability to punishment *in another world*. I had said, in stating my second head, that God has not, in any part, of Scripture, threatened to punish men, *in another world*, for the sin of Adam, commonly termed original sin; and I did not think it necessary always to repeat the phrase, *in another world*, as I hoped the reader would understand me as intending the limitation which that phrase expresses. So when I said, that all the human race are free, so far as Adam's sin is concerned, from all liability to punishment, I, of course, meant, from all liability to punishment

in another world. This is a position which I feel authorized still to hold, because there is no passage in which God threatens to punish men, *in another world*, for the sin of Adam. How can "X. Y. Z." think I meant to assert that Jesus Christ has, in all respects, repaired the mischief done by Adam, seeing what I have said, in other places, fully proves that I entertain no such opinion. Have I not acknowledged the innate depravity of human nature, and that death, and of course, other sufferings, have come upon all men in consequence of Adam's sin? But if there will be no punishment inflicted on men in another world, in consequence of Adam's sin, and it is nowhere said that there will; if all are to have the benefit of the obedience of Jesus Christ, for "by the obedience of one," the many, i. e. *all*, as I suppose, have been made righteous; it appears quite proper to say, that Jesus Christ has repaired the mischief done by the first Adam, and that all the human race are free, so far as Adam's sin is concerned, from all liability to punishment in another world. I add the phrase, *in another world*, because I certainly meant, that limitation to be understood. "X. Y. Z." will perhaps say, that if I intended that limiting phrase to be understood, I ought to have inserted it. I certainly wish I had inserted it more frequently than I have, as there would then have been less danger of my being misunderstood. As very much of the reasoning of "X. Y. Z." under the head which he has numbered 2ndly, proceeds on the supposition, that I have spoken too absolutely; so that reasoning is, I think, nullified by the application of the limiting phrase *in another world*, and I again say, that I certainly intended that phrase to be understood. I hope, therefore, that the inferences which "X. Y. Z." has drawn from the charges brought against me, under that head, require no further reply.

I shall now turn to the charges which "X. Y. Z." has brought against me under the head which he has numbered 3rdly.

"All the human race were included in their new representative Jesus Christ, and consequently as he has obeyed the law, they have all obeyed it, and are therefore free, so far as Adam's sin is concerned, from all liability to punishment."

Let me be allowed to add, *in another*

world, & e. fre) from all liability to punishment, in another world, and I plead guilty of uttering these erroneous notions as "X. Y. Z." supposes them to be. He brings forward against me a passage from Eph. ii. 3. which I think he has not well understood. The passage is: "We were all, by nature, children of wrath, even as others." This good man appears to quote Scripture from memory; but his memory is not quite trustworthy: he says were *all* by nature, &c., but the word *all* is not in the passage. The insertion of this word does not look well, as it may appear to add some strength to the argument of "X. Y. Z.;" but it is perhaps a mere inadvertence. But let us inquire what he understands by this passage. By being *children of wrath*, he understands being in a state of condemnation, and the terms, *by nature*, he refers to our descent from Adam; so that the whole passage means, according to his views, that *all* men are in a state of condemnation, in consequence of their descent from Adam; and, as far as I can judge from his expressions, he believes that all infants are in this state of condemnation. I wish not to misunderstand "X. Y. Z." and if he does not mean to say that infants are inevitably lost, but only that they are born under a curse, and that, were they to die in infancy, that curse would be removed, and the infants saved through what Jesus Christ has done; I should see little about which he and I have to contend. But such, I fear, is not the view which he takes of the subject; for as he contends that *all* men are in a state of condemnation, in consequence of their descent from Adam, and makes no exception in favour of infants; it seems fair to infer, that he considers all infants, should they die such, as doomed to eternal punishment. But notwithstanding "X. Y. Z." thus appears to sweep into the pit of destruction, all that die in infancy; I cannot help suspecting, that he believes in the salvation of some, who die at that tender age. He says: "That all are not, before the commission of actual sin in a state of acceptance with God, words cannot more clearly teach, than do those of Eph. ii. 3." Now, if "X. Y. Z." really meant to sweep all, into the pit of destruction, that die in infancy, he should have said: 'That none are before the commission of actual sin,' &c.; but by

using the term *all* with the negative not, and saying: "That *all* are not," &c. he seems to make an exception in favour of *some*, and to intimate, that, though *all* are not, previously to the commission of actual sin, in a state of acceptance with God, yet that *some* are in that happy state. Now if "X. Y. Z." does believe in such a difference in the state of infants, it seems right to enquire on what that difference is founded. I am as ignorant who this writer is, as I can be; but I do fear, (I hope he will forgive me, if I am wrong,) that he is here leaving an opening for the unscriptural doctrine of baptismal regeneration. Admit this doctrine, and then, according to the views of those who receive it, no difficulty is felt in assigning a reason why some infants are saved, and some are lost.

Again, "X. Y. Z." says:

"If I have shown that the Bible, in one part of it, teaches a sentiment directly opposed to your correspondent, it is self-evident, that his notion is not correct."

Very true, my friend, if you have shown this, I am of course in error. But how can you admit, that my first three arguments, in favour of infant salvation, are not objectionable, (for you have nothing to say against them,) and not, at the same time allow, that they are founded on Scripture? And if you allow, that they are founded on Scripture, how can you consistently argue, from Eph. ii. 3, that all infants are children of wrath, or in a state of condemnation? If some passages teach infant salvation, as you seem to admit, by your having nothing to say against my first three heads, can you be right in supposing, that Eph. ii. 3, teaches, that all infants are in a state of condemnation? Can Scripture thus contradict Scripture? Can some passages teach, that *all* that die in infancy are saved, and this passage teach, that they are not saved? Neither you nor any other Christian will own, that what is taught in one passage of Scripture, is untaught in another. It follows, then, I suppose, that when some passages appear to contradict what other passages appear to teach, that the true meaning of some of these passages has not been well understood. If then, Mr. Editor, some passages appear to teach infant salvation, and Eph. ii. 3, appears

to teach that all infants are lost, either that passage, or those which appear to teach infant salvation, must have been misunderstood. It seems therefore perfectly right to proceed to the examination of Eph. ii. 3, in order to ascertain how far that passage has been correctly understood and interpreted by "X. Y. Z."

To me it appears, that "X. Y. Z." has erred in applying a passage to infants, which belongs only to adults,—no uncommon error. I am not rich in commentators, but I think, few will be found, that apply this passage to infants as it is applied by him. The words quoted by "X. Y. Z." when taken in connection with the context, as they ought to be, present to many persons, at least, a sense very different from that, which he has attached to them. Many will, I have no doubt, pronounce, that the passage belongs wholly to adults, and that there is nothing in it relative to infants. The context commences at the first verse of the chapter.

"And you hath he quickened, who were dead in trespasses and sins: wherein, in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others."

Is the apostle in this passage speaking of infants? No! but of persons who had lived in all the crimes usually practised by heathens, and of Jews, who had equalled heathens in wickedness, including himself in the number of the wicked Jews. Of himself then, and other Jews, who had lived thus wickedly, he says, "and were," i. e. and we were "by nature children of wrath, even as others," even as the Gentiles. Now does it not appear, that Paul and others who had lived in wickedness, had become children of wrath because of their personal transgressions? Did not the crimes which they had committed constitute them children of wrath? So many will think.

"But," says "X. Y. Z." "What will you do with the phrase, *by nature*? Does not Paul speak of himself and the Jews as being children of wrath, in consequence of their descent from Adam, and independently of their personal transgressions?"

I think not; and I think, that when

"X. Y. Z." understands the term *φύσει* by nature, as meaning that, our descent from Adam, and that we are children of wrath, or in a state of condemnation, on that account, he is wrong; it seems to me, that the apostle's meaning is as though he had said: 'Thus it appears, that we Jews were, by nature, by acting according to the dictates and impulses of our nature, which is depraved, the children of wrath even as you Gentiles.' We have the same term *φύσει* by nature, in Rom. ii. 14. "For when the Gentiles, which have not the law, do *by nature*, *φύσει* the things contained in the law," &c. Now will "X. Y. Z." contend, that the term, here rendered *by nature*, means, that the Gentiles who had not the law, did the things contained in the law, because they were in a state of condemnation in consequence of their descent from Adam? I think he will not assert this; and if, in this passage, the term *φύσει* by nature, does not teach that we are in a state of condemnation for Adam's sin, but merely teaches, as it seems, that the Gentiles, influenced by the dictates and impulses of our common nature, did the things contained in the law, may not the same term *φύσει* by nature, in Eph. ii. 3, mean, that the apostle and the Jews, by acting according to the dictates and impulses of human nature, which alas! is depraved, became children of wrath even as the Gentiles? If my views of this passage are correct it will, I think, follow, that even adults are not children of wrath, not in a state of condemnation, in consequence of Adam's sin, but only in consequence of their personal transgressions,—in consequence of following the dictates and impulses of their depraved nature.

But let us return to infants; and here I may ask, if this passage does not teach that infants are children of wrath, and if, as "X. Y. Z." allows, they are not liable to punishment, in another world, in consequence of Adam's sin; where is the impropriety of considering them in a state of acceptance with God, until they commit actual sin? Were they to die before they commit actual sin, would they not be saved? We do not scruple to speak of believers, Jesus Christ, though actual sinners, as being in a state of acceptance with God, because, were they to die, they would be saved; then why not say the same, of

infants? Were not our first parents, before they sinned, in a state of acceptance with God? And is not the state of irresponsible infants, with respect to their non-liability, to punishment, nearly or quite on a par with that of our first parents while in a state of innocence?

It may be doubted, whether infants are quite so vile, so polluted, so full of sin as some persons consider them. That they have a depraved nature, is readily admitted; but it is worthy of remark, that our Lord does not place them in that black list, in which some men would place them. He says: "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of Heaven." This language might almost induce us to think, that there is something good in little children; and, certain it is, that there is something in them worthy of imitation. Much has been said about original sin, and the necessity of having it removed by baptism, a necessity unknown to Scripture; but had the original sin of these little children, whom our Saviour commended, been removed by baptism? We think not; and yet to these unbaptized, unrepenting little children, did our Lord send, not vile profligates, but his disciples and apostles for instruction. Yes! he requires all his disciples to imitate little children. If our Lord had counted little children as much defiled with Adam's sin as many count them, it may be doubted whether he would have held them up as examples to his disciples, examples to really pious men. It is a fact, whatever we may think of it, that our Lord sent his own baptized apostles to learn lessons of innocency and simplicity, of gentleness and meekness, from unbaptized children. It may seem to some a strange doctrine, but there are those who will say, that though, in infants, there is corruption, yet that there is in them no guilt; that though there is in them depravity, yet no sin.*

4th. "X. Y. Z." says: "Let us now examine the evidence from Rom. v. 19! 'For as, by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous.'"—"X. Y. Z." I suppose, understands the second clause of this verse of the justification of believers; the

many that are made righteous are, he thinks, believers in Jesus; hence he cannot acknowledge that the term *many* means *all*, because *all* do not believe in Jesus, and, of course, *all* are not, in that way, justified. Thus it is clear, that if the justification mentioned, in this verse, is that of believers, the term *many* cannot signify *all*. "X. Y. Z." has given it as his opinion, that I am wrong in thinking that the term *many* in the second clause of this verse signifies *all*; but I cannot see that he has exhibited any proof of my error. I am therefore unconvinced, and I must still contend, as the term *many* in the first clause necessarily signifies *all*; so, by the rules of language, the term *many* in the second clause must have the same comprehensive import, I suppose then that the second clause signifies that, by the obedience of one, *all* have, in some way or other, been made righteous. And why should not this be the true sense of the passage? What heresy is taught by this sense?

"But," says "X. Y. Z.," "the clause signifies the justification of believers; and as *all* men will not be saved by what Jesus Christ has done, because they will not all believe on him; so the term *many* cannot signify *all*."

But how does he know that this clause relates to the justification of believers? Is there no justification but that of believers? "X. Y. Z." may say: 'No! none but that;' but I think there is another kind of justification. It appears to me that many good men have first determined the sense of this passage, according to their own system of theology, and then have explained the passage so as to make it accord with their own views; thus they must, in order to be consistent contend that the term *many* does not mean *all*. But what if we adopt another method of interpretation? What if, instead of first determining the sense, and then examining the terms, we first examine the terms, and then from them endeavour to discover the sense. Now, it appears to me, and to others as well as to myself, the rules of language require the term *many*, in the second clause of verse 19th, to be understood in the same comprehensive sense as in the first clause, where it incontestably means *all*; for Paul certainly intended to place the two clauses in contrast. But where would be the contrast, if the two principal

* See Vol. I. page 99, of the Harvard Knollys Society.

terms, the terms placed in opposition to each other, the terms on which the whole contrast hinges, were to be understood in two different senses? But if the term *many* in the second clause really means *all*, it follows that the justification spoken of, in that clause, cannot be justification by faith, or the justification of believers, for all men will not believe and be justified by faith. There must then be another justification, which is not by faith; and of that, it is supposed, the apostle is here speaking. Now if it be admitted, that infants are saved, they must, in some way, be justified; but, as they cannot believe, their justification must be a justification without faith; why then may not the justification, of which the apostle speaks in this verse, belong to them? And as God has not, in any part of Scripture, threatened to punish men, in another world, for the sin of Adam, as "X. Y. Z." himself allows, by admitting any second argument, does it not follow, that all men are justified from the sin of Adam, so far as not to be liable to suffer for it *in another world*? If this reasoning is correct, we have here then not only a justification without faith, but also a justification, which, strange as it may appear to "X. Y. Z." leaves the subjects of it, if impenitent sinners, as many of them are, "*undelivered from spiritual death*." Where then is the objection to that view of the passage which I have taken of it; viz. that the justification spoken of in the second clause of verse the 19th, is a justification from the sin of Adam, a justification which belongs to all men, whether infants or adults, and which is, of course, communicated irrespective of faith in those on whom it is bestowed. Thus it appears to me, that by understanding the term *many* in second clause of this verse, to mean all, as it undeniably does in the first clause, we come to a correct and clear explanation of the passage.

But "X. Y. Z." adduces another passage, which he thinks is much against my views of the subject in question. It is verse 18th—"Even so by the righteousness of one; the free gift came upon ~~all~~ men to justification of life." Can justification, he asks, which leaves the subjects of it undelivered from *spiritual death*, be called a *justification unto life*? Perhaps it cannot be called a justifica-

tion *unto* life, nor does Paul speak of a justification *unto* life; his words are justification of life. Why has "X. Y. Z." misquoted this passage so as to give it the appearance of another sense? Has he attempted to mislead the reader? I think not. This misquotation is, I apprehend, nothing more than the natural result of being deceived himself. Thinking, as "X. Y. Z." evidently does, that justification of life means justification *unto* life eternal, as that justification which is connected with eternal life, he has only expressed his own views of the passage, and unconsciously, as I believe, introduced the little connecting particle *unto*, as expressing his views better than the little word *of* found in the text.

I do not think that this passage, adduced against me by "X. Y. Z.," will either injure my cause, or support his own. The little but important word *all* in verse 18, which is not the gloss of an interpreter, but a word from the apostle's own pen, shows that the justification spoken of in this verse, is not justification by faith, not that by which the adults, who are the subjects of it, are entitled to eternal life; for if such were the justification here intended, then would the passage teach universal salvation. Yes! for if the justification here mentioned, is that justification by which eternal life is to be obtained, and a justification, (for so the text teaches) which all men enjoy, it follows, that all men will be saved, the vilest of the vile, as well as the most pious, and that all men are justified irrespective of faith, for that cannot be justification by faith, which unbelievers partake in common with believers.

But if the justification of life cannot mean, as "X. Y. Z." understands it to mean, that justification which ensures eternal happiness, then it is to be presumed, that the term justification, in this verse, must have some other sense. May not the phrase "justification of life," mean, that, through the mediation of Jesus Christ, all men are so far justified as to be permitted to enjoy a temporal life on earth? The original sentence denounced against our first parents, in case of transgression, was death, *immediate* death. "In the day that thou eatest thereof, thou shalt surely die." But was this sentence executed? I think, we may venture to say, 'No, it was not,' for our first parents did not die imme-

diately. Some persons seem to think, that the sentence was executed, but they evidently feel a difficulty in showing us how it was carried into execution. One will say, that the threatening was *spiritual* death, and that Adam and Eve became *spiritually* dead, as soon as they had transgressed; and another will say: 'Though Adam and Eve did not actually die as soon as they had transgressed; yet their bodies, which before were immortal, did, from that time, become mortal, and liable to death. That they became both *spiritually* dead, and *mortal* from the moment of their transgression, we need not doubt; but still I do not think, that either of these evils was the execution of the sentence, because neither of them was the immediate death of the body, but that, as it appears to me, was the sentence denounced. Shall we not say, that, out of respect to what Jesus Christ was to do, our first parents were reprieved for a time, or that the sentence of immediate death was commuted into death at some distant period? Thus, though they were to die eventually, they were permitted to live for the present. Now I am inclined to think, that this permission to live for the present, was the justification of life, of which the apostle speaks; and as all the posterity of Adam and Eve were

included in this permission to live, so all men enjoy this justification of life. This commutation of the sentence, or this justification of life, was plainly intimated to our first parents at the time, when it was said, that the seed of the woman should bruise the serpent's head; for if they were to have children, they must live for the present. This commutation of the sentence, and permission to live for the present, will not perhaps appear very wonderful to those who believe, as the apostle teaches, Eph. i. 4, that the plan of redemption was formed, and a Saviour appointed, before the foundation of the world. Thus the fall of man having been foreseen, and a Mediator appointed, man was at once placed under the mediatorial system. If my views on this passage are correct, the apostle speaks in the 18th verse of a justification, which is not by faith, as well as in verse 19th; there are then, it is supposed, two kinds of justification, neither of which can be called justification by faith, and both of which leave the subjects of them *undelivered from spiritual death*.

I hope I have now replied to all the important points, in the animadversions of "X. Y. Z.," and I leave the reader to judge how far I am in error.

W. R.

REMARKS ON THE LETTER TO A FRIEND.

To the Editor of the Oriental Baptist.

SIR,—In the 333rd page of your number for November, I find that my esteemed friend has published his letter to me on Baptism,—and to which I should have replied at some length—but for occupying too much of his time in an argument, which, I think resembles a drawn battle between two sects, where both claim the victory and apparently fight under the same banner.

I ought perhaps to send you my remarks on Bamfield's Book, for insertion, but I am a simple-minded man and do not aspire to enter into discussion with such formidable antagonists who threaten to bring a hundred octavo pages into the field—while your remarks in page 337

on the Rev. Mr. Morrison's pamphlet—show your readiness and aptitude to double that number—and firm determination not to be convinced—till a voice from heaven declares the interpretation of the words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John, iii. 5.

I will take my leave by referring my friend and yourself to Bishop Wilson's 18th and 19th Expository Lectures on St. Paul's Epistle to the Colossians, published in 1846, and there you will see Christian and Infant Baptism handled with the simple-heartedness and meekness of a true Christian. It would be presumption when such able champions

are enlisted, for me to defend and vindicate, what has existed to our certain knowledge for more than fifteen hundred years.

W. R. P.

NOTE.—We admire the modesty of “W. R. P.” and especially his implied desire for the discussion of this time-honored question with the simple-heartedness and meekness of a true Christian—a consummation devoutly to be wished. It is not sufficient, however, for the Christian to be merely harmless as a dove; he must also be wise as a serpent. Certainly in

a point of practical obedience, the believer should call no man master upon earth, but search the Scriptures for himself, and boldly follow what he believes to be therein taught by the Spirit of God. We hope our correspondent's modesty may soon be tempered with wisdom and boldness sufficient to lead him beyond the vista of “more than 1500 years”—a terminus more than suspicious, seeing that 300 years previously, an inspired apostle found it necessary to write to the people of God,—“Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world.”—ED.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

WE are again permitted to record an accession of members to several of the churches. Of the whole number, whose baptism on a profession of faith in Christ we have now to report, *four* are the children of Missionaries. We earnestly hope, these will be followed by many more, and that the children of those who have laboured and toiled for the conversion of souls, will rise up to glorify the God of their fathers, and add to their parents' joys by sharing with them the blessings of salvation.

CALCUTTA, *Circular Road*, the Rev. Mr. Leslie had the unspeakable pleasure of baptizing *three* believers, one of them his own daughter, on the first Sabbath in November. On the same day a native convert was baptized by Mr. Wenger and joined the church in South Collingah under his pastoral care.

On the 17th October, *two* native females were baptized by Mr. Page and received into the church under his charge at VISHNUPUR and another on the 21st ult.

At SERAMPORE, *three* converts put on the Lord Jesus Christ by baptism, on

the 7th ult. One was a native, the other two, a son and a daughter of the Rev. Mr. Fink, who have thus in early life chosen the Lord for their portion.

At DINAPORE, Mr. Brice baptized *two* believers on the 5th ult. These, as well as *seven* baptized in October, belong to H. M. 98th. May they have grace to continue faithful to the end.

At PATNA, Mr. Beddy had the high satisfaction of baptizing one of his own children on the 28th October.

At DINAPORE, on the 24th October, Mr. Smylie baptized a young man, formerly a Musalman who had been about two years under instruction.

On the 31st October, Mr. Johannes of CHITTAGONG had the pleasure of immersing *three* converts on a profession of their faith in the Lord Jesus Christ and of receiving them into the church.

A letter from SIRSA'GAR in Assam relates that on the 24th October Mr. Brown baptized *two* men, Assamese and heads of families. Others are said to appear serious, and it is hoped, will ere long follow this example.

MADRAS.

THE following extract of a letter from Madras, dated 15th Oct. notices the arrival and reception of the Rev. J. T. Page. May his labours there be abundantly blessed to the conversion of sinners to God.

You will have heard of the arrival of the Rev. J. T. Page; he arrived in the ship “Barham” on the 30th September; he met with a kind reception at Madras, ministers and others have done all in their power to make him comfortable. The Rev. Mr. Porter has kindly given him the use of his pulpit once every Sabbath, and he has preached twice since his arrival with much acceptance.

THE CALCUTTA MISSIONARY HERALD.

BARISÁL.

The Rev. J. Parry, who has for the present taken charge of this station, has recently spent nearly a month in visiting different villages, where the native converts reside. He has located 5 or 6 native preachers in as many villages, and is anxious to erect immediately five or six houses for their residence, and the same number of bungalows to serve as chapels in which the poor converts may meet to worship God. He hopes by getting the native christians to assist in the erection of these buildings to complete the whole at a cost of about two hundred rupees. Contributions for these objects will be very acceptable.

AGRA.

FROM REV. J. MAKEPEACE.

I am out almost daily with one of our native agents for the purpose of preaching. I have not travelled far, inasmuch as the heat, rains and other circumstances have prevented my taking a distant excursion. A few days ago however I went in company with Mr. Dannenberg and two native preachers to Samya. We made a division of labour, Mr. D. going to the left, and I to the right. In two villages I had *large* congregations, and as I addressed them the word did verily seem to be clothed with power. "A door of utterance" was open-

ed unto me. The eye and ear were attent. Every hostile murmur was hushed, for the solemn truths I declared engaged and rivetted the attention. Oh that it may appear amid the records of eternity that on these solemn occasions I did not labour in vain or spend my strength for nought.

Our exchequer is now exhausted. We have no funds, and the year has not expired. If some friend or friends of the Redeemer would aid us in replenishing the same he or they would lay us under great obligations.

AGRA.—CHITAURA.

FROM THE REV. R. WILLIAMS.

Aug. 27, 1847.—I have been lately out for some few days preaching at Chitaura and in ten of the surrounding villages. I had good and attentive congregations. I was very much pleased to observe some who formerly could not be induced to hear at all, listening attentively to the word of truth; I was also glad to see some of those poor converts who have so recently left us, flock to the chapel to unite with us as usual in the worship of God. I spoke to them affectionately and as much to the point as I could; I ~~trust~~ they felt it. On the whole, from

what I witnessed myself, and from what has been reported to me by brother Smith, I do hope to see a much more flourishing church there at no very distant period. The good seed of the kingdom is indeed plentifully scattered all around by brother Smith and Thákú Dás. The gospel is faithfully and steadily preached, to some hundreds in that more immediate neighbourhood, and hence we have good reason to conclude, that, through the blessing of Heaven, much good will be effected in a little time. Indeed, there is now more *real*

prosperity at Chitaura, than at any former period. Our cause is now much better understood, and placed on a right, and firm foundation. "Save now I beseech thee, O Lord. O Lord, I beseech thee send now prosperity."

FROM REV. J. SMITH.

Oct. 9th, 1847.—I am happy to say things are wearing a much better aspect here than when I last wrote. Our community now consists of seven families and six single men: two families have just joined our village, the heads of which are inquirers, and two or three more are coming as soon as their crops are got in. I have built ten houses and am just going to commence ten more—our people are perfectly separate from the heathen, and have given up every idolatrous sign; they all attend worship daily and many are much improved in their walk and conversation, so that I think on the whole a decided improvement has taken place. A boys' school has been commenced and before the close of the year we hope also to begin a girls'. We

preach the gospel daily in the surrounding villages, and the people hear with a good deal of attention; indeed there appears to be a spirit of inquiry amongst them, which I trust will end in many giving themselves to the Lord and then to his people. Chitaura is a most advantageous situation; there is a market held every day in the week within four miles, and the whole country is studded with villages containing thousands of immortal souls. I feel my post to be a most responsible one, still I think I may say the Lord has wonderfully supported me through perhaps the most trying season, and now I feel more attached to my work than I have ever done; in short there is much to cause me to hope that Chitaura is destined to give light to many who are sitting in darkness. I have not been able yet thoroughly to investigate the district, except near at hand, but now through the blessing of God I am beginning to take longer journeys, as my family is settled and healthy, our two little children are doing well and I am not afraid to leave home for a few days.

PATNA.

FROM REV. H. BEDDY.

I do myself the pleasure of communicating to you the gratifying intelligence that on last Thursday evening the 28th October, I had the privilege of baptizing my third eldest son, Isaac, a lad of 16 years of age, having been previously proposed to, and accepted by the Church; it was a scene that ought to be remembered by me and his mother and aunt with feelings of peculiar interest; he has always been a seriously disposed child, and from his infancy attached himself much to his aunt, who was and is equally attached to him, from whom he has derived much of his religious instruction, and to whose prayers and deep concern on his behalf, under God's blessing, I attribute his religious impressions. It is now some six or eight months since I received decided proofs of his desire to be united to the Lord by the ordinances of his church. I have myself on many occasions been led to think there was a work of grace going on in his heart. At times when he could not have had the most remote idea of my

coming into his bed-room, I have found him on his knees engaged in prayer, and the remark that my mind then led me to make was that certainly he was not saying his prayers, but that he was praying: in the language of the Holy Spirit, I felt I was at liberty to exclaim, "Behold he prayeth." May the Lord keep him through faith unto Salvation. I regret to say that we appear here as if there was no such thing as a God to be served, and who will judge the world in righteousness. No inquirer except two girls in the Refuge, who wish to be baptised, but whom we think it prudent to keep back for sometime. We seem to have almost lived down all opposition in the bazar, seldom is any thing now said in opposition; this morning my native assistant and I preached to a tolerably large number of people; they listened with seeming attention, and approved of much of what was said; not a mouth was opened to contradict, and here it seems to rest. My method in the bazar is rather short. I take some passage and read it

out of the Testament and then explain it, leading my hearers to the great and important subject, man's sin, helplessness in himself, the insufficiency of all the systems Hindús and Muhammadans have recourse to as religions, from the positive fact that they all continue without any change—and then by degrees show them Salvation through Christ, his love for sinners, inviting them to come to him and believe in him for salvation. Should any one be angry, I generally say, I am come to tell you where you

may get medicine if you are sick—is this the act of a friend or an enemy? and by this I generally get a large party who frown down the malcontents.

The Orphan Refuge.

In reference to this Mr. Beddy says, "We are still very badly off for funds for our Refuge. 'In God is our trust.'"

Contributions in aid of this institution will be very acceptable, and may be sent direct to Mr. Beddy or to Rev. J. Thomas, Baptist Mission Press, Calcutta.

DINÁJPUR.

FROM THE REV. H. SMYLIE.

Sept. 1st.—I am happy to say our school continues much the same as formerly. We have in daily attendance from 70 to 80. We might have many more if we had room for them; we intend to enlarge the school-house in the cold weather when straw and bamboos are cheaper than they are now.

Unless when prevented by the rain, which has been more frequent and more abundant this year than usual, we have been in the bazar daily. Much of our time there has been spent in arguing with the Musalmáns on the folly of making a feast for dead men, who, for any thing they know of their present state, may be in hell; in all probability they were worshipping demons; at any rate, it is idolatry as gross as that of the Hindu *pind* or *shráddha*. Very few of them had the courage to uphold this worship. Some would say, the new Musalmáns do not make this *pújá*, as they themselves call it.

One thing which has given them more trouble than any I ever saw tried, is to bring them back, and keep them to the point on which they are arguing, when they wander from it. They are ever on the move from subject to subject; when they find they are not likely to gain the argument, they turn to some thing which has nothing at all to do with that in hand, but when brought back again and again, to the point and told to prove it, few of them can bear it, because their subjects cannot be proved. Many of them do not know what proof means, bold assertion having hitherto satisfied them. When they have declared the *Qurán* to be from God, and Muhammad his prophet, they have been told to prove it. Some say the *Qurán*

is its own witness; but in this way any impostor may rise up, write a book and say God gave it—and that God sent him, and that he went up to heaven; but no court, no set of honest men would allow such to be any proof at all. Give us some such proof as God gave of his having sent Moses. He spoke to Moses before thousands and tens of thousands of men, and those men heard what he said, and saw what he did; now give us something like this, and then we may venture to say some supernatural power gave the *Qurán* to Muhammad; give us some such proof as God has given that he sent Jesus Christ to be the Saviour of the world. During a period of 4,000 years all the prophets told of the coming of Christ. They foretold the time he would be born, the family in which he would be born, the name of the zillah and village. His history was written before his birth, or before he came into the world; now give us something like this relative to your prophet.

For some time back we have refuted every argument produced from the *Hadís*, because those books, according to their own account, were not from God, and they always say, God gave four books. Well, if so, do not bring in your *Hadís* because that would be making many more books, and besides we will take nothing but what you yourselves allow to be God's word. The school *munshi*, the other day asked me the meaning of fasting or what the *Qurán* said of it. I mentioned what is written in the second chapter of that book; where to prove that it is from God. Muhammad hints pretty plainly, that it was given to the Jews by him who gave the law. I then told him the use of fasting, and request.

ed he would go to the maulavi and ask him what he had to say about it, and, if possible, get him to read the second chapter of the Qurán. Should he grant his request, then to ask him, How God could come down in clouds before the children of Israel? On this question being put, and the favour requested, the maulavi became very angry, and said you too wish to become a heretic,

do you? Who told you such things are written in the Qurán? It is not your part to question but to listen, and believe whatever is said. You have been among the unbelievers, and you are on the high road to ruin. The maulavi thinks, whenever men are given to put questions their cause and the Qurán will surely fail. When men begin to judge for themselves this will undoubtedly be the case.

DACCA.

REV. W. ROBINSON.

Nov. 2, 1847.—Last week I went to Sudder market with our native brethren, and was able to preach to the people, though not quite so long as sometimes. Last Sabbath I was able to preach both in Bengálí and English. This I had not been able to do for two or three months; but now, thanks to the Lord, though not very strong, I can labour again, and as the cold weather advances, I hope to get stronger.

The books arrived with the steamer, and a box of them is packed for Comilla. I have not distributed so many as usual, because the courts have been shut for twenty days; but when the courts are opened, after the vacation, I shall, no doubt, have as many customers as before. Send, if you please, another supply by the next steamer.

In a former letter I mentioned Rájá Bazar, and a poor man there, who seemed almost inclined to become a christian. The place has been visited by our native brethren, on the Sabbath, and an attempt made to have a regular service there every Sabbath; but we have not, I am sorry to say, succeeded. On the Sabbath before last, a number of persons came to the poor man's house, and, after the service, insisted on his deciding on the spot, whether he would become a christian, or continue in caste. He should not, they told him, be half a christian, and half a Hindu, as he had a long time been. Chánd talked to him seriously, for he saw the danger, and, at the same time, told the villagers to let him have a little more time to think the matter over, before they forced him to a decision. Last Sabbath-day, when Jaynáráyan went to the village to preach, as he supposed, poor Thákur Dás had decided not to be a christian; he said to Jaynáráyan: "Smoke and go away;

you must not preach here any more; I cannot become a christian; I cannot bear the loss of caste. I want to marry my daughters, but if I become a christian, no one will have them; the family priest too will not come near me; and all my neighbours will forsake me, I cannot bear all this, so I shall not become a christian." Thus Satan has prevailed for the present; we shall not however, forsake the village; our brethren pass through it as they go to Sudder market, and they will call and see poor Thákur Dás sometimes, and there are other persons in the village who will hear the gospel.

Rámjiban is gone to Mymensing; affliction, in one shape or other, prevented any one of the others from going with him, so he took Gokul, the old brahman, who is with us, an inquirer, and went with him. I believe he has been absent more than twenty days, but he has been well employed. I have received two letters from him, both very pleasing; in his last, he mentions a Musalman of some respectability, who had invited him to his house, and heard him with much apparent interest; and said to him, "Next Sunday there will be many of my friends at my house, you must come and preach to them." Rámjiban had intended, before the Sabbath, to leave Mymensing, and return home; but he felt it his duty to remain, and comply with this invitation. He therefore appointed Monday, Nov. 1st, for leaving that place. He says that he receives two or three notes every day, from respectable people, requesting books. It seems that everywhere he is treated well, and that great numbers are anxious for books. Shall we cease to sow the seed in this manner, despairing of a future harvest, or shall we persevere?

